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AFTER ENGRAVINGS BY EDUARD HAGEN
FROM DRAWINGS MADE ON THE SPOT BY

David Roberts R.A.

WITH HISTORICAL DESCRIPTIONS BY
THE REV. GEORGE CHALCERD.

VOL. 2



TEMPLE OF EL-KHASNE, PETRA.

David Roberts, R.A.

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IDUMEA.

THE illustration of prophecy gives a new and powerful interest to all ancient countries connected with the Scriptures. And, with the exception of the Holy Land, there is, perhaps, no portion of the East which supplies a more striking proof of the truth of prophecy than Idumea. If there ever was a region where the skill of man exerted all its powers to confer a character of indestructibility on the labours of man it was that spot on which stands PETRA. The City has not fallen, like Tyre and Babylon, into dust, and left its dwellers houseless. Its proudest portion remains in its original strength and size, almost in all its original grace and beauty, but the population have perished. The noble edifices which once stood in the midst of a flood of wealth, and were the creation of superabundant wealth, are there still, but the tide has ebbed away from their feet for ever. Human arts, so long and so richly lavished on those magnificent piles, have fled the soil; and through roads, once conveying the commerce alike of India and Italy to the storehouses of this superb city, no foot now passes but that of the Arab savage, or of the traveller hastening along, and regarding every man whom he meets as a robber and a homicide.

The fall of Edom had been pronounced by the Jewish prophets, while it was scarcely more than acquiring the shape of a state. As the restless enemy of Israel, it was the subject of Divine denunciation throughout the whole course of prophecy. Its punishments were successively proclaimed by Jeremiah, Ezekiel, Joel, Amos, Obadiah, and Malachi. By Isaiah it seems to have been taken as the emblem of the whole heathen world, and to have thus been loaded with accumulated malediction. The cruelty and corruption, the reckless vanity and furious arrogance of the national temperament, were divinely sentenced, and the general ruin was marked as irretrievable.

“Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it.”¹ “Thus saith the Lord God, I will stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman.”²

“The pride of thine heart hath deceived thee; thou that dwellest in the *clefs* of

¹ Jeremiah, xlix. 17.

² Ezekiel, xxv. 13.

the rocks, whose habitation is high. Shall I not destroy the wise men out of Edom, and understanding out of the Mount of Esau? The house of Jacob shall possess their possessions, but there shall not be any remaining of the house of Esau."¹

Malachi, in closing the prophetic volume, fixes a remarkable and final interdict on the recovery of the nation: "I laid the mountain of Esau and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished; but we will return and build the desolate places; thus saith the Lord of Hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness."²

This weight of Divine wrath seems to have been especially heaped on Idumea (Edom) in consequence of its peculiar hostility to the chosen people. The territory had been in the possession of Esau, and his immediate descendants, who had driven out the Horites.³ In the march of the people under Moses, when they demanded leave to pass along the chief road of the country, leading directly to Palestine, the Edomites fiercely refused, and the Israelites, who then were not commissioned to make war upon this prejudiced and inhospitable race, turned aside, and retracing their steps, were forced to make the circuit of the frontier.

The growing kingdom of Saul avenged those injuries, and probably many others by a war; and the more vigorous administration of David conquered the whole country. But in the troubled times which followed, the Edomites, enriched by commerce, and probably stimulated by the feebleness of the Jews, threw off the yoke, and fought them with varying fortune. At length the Syrian invasions of Israel prompted them to make more direct attacks, in which they carried off plunder and captives; until the hour of Jewish overthrow was ripe, and Edom was found joining the troops of Babylon.⁴ In the Captivity, they even made an effort to master Palestine, and took possession of the country as far as Hebron; but were subsequently driven out by the valour of the Maccabees. The tide of conquest now recoiled, and Idumea itself was long governed by Jewish authorities.

The history of heathenism is the history of perpetual war. A new enemy from the Desert, the Nabathæi, or sons of Nebaioth, the son of Ishmael, suddenly invaded the southern border; and, changing their wandering habits for traffic and industry, became powerful. Within little more than a century (about 150 years before our era) they were in possession of the chief part of Edom. The capital had formerly been Bozrah; but Sela (a rock, *petra*) now became its principal city, and probably from the city was given the name of the region, *Petræa*.

The Idumeans were heard of once more in the siege of Jerusalem, when, entering the City in large bodies, they joined the factions, and added their violences to the sins and sufferings of the falling nation. The nominal independence of the kingdom continued for about thirty years after the fall of Jerusalem. In the reign of Trajan (A.D. 105) it was conquered and annexed to the Empire.

The position of Petra between the Red Sea and the Mediterranean poured into it the commerce which has always constituted national opulence; it became a great

¹ Obadiah.

² Genesis, xxxvi. 6.

³ Malachi, i. 3, 4.

⁴ Ezekiel, xxv. 12. Obadiah.

deposit of Eastern wealth. The troops of Antigonus (B.C. 301), in a sudden attack on the city, found there large quantities of frankincense and myrrh, with five hundred talents of silver. Even the Roman conquest, by giving greater security to the country, largely augmented its commerce. One great road stretched from Ailah to Petra, and thence to Damascus. Another from Petra stretched to the west of the Lake Asphaltites, to Jerusalem, Askelon, and the general coast of the Mediterranean. The incursions of the Desert tribes were kept at bay by Roman stations, and in some instances by Roman towns founded along the road.

Though the region was remarkably mountainous, the palm-groves, and the romantic beauty of the country, were well known to the Roman poets, with whom, however, Idumea was a general name for Palestine,

“*Primus Idumeas referam tibi, Mantua, palmas.*” VIRG. G. iii.

In the fifth century, *Palestina Tertia* comprehended the countries east and south of the Dead Sea. On the erection of the Patriarchate of Jerusalem at the Council of Chalcedon, the three Palestines formed its territory.¹

But a formidable change was to break down at once the religion and the prosperity of the land. A.D. 630, Mahomet invaded the country.² The formation of the Mahometan kingdoms of Syria, Arabia, and Egypt, destroyed the traffic of Idumea. The roads were neglected, the population perished, and the land was abandoned to the savage and the wilderness.³ In the twelfth century, the Crusaders under Baldwin I. made expeditions through the interior; but in 1183, they were finally expelled by Saladin.⁴ From this period Petra was unknown to Europeans for six centuries. At length Volney, in his Syrian narrative (about 1785), told, as an Arab rumour, that on the south of the Dead Sea there were more than thirty ruined towns. In 1806, Seetzen passed round the south end of the Dead Sea, but without reaching Edom. In 1812, Burckhardt explored the Wady Mousa (Valley of Moses). The country has been since largely explored by Laborde, Robinson, and other intelligent travellers.

¹ Reland, quoted by Robinson, ii. 563.

² Ritter, *Gesch.* 209.

³ Abulf. Ann. Moham. i. 171.

⁴ Gaufr. Vinisaufr, quoted by Robinson, ii. 568.

TEMPLE OF EL KHASNÈ, PETRA.

VIGNETTE ON THE TITLE-PAGE.

THIS view of the Temple of El Khasnè, in Petra, marks its singular locality. It is thus seen in front of the traveller on his way through the ravine which leads into the inclosed valley of Petra, and nothing can be more striking than its effect upon the spectator who has not yet emerged from the deep gorge of the Wady Mousa. The rock in which the Temple is cut seems to close the gorge and limit all further progress, like a *cul-de-sac*; but the stream which runs onward through the narrow ravine turns in its course to the right, and is joined by a small torrent from the left, at the base of the Temple El Khasnè; thence, flowing to the right, it enters the open valley which is filled by the wonders of this extraordinary place. The rocks on either side of the narrow ravine by which the city is approached are steeply escarped to a great height; in the sides the openings to numerous tombs may be seen, though many more are concealed by luxuriant shrubs, among which the rich blooming oleander is distinguished. Mr. Roberts is of opinion that these excavations, though now apparently inaccessible, were dwellings in the rocks,¹ and not tombs as Laborde supposes, and the apostrophe of Jeremiah seems to confirm this:—"O thou that dwellest in the clefts of the rock, that holdest the height of the hill," &c.

This Temple El Khasnè is not only very beautiful and one of the most striking in Petra, from its situation when seen by the traveller as he advances into the ravine, but the living rock from which it is excavated rising above it to the height of hundreds of feet, whilst the view in every other direction is limited to a few feet in width, oppressively affects the mind and prepares it for the wonderful objects and scenes disclosed in the valley beyond and throughout this, one of the most remarkable places on earth, whether considered in its physical characters or as a sublime verification of the denunciations against it made by the prophets of Holy Writ.

¹ Roberts's Journal.

ARABS OF THE DESERT.

THE principal figure is Besharah, an intelligent native of the Beni Said tribe, who accompanied Mr. Roberts from Egypt to Mount Sinai and Akaba.¹

The dress of all the Arab tribes who were met with on the route to Petra is nearly the same. Where the person is of rank, as in the present instance, the turban is worn; but in general, a kerchief of gay colours, folded diagonally, is bound round the head by a fillet of dark worsted, or a cord, leaving the corners to fall over the neck and shoulders. A coarse shirt, with loose sleeves, hanging to the knee, is gathered round the waist by a leathern girdle; over this is worn a large mantle of woollen stuff, striped in bands of white and brown. The legs and feet are generally without covering, but some wear sandals of fish-skin. They are all armed with a broad, crooked knife, about eighteen inches long, and a matchlock gun of the rudest construction.

¹ Roberts's Journal.



Lothian, Palestine: Des. of Palestine, by Joseph Van Goye Street Lane, near the Bazar

ARABS OF THE DESERT



Lansan, Published Dec 27, 1856, by J. G. & Co., 55, South Street, Lancashire, England.

David Roberts R.S.A.

EL DEIR.

THE general view of Petra strikes every traveller with admiration. Even the least enthusiastic break out into the language of astonishment. But an artist is the most natural describer of the picturesque, and Mr. Roberts's pen brings the chief objects before the eye with a clearness and truth only second to his pencil. The following are extracts from his Journal:—

“March 6, 1839. We encamped in the centre of this extraordinary City. I did not expect to be much surprised at Petra, after seeing Thebes. But the whole is far beyond any idea which I had formed of it, in both magnitude and situation. The entire valley is strewn with ruins; the architecture a combination of the Egyptian with the Greek and Roman. Its beauty grew on the eye. . . .

“I am more and more bewildered with the aspect of this extraordinary City. Not only the City, which must be two miles in length by nearly the same in breadth, but every ravine has been inhabited, even to the tops of the mountains. The valley has been filled up with public buildings, temples, triumphal arches, and bridges, all of which, with the exception of one triumphal arch and one temple, are prostrate. Even of this temple the portico has fallen. Those of the buildings (or rather excavations in the rock) which remain are rent by time, excepting the Khasnè, which probably owes its preservation to the narrowness of the defile, and the deep recess in which it is situated. . . .

“To-day, accompanied by a guard of Arabs, we wound our way up a steep ravine; a broken staircase extending the whole ascent, which was nearly a mile. We at length reached the object of our journey, which was a building rarely visited, called El Deir (the Convent). It is hewn out of the face of the rock, and is of greater magnitude than the Khasnè, being upwards of 100 feet in height. The capitals of the columns and the cornices are in the rough block, the details never having been finished. In the interior, facing the entrance, is a recess, with a platform ascended by two flights of steps, in the centre of which once stood an Altar, the place where it joined the wall being distinctly visible; and over it is painted a Cross, showing that it has been used as a Christian Church.

“Opposite, and on the summit of a high rock, are the ruins of what has been a magnificent temple; the bases of the portico and colonnade on each side remain, with the Adytum, hewn out of the solid rock, and containing a beautiful ornamented recess. In a vault underneath, is a capital of one of the columns, in white marble, and in the best taste.

“El Deir stands a thousand feet above the level of the City. The view from this spot is magnificent, commanding a great extent of the valley of El Ghor; Mount Hor, with the supposed Tomb of Aaron crowning its summit; and the whole of the defile leading to the edifice, which is of the most romantic description, winding among perpendicular rocks,

which turn the head giddy to look upon; while the site of the City itself is seen in all its extent below. Though the ruins of this extraordinary place are immense, they sink into insignificance when compared with these stupendous rocks. I often threw aside my pencil, in despair of being able to convey any idea of the scene."¹

¹ Roberts's Journal.

ENCAMPMENT OF THE ALLOEEN IN WADY ARABA.

THE northern part of this Wady is supposed to be the Valley of Zin. The road traverses narrow sandy ravines, bounded by vast crags of calcareous rock. Solitude is sometimes grand and awful; but here it is alternately melancholy and startling. The walls of rock rise like the walls of some vast place of incarceration, but frequently torn and split into the most rugged forms by earthquakes or the elements. It is the "frowning wilderness." But this gradually improves, and the wild goat and partridge are sometimes to be seen: still the blaze of the sun is fiery; the light reflected from the rocks is blinding; breathing is painful, and thirst rapidly becomes feverish and intolerable.

A late intelligent traveller¹ has remarked, that it is impossible to look around on the ghastly and almost unearthly desolation of this scene, without feeling that the trials of the Israelites were far greater than we had ever before imagined." But admitting this, it gives only an additional proof of the fitness of the Desert for the discipline; while, by the Divine supply of food and water, the chief perils of the Desert were obviated. The purpose was to make a *new* people; and where could this purpose be more directly accomplished than in a vast and solitary region, into which civilized life could not enter, and where all the old habits of the people necessarily died away?

¹ Kinnear, Cairo, Petra, &c. 67.

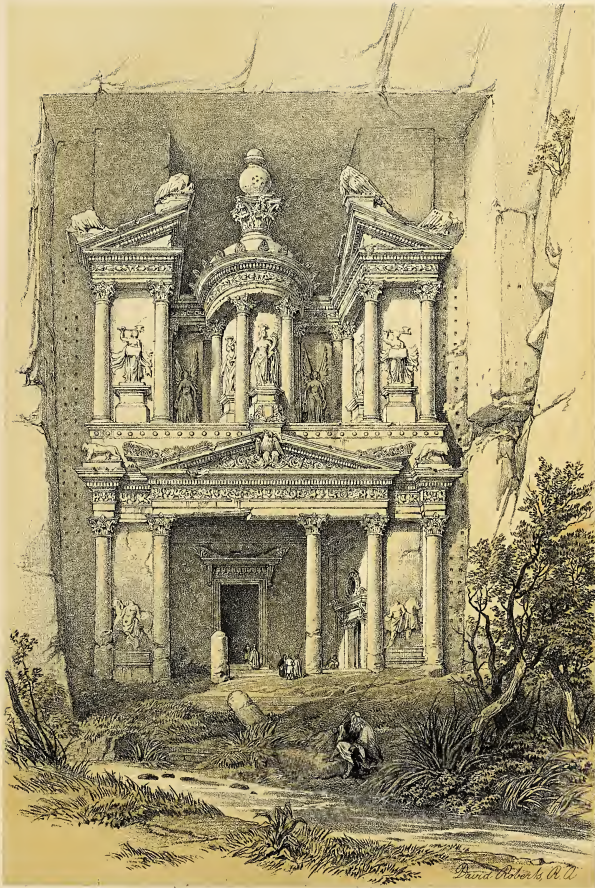
PLATE 10



Engraved by J. H. Stuber from a drawing by G. H. R. (1841)

THE MOUNTAIN IN THE DISTANCE

PLATE 10



London, Published Jan 7th 1856 by Day & Son, Gt. St. Paul, Lincoln's Inn Fields.

EL-KHASNE, PETRA

EL KHASNĒ.

THE first object which meets the eye on the approach to Petra is a range of red sandstone cliffs, apparently impenetrable; but the brook which flows into the centre of the City passes through a narrow cleft, hidden behind a projection of the rock. Here is the opening of the extraordinary chasm, which anciently formed the only avenue to the City on this side. This is the Sik of Wady Mousa (the Valley of Moses).

The whole chasm exhibits the traces of a people lavish of ornament. A few steps beyond the entrance, a light and lofty arch crosses it, with niches sculptured in the rock beneath, probably once intended for the reception of statues. The passage varies from 12 to 40 feet; the sides are perpendicular, rising from 80 to 250 feet, and sometimes almost shutting out the sky. The fissure continues to descend, and the brook, which flows through its whole distance, fills it with vegetation; oleanders crowd it; wild figs and tamarisks start from the crevices of the rock, and it is festooned with creeping plants. The sides of the chasm exhibit continually the indefatigable taste and labour of this people of sculptors. Niches for statues, and tablets, evidently for bas-reliefs and inscriptions, are cut in the rock, and the greater part of the whole passage must have exhibited the appearance of a statue-gallery. To the stranger entering by this path, when Petra was in its day of power, the sudden contrast between the savage dreariness of the Desert, and the luxurious beauty and various magnificence of the City, with both its beauty and magnificence animated by the multitude from all regions, which then crowded its streets, its temples, and its theatres, must have been more like the work of magic than of man.

The entrance winds much, and other large fissures open from the sides, thus varying this most singular avenue. "The character of this wonderful spot, and the impression which it makes," says a writer, by no means idly addicted to emotion,¹ "is utterly indescribable. I had visited the strange sandstone caves and streets of Adersbach, and wandered with delight through the romantic dells of the Saxon Switzerland. But they exhibit few points of comparison. All here is on a grander scale. We lingered along this superb approach, forgetful of everything else, and taking no note of time. The length is a long mile; we were forty minutes in passing through it in this desultory manner."

The Sik terminates in a broader chasm, opening at right angles with it, and passing to the north-west. From this point the most perfect and beautiful relic of the City bursts upon the view—the Khasnè (the treasure), a name given to it by the Arabs, from a tradition that it contains the treasure of Pharaoh, to whom they attribute the building of all extraordinary things.

The Khasnè strikes all eyes, and the advantage of its position, which has greatly

¹ Robinson, *Biblical Researches*, ii. 518.

protected it from the effect of time, presents it in almost the perfection of its first day. It is universally acknowledged to be exquisitely beautiful, and to produce a more powerful impression than any surviving monument even of Greece or Rome. Its style wants classic purity, but the elegance of the general effect makes errors in detail trivial. The stone is of a rich rose colour: the symmetry of its façade is perfect; its preservation is almost complete. But the whole skill of the architect seems to have been devoted to the first impression. The interior is narrow and simple; from the vestibule the door opens into a plain, lofty room, excavated in the rock; behind this is another smaller, and small lateral chambers open from the large room and vestibule. Was this a Temple or a Tomb? The general opinion is that it was the former. Yet would a Temple be placed in the very rush and torrent of public life, or in a chasm which scarcely allowed space for the access of the worshipper, and almost prohibited the forms of sacrifice? But it stands in a valley of tombs, and is only more stately than them all. If the genius of a splendid City, a thousand years past away, could be enshrined, the memory of the loveliness and grandeur of Petra could not have been transmitted by a nobler Mausoleum.

ANCIENT WATCH-TOWER.

THIS tower is a striking object, from its position on an overhanging mass of rock, rising abruptly from the plain, on the left of the ravine by which Petra is approached through its mountain barrier. Widely overlooking the Valleys of El Ghor and Akaba, it appears to have been one of a chain of posts, or of signal towers surrounding the City; an important and customary precaution in countries so liable to invasion.

The tower is hewn out of the solid rock, and contains two chambers, but entirely plain, and without inscription or memorial of any kind.

Robinson observed similar structures in this quarter. Keeping on directly towards the middle pass, Es-Sufah, near the foot of the mountain, he came to the ruins of a small post or castle of hewn stones. It was obviously intended to guard the pass.¹ The Artist, on leaving Petra by another route, saw the foundations of other towers of the same kind, and apparently intended to keep up a chain of communication. This chain could be traced nearly to Hebron, particularly in crossing the high ridge called Nukb al Sujah.²

¹ Robinson, *Biblical Researches*, ii. 590.

² Roberts's *Journal*.



David R. Smith, 1851

London: Currier & Ives, 151 Nassau Street, New York.

ALFRED WATSON-LAWSON



David Roberts, R.C.

THE TEMPLE OF CONCORDIA, AGRIGENTO, SICILY.

DESIGNED BY G. HENNING, 1842.

THE LOWER PORTION OF EL KHASNÈ.

THIS view partially gives the profile of El Khasnè. The general architecture is Greek, but mingled with the luxurious fancy and exuberant decoration of Asia; the whole giving the impression of singular energy in the national taste, which could encounter such difficulties, yet surmount them with such success, and combine its triumph over the rudest forms of nature with such refinement of beauty.

Four Corinthian columns, thirty-five feet in height and three in diameter, supporting an entablature or pediment richly ornamented, compose the portico. On each flank stands a pilaster, and in the space between it and the last column is a colossal equestrian group in alto relievo. The entablature is ornamented with vases, connected by festoons of flowers, and in the centre of the pediment stands an eagle with expanded wings. The superstructure is more fanciful. It consists of a small circular temple, surrounded with Corinthian pillars, and flanked by two smaller temples of the same order. On the centre one stands the urn from which the building derives its Arab name, the Treasure, as the natives imagine it to contain the gold of Pharaoh, and frequently fire at it, in the hope of fracturing the depository. All the friezes and capitals are very richly sculptured.¹

The steps to the portico are broken, and covered with grass and wild flowers. One column has been thrown down, and the *relievi* and statues are much decayed; but such is the magnitude of its general scale, and such is its grace, that those defects scarcely strike the eye. The fine colour of the stone, which is a rich rose, and the singular preservation of its most delicate carvings, give it the appearance of having been erected but yesterday.

If the Khasnè owes some of its effect to the suddenness with which it bursts upon the sight, and the contrast which its fanciful design and the freshness of its colour form with the rugged and stern aspect of the surrounding precipices; yet are we not to regard even those circumstances as evincing the singular skill of the designers? The effect is described as fascinating. "The idea of it," says Robinson, "was uppermost in my mind during the day and all the night. In the morning I returned, and beheld it with increased admiration. There it stands as it has stood for ages, in beauty and loneliness. Its rich roseate tints, as I bade it farewell, were lighted up and gilded by the beams of the morning sun, and I turned from it at length with an impression which will be effaced only by death."²

The Artist's farewell to the City touchingly and naturally expresses the influence of the scene:—

"The Camels were loaded, and our caravan was in motion. I repeatedly turned

¹ Kinnear, Cairo, &c.

² Biblical Researches, ii. 519.

to look on this doomed City; so sad a memorial of Divine judgment, yet possessed of a strength which must have scorned all human instruments of destruction; placed in the bosom of impenetrable mountains, with walls so formed by nature, that to them the works of man shrank into insignificance. Though in the midst of deserts, its climate is not surpassed by any in salubrity; the soil watered by numerous streams and its mountains cultivated to the very summits; the plain below covered with the most splendid temples, and other public buildings, and the rocks themselves so filled with excavations that they resound under the foot. Yet with all this, and with a population of hundreds of thousands, all now is loneliness; its history is almost unknown, and the wandering Arab attributes its very existence to enchantment."¹

¹ Roberts's Journal.

THE ARCH CROSSING THE RAVINE.

NEAR the mouth of the chasm El Sik, an Arch, at a considerable height, connects the rocks on either side. Time has destroyed whatever evidence might have existed of its actual purpose, and the question now is, whether it was formed for ornament, for defence, or for simple communication. But with that fondness for decoration which seems to have neglected no opportunity of exhibiting itself, the portion below the Arch is excavated into niches, which, it may be presumed, contained statues, possibly idols, the protecting deities of this extraordinary city. Some remains of a gateway, or barrier built of large square stones, show that the security of the entrance was intrusted to more sufficient guardians.

Petra, though deserted, is not untrodden; a rude and infrequent traffic passes through it still; and it happened, that while the Artist was employed on this sketch, a caravan from Gaza, consisting of forty camels on their way to Māan on the Damascus road, passed through the ravine.



View of the Archway of the Lava, near the Lava.

View of the Archway of the Lava, near the Lava.



W. H. Storer, engraver, for the Trustees of the British Museum, London.

THE EASTERN END OF THE VALLEY.

IN advancing towards the termination of the valley, two masses of sculpture peculiarly attract the eye. One, the more distant in the present view, resembling the Khasnè, but having eight Corinthian pillars. The edifice in front is of larger dimensions, and has four entrances, adorned by pilasters and ornaments in the florid style. A part of the work has fallen down, probably in some earthquake, but it still has four stories, with a row of fourteen pilasters extending across each of the three upper ones. Only three pilasters of the highest tier, however, remain. The excavations within form four apartments; but they are totally destitute of decoration, and they all contain simple recesses, of whose purpose nothing distinct is known. Travellers have, in general, pronounced them "*either* temples or tombs." But while this indecision lasts, there still is room for conjecture; and the writer of these pages conceives, that their primary purpose was *neither*. That places of public worship should be formed in the face of cliffs, some a thousand feet above the City, and almost inaccessible to the frequent approach of the people; without the space in front, or the depth within, which were essential to all ancient worship, whether Eastern or Western, seems improbable; and that these places of worship should be multiplied almost in every direction seems equally improbable. We are to remember also, that the actual City was *below*, in a valley of two miles every way, where we still discover vestiges of the public buildings. It is in this extensive area that we are naturally to look for the site of edifices so important, and in such constant public use, as the temples of heathenism.

The opinion now offered is, that the majority of those sculptured excavations were for the sole purpose of gratifying the eye; a noble indulgence of the national taste for ornament, a natural and fine employment of the superfluous wealth of an active and opulent people compressed within a boundary, narrow but singularly adapted for the most novel and magnificent decoration. In other sites, the wealth of cities flows into the surrounding landscape. But Petra saw round it only a circle of cliffs, from three hundred to a thousand feet high; those cliffs rugged, and forming the strongest contrast to the profuse elegance of an Oriental City, reared by the richest traffic in the world. The Citizens, unable to pass beyond their barrier, converted it into beauty; exchanged the wildness of its rocks for resemblances of the most graceful and stately architecture; and thus surrounded themselves with that picturesque, singular, and richly-embellished scenery, which, to this hour, excites the admiration of mankind.

Nor is it necessary to the conception, that this embellishment should have begun in any public design of the community. An unemployed architect, finding an easily wrought material, open to all, might have naturally adopted it to display his ability, in a position conspicuous to every eye. An opulent and childless citizen might have

thus exhibited his taste, or transmitted his memory. The example set by individual caprice might have been followed by public munificence. The habits of ancient times were highly favourable to the conjecture. The want of those innumerable channels by which superfluous wealth finds its productive discharge in our day; the local pride of small commonwealths; the love of public decoration congenial to climates where nothing decays, and where the population live in the open air; and the actual existence of the finest monuments of the ancient world in their unutilized beauty, naturally stimulated the popular spirit to respond to a call so deep as that uttered by the stupendous grandeur of the rocks of Petra.

That some of those excavations may, in after ages, have been used as temples or tombs is perfectly possible. That they may have been used as dwellings is probable, for such is the course of a declining state; pauperism readily takes refuge in a shelter which costs it nothing. But that the original and general purpose was the gratification of public taste—the expenditure of national means on the most striking and splendid national ornament, and the conversion of a rude and savage circumvallation into a circle of the most superb imagery of Europe and Asia; if but a conjecture, is one not unsuitable to the incomparable effect before the eye, to the striking locality, or the operation of a people of genius and power.

TOMB OF AARON, SUMMIT OF MOUNT HOR.

AMONG the hills in the approach to Petra, the most striking is Mount Hor, from its boldness and height, and still more, from its connexion with Scripture. The ascent to the supposed Tomb of Aaron, which stands on its brow, occupies about an hour, and in its latter portion is extremely steep, often requiring to be climbed on the hands and knees. In many parts, where it would have been otherwise impracticable, the steepness is relieved by flights of stairs. The upper clefts of the mountain are enriched with a large growth of juniper and other shrubs; and on the summit is a grotto, in which a kind of Arab hermit dwelt for forty years, the greater part within the present century. He has lately died and seems to have had no successor.

The Tomb is alluded to prior to the Crusades; it is in a vault, and for preservation it has long been enclosed in a building similar to a Mahometan Saint's Sepulchre. An iron grating once protected it from the unhallowed touch, but it has been broken down, and all may now approach. The visitors, however, are compelled to descend into the vault with naked feet; an embarrassing necessity, in a place which may naturally be supposed to breed vipers and scorpions. It is still much resorted to by the Christian pilgrims, and is held in veneration even by the Mahometan.



Illustration of the [illegible] [illegible] [illegible]

[illegible]



David Roberts, R.S.A.

Looking from the East to the City of Petra, Jordan's Sin Valley.

THE TEMPLE, PETRA

THE THEATRE.

THIS view exhibits another of the wonders of Petra. The Stream of Wady Mousa, here turning to the south, enters a ravine gradually narrowing. The cliffs are perforated, as usual, with numberless excavations; but the largest labour of this order, and the one which most directly meets the eye on entering the City from the eastward, is the Theatre. Its form, parts, and dimensions, are still ascertainable. The diameter of the Podium is 120 feet,¹ the number of rows of seats is 33, and of the Cunei 3; and as the benches are capable of containing about 100 persons each, the entire would thus give room for upwards of 3000. Behind the upper bench runs a narrow corridor. The Scena was built, and not excavated; the whole, therefore, has fallen. But the bases of four columns remain on its interior face. All the rest was hewn out of the living rock. Above the highest row of the seats are small chambers excavated in the cliff. The Theatre fronts the east-north-east. From the upper or southern front is obtained, perhaps, the most striking view in the whole valley. The opposite or eastern cliff, as it here skirts the track, is low; while above it, farther back, is another higher precipice, extending towards the north.²

The Engraving affords a view of the general height of the cliffs enclosing the Ravine which leads to the City. Its entrance and its termination were alike defended by small fortresses formed in the rock, but now ruined by earthquakes. Immediately facing the Ravine, and on the left of the spectator, is a rock, formerly crowned by a circular Monument, of which but the lower portion remains.³ The ancients knew the power of first impression, and in all their cities seem to have studied to render the entrance most impressive. But the site of their City supplied the Petreans with singular advantages, which they employed to the utmost. In entering Petra on this side, the eye of the stranger was met by a succession of objects the most novel, bold, and striking. He first saw this Monument, probably a noble tower, suspended above his head. He next saw the Theatre, an immense work of wealth and labour, which though now reduced to the simple excavation of the seats, we may justly suppose to have possessed the pillar and the portico, with every decoration which could embellish the most favoured resort of a splendid people. Above both Monument and Theatre, he followed both excavations of the richest and most fantastic style, ascending to the summit of the cliffs, and those cliffs themselves exhibiting the hues of painted scenery on the most colossal scale. Even now, in all its desolation, all is beautiful. Nature has hung the rocks with prodigal and glowing vegetation; where the sculptured ornament has mouldered away, the shrub and the flower have partially supplied its loss,—have festooned the cliff, and coloured and tissue the ruin.

¹ Irby and Mangles.

² Biblical Researches, ii. 521.

³ Roberts's Journal.

MOUNT HOR, FROM THE CLIFFS ENCIRCLING PETRA.

THIS view was taken from a great height. On the evening previous to his entering Petra, the Artist scaled one of the hills, which promised to give him a glimpse of the great object of his journey. But on reaching the summit, he found himself in the midst of a region of hills. His disappointment was amply repaid by the general scene. The view was magnificent, commanding El Ghor and the Wady Arabah, while above him towered the naked majesty of Mount Hor, and around and beneath lay the rocks of Mount Seir, bathed in the splendours of an Eastern sunset.¹

But an interest more powerful than any which can arise from mere beauty or grandeur of landscape is connected with the scene. It is impossible to forget, that on this spot was transacted one of the most solemn events of Scripture; that in the ravines and plains immediately surrounding the spectator, the Camp of Israel was pitched; that on the wild declivity before the eye, trod the leader of the chosen people, ascending to be present at the death which was so significant of his own; and that on its summit, and in the sight of the assembled nation, the first high-priest of Israel surrendered his office and passed to glory.²

¹ Roberts's Journal.

² Numbers xx.



Mount Vesuvius

Engraved by J. G. Thompson, from a drawing by J. G. Thompson.

MOUNT VESUVIUS, CALLED, & DESCRIBED, 1812.



Luxor, Egypt. R. W.

Temple of Luxor, Egypt, showing the Colonnade and the Obelisk.

Engraved by G. S. ...

RUINS OF A TRIUMPHAL ARCH.

It is to be remembered that against Petra itself the Divine denunciation has been explicitly fulfilled. The whole area of the valley is a bed of ruins. The "line of confusion and the stones of emptiness" are scarcely more than the obvious expression for the havoc of the actual City. Though the fabrics, such as they were, formed from the rocks, are nearly indestructible, and will excite the wonder of many a future age,—Bozrah has become "a desolation, a waste and a curse."

The Arch-way in the Engraving, in the lower Roman style, is little more than a heap of stones. There appears to have been a central arch with two side ones, opening upon the esplanade which extended from the Theatre to the Doric edifice immediately under the rock of the Acropolis. In front a bridge, of which a portion remains, crossed the stream. On the hill are considerable ruins of temples and other public buildings, and portions of the esplanade still sweep round its base.¹

Among the relics of the Arch lies a large stone, bearing a figure with expanded wings, which probably occupied a place on the Arch. From the pilasters and the fragments scattered round, the whole structure seems to have been loaded with ornament.² This profusion, and the Greco-Roman character of the sculptured fronts in various instances, render it more than probable that the City was the object of considerable decoration by its Western masters, from the second century, when it first became a Roman province. But the Roman style was unfit to mingle with the Petæan. Both were lavish of ornament; but the former was often lavish without luxuriance and costly without grandeur. The latter, alike from the magnitude of its scale and scene, was never rich without being superb nor simple without being sublime.

The fulfilment of the prophecy does not require that this extraordinary and once beautiful City should be either wholly untrodden by man, or a place of unexampled horror. The denunciation which condemns it to eternal flame³ seems to regard it only as a general representative of heathen blasphemy. But the peculiar allusions to its fall are perfectly compatible with a certain degree of habitancy. The Fellaheen, or Arabs, who haunt its cliffs and chasms, amount to several hundreds. It is not wholly destitute of quadrupeds; the camel is everywhere in Arabia, and the wild goat browses among its recesses; the eagle soars above its coloured pinnacles; partridges and pigeons wing the lower air; the note of the blackbird, and many of the smaller songsters, is heard; and in the season of flowers the sheltered chasms and the sides of the rocks are covered with bloom and filled with fragrance. But the inhabitants are the savage and the robber, and civilization is gone for ever.

"Hear the counsel of the Lord that He hath taken against Edom; and his purposes,

¹ Roberts's Journal.

² Kinnear, 150.

³ Isaiah xxxiv.

that He hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely He shall make their habitations desolate with them. The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red Sea. Behold, He shall come up as the eagle, and spread his wings over Bozrah."¹

¹ Jeremiah, xlix. 20-22.

CONFERENCE OF ARABS.

THE Engraving gives a conception of the manner in which the more serious affairs of the natives are conducted. A party of the Fellaheen Arabs had come armed, to demand their share of the piastres which had been paid by the Artist and his fellow-travellers for protection; a violent altercation ensued, and 150 piastres were obtained from their former extortioner, "old Abed, who pulled the money from his bosom, and dashing it on the ground, cursed them and their fathers to the lowest depths of Jehennem," (Gehenna).¹

To this succeeded a scene curiously contrasted in its quiet and formality. One of the Fellaheen was charged with having stolen an ass, and the three sheiks were called on to give judgment in the case. The whole party now seated themselves on the ground, and old Abed, who had just divided spoil with such angry reluctance, "opened the court" with great gravity, by reciting a part of the introductory chapter of the Koran, and what seemed some of the Bedouin laws; all which was listened to in silence and with great attention. While speaking, he held a drawn sword in his hand. When he concluded, the sword was taken up by another speaker, and another, and so on, none attempting to interrupt the holder of the sword. When the decision was given, the Fellaheen suddenly and quietly disappeared among the rocks.

¹ Kinneer, Cairo and Petra. Roberts's Journal.



From the East

London: Published by W. & A. Groom, 15, Abchurch Lane, 1847.

1847



London, Published Aug 7th 1846, by D. Colver & Son, Great Street, Lincoln's Inn Fields.

THE APOLLIS (EZEK. FARON) LOWER END OF THE VALLEY

THE KUSR FARON.

This gives the central view of the City. On the right lie the ruins of the Triumphal Arch, whose site was near the brook, and fronting to the east. Its style is florid and corrupt. It seems to have formed the approach to the Palace, or pile of building in the centre, called by the Arabs Kusr Faron (Pharaoh's Castle). Its age is dubious, but it has the distinction of being the only structure of mason-work now standing in the valley. Joists of wood are, in different parts, let in among the courses of stone, intended, doubtless, to receive the fastenings for ornaments of stone or stucco. The walls are chiefly entire, but the columns of the northern front, which were composed of separate pieces, are gone. The distribution of the interior into chambers and stories shows that it was not a temple. This edifice, even in its dismantled state, has an interest, from its probably supplying some idea of the general architecture of the larger buildings of Petra. South of the Kusr stands a lone pillar, the last of a temple, of whose other pillars the fragments lie scattered around. Those objects are the only relics in the midst of a great tract of ruins. The course of the brook, when it has emerged from the Chasm, is through a strip of level land, on the north and south of which the ground rises into irregular eminences, and those again backed by a steeper ascent. It is this lower tract, half a mile square, which formed the actual circuit of the original City; the access being open on the north and south, where, however, we may presume that it was defended by walls, and the east and west being shut in by the cliffs, and capable of being approached only by the "Chasms."¹ The site was thus "an area in the bosom of a mountain, swelling into mounds, and intersected with gullies, but the whole ground of such a nature as might be conveniently built upon, and with neither ascent nor descent inconveniently steep."

The whole area was once evidently occupied with buildings. Along the immediate edge of the stream, its wintry violence has cleared away the ruins; but higher up, the whole space on both sides is covered with foundations and fragments. The stones are hewn, and the houses must have been solid and well built. They cover a space perfectly capable of accommodating thirty or forty thousand inhabitants.

To the left of the Kusr Faron is the rock which Laborde regards as the site of the Acropolis. The conjecture is probable, from the commanding position of the rock, and from the known habit of ancient nations to have a place of strength in the midst of their cities. But there is no further evidence. The crag is now inaccessible, though this does not preclude ascent in more ancient times. The Artist thinks that he discovered fragments of building on its summit.³

The rising ground on the left and front is covered with ruins

¹ Biblical Researches, ii. 523.

² Irby and Mangies.

³ Roberts's Journal.

All the impressions created by the general aspect of this City are characteristic and forcible. The choice of the site may have been natural to a people desirous of security in ages of violence; for such a position, defended by resolute men, must have been impregnable. The sublimity was the work of Nature; but the taste, the labour, and the ornament, were the work of man. "The most striking feature" is not so much in the existence of any one work of surpassing stateliness, as in their multitude, in the unwearied variety of such labours along the whole extent of the perpendicular rocks adjacent to the main area, and throughout the lateral valleys and chasms, the entrances of many of which are decorated with every imaginable style of architecture; many more, probably, remaining to reward the research of travellers in safer times.¹

¹ Biblical Researches, ii. 529.

EXCAVATIONS AT THE EASTERN END OF THE VALLEY.

THE cliff opposite to the Theatre is largely excavated, but among those works the one given in the Vignette is of superior design and preservation. The front presents an entablature and pediment, supported by four columns, and surmounted with an urn. The entrance is about twelve feet from the ground, and recedes considerably within the cliff, the rock extending fifteen feet forward on each side. The rock is on each side also hewn into an open gallery, supported by five pillars, two tiers of built arches supporting the ground between the colonnades, which thus forms a kind of terrace in front of the entrance.¹

The architects of Petra had evidently a strong sense of beauty. Their choice of position, in all their more elaborate designs, is always admirable. The view from the platform in front of those edifices, whatever might have been their purpose, must have been most captivating. The City, in its pomp and animation below; the surrounding cliffs, in every variety of form and colour, and the whole seen through an atmosphere without a stain, and under a heaven without a cloud, must have formed a combination altogether unrivalled.

¹ Roberts's Journal.

PLATE 10



Palmyra, Syria, 1838

Engraved by J. G. Thompson from the original drawing by J. G. Thompson

LOOKING SOUTH AT THE GREAT TEMPLE OF PALMYRA, SYRIA



Engraving published by the Trustees of the British Museum, London, 1846.

THE RAVINE OF PETRA.

THE RAVINE.

THIS view is taken from the Theatre, and represents the Excavations in the opposite cliffs; and the continuation of the chief eastern entrance to the City. The face of the rock is perforated in every accessible spot; and the prominent masses seem to have borne towers, and other defences of the pass. The bottom was flagged with large stones, not unlike the great Roman ways. But their level is now much broken up.

Laborde conceiving that these excavations are tombs, remarks on the singular neighbourhood of this scene of mortality to the animation of the Theatre. "What a strange habit of mind," he observes, "the people of Petra must have possessed, thus to familiarize themselves so constantly to the idea of Death; as Mithridates (!) accustomed himself to poison, in order to become insensible to its effects."¹

Yet it is by no means clear, that any of these excavations were originally meant for tombs. For the excavations in the acknowledged Cemetery, outside the City, are not merely on a much smaller scale, but of a different form, being generally niches, cut into the shape of a coffin, and frequently in pairs, as if for members of the same family, and also frequently covered with mould and verdure; in all those points resembling the tombs surrounding Jerusalem; while within the Ravine they exhibit no imitation of the shape of the coffin, no verdure, nor any other covering than dust, nor that dust any other trace than those of the serpent and the lizard.²

The picturesque effect of the scene is less open to dispute. The rocks present an endless variety of colours, varying from crimson to the softest rose, and sometimes verging into orange and yellow; those are sometimes exhibited in broad stripes, changing and blending into each other like the hues of shot silk. But the general contrast of the cliffs with the sculptures singularly strikes the eye. Nature in her most savage wildness is brought into immediate connexion with art, sometimes capricious and romantic, but often graceful, and always new. All above is a succession of vast crags, battlements shaped by time and tempest, and sheets of colouring, which time and tempest may have only brightened. All below is a succession of colonnades, porticoes, and corridors; some approaching the purity of the Greek, and others mingling the styles of East and West; some minute and delicate, others broad, bold, and colossal; and all displayed with the rich effect of an Eastern climate, and in positions affording every advantage of light and shade.

In those examples of every style two are predominant, the Egyptian and the Roman-Greek; the former visible in the frequent recurrence of truncated pyramidal forms, and the slightly inclined fronts and sides of the more massive monuments; the latter in the general floridness of decoration in the remaining columns, architraves, and bas-reliefs of the ruins which cover the site of the city, and in the principal sculptures of the rocks.

¹ Laborde.

² Roberts's Journal.

Those styles may be accounted for, by the intercourse of a people of opulent traders with the chief sources of ancient commerce. Its connexion with the Egyptian traffic naturally determined it to the solid and grave dignity of the architecture of Memphis and Thebes. Its connexion with the Greek Isles, and with Italy, through its subjugation by the Cæsars, would as naturally determine its adoption of the elegance of Greece, and the imperial exuberance of Rome.

The geology of the Mountains of Edom offers a wide field. Argillaceous rock forms the base, lofty masses of porphyry constitute the body, and long limestone ridges extend above all. The porphyry cliffs average 2000 feet above the Arabah. Wady Mousa is about the same height above it, and the limestone ridges may rise 3000 feet. The whole breadth of the Mountain tract between the Arabah and the Desert is under twenty geographical miles.¹

¹ Biblical Researches, ii. 551.

THE NECROPOLIS.

IN the valley which conducts to Petra, and which lies outside the "Chasm," is the chief Cemetery. The ravine suddenly narrows to a space of about fifty yards, shut in by sandstone cliffs forty or fifty feet high. Here commences the Necropolis. The tombs begin immediately on the right: they are numerous, but the first which peculiarly strike the eye are three on the right, strongly resembling those in the Valley of Jehoshaphat. They are isolated masses of rock, fifteen or twenty feet square, cut away from the cliffs, and leaving a passage of several feet between. In one of them is a small sepulchral chamber, with a low door. Another has columns, but too much defaced to leave their order discoverable. These tombs differ from those of Absalom and Zechariah chiefly in their being flat-roofed, and in their sides being slightly inclined in the Egyptian style. They are mentioned by Burckhardt. A little farther on the left, in the face of the cliff, is a tomb with six Ionic columns. Immediately over this is another, bearing four slender pyramids, sculptured on the rock, the only instance of the kind here.

The valley then contracts more and more, and the cliffs become higher, forming a street of tombs. The rocks are of red sandstone.¹ The large tomb on the left of the Engraving is curious, from its giving some idea of the Petrean style of embellishment. The cornices and architrave, with the capitals and bases of the pilasters, were "let into" the sandstone, and were probably of some richer material, marble, if not bronze.² The whole must once have been a scene of stately melancholy.

¹ Biblical Researches, iii. 415.

² Roberts's Journal.



THE GREAT HALL, THE HOUSE OF COMMONS, PARLIAMENT BUILDINGS, WESTMINSTER, LONDON.

THE GREAT HALL.



David Roberts del.

London, Published by G. B. S. & Co. 1841.

SITE OF PETHÉ, SOUTH

THE SITE OF PETRA.

THIS Engraving gives a general representation of the area which opens to the spectator on emerging from the "Chasm" by which he enters on the East. It shows the forms of the cliffs bounding the City on that side, with the various levels of the ground on which it stood. The course of the stream marks the direction of probably the chief Street, or Forum, as it was evidently covered over (though the winter floods have long since forced their way through the covering); and the nature of the ruins near the stream shows that this causeway was bordered with stately buildings. On its northern side are the remains of a Temple of large dimensions; the bases of the colonnade displaying the probable extent of its front.¹ On the southern, the site of a magnificent portico is discoverable; and at the confluence of a brook flowing from the north, with the stream, are the remnants of a circular building standing at the extremity of a broad terrace. In the bed of this brook were found the arm and shoulder of a statue, in marble, and the marble capital of a Corinthian pillar, of the purest taste, and obviously differing from the general style of Petræan sculpture.²

It was while the Artist and his companions were sojourning in the centre of this area (where the tents are seen), that they met the appropriate adventure of being plundered, apparently by their own escort. On the third day of their stay, they had received a warning, in the open seizure of some of their camp-furniture, which the thief, on escaping up the precipice, flourished triumphantly over his head, promising a speedy return "for something else." The chief of the escort pretended extreme indignation at the robbery, but the robber was not to be found. We give this little narrative in Mr. Kinnear's words:—

"The night was cloudy, with passing showers; and our servants told us, that the Allocons, expecting heavy rain during the night, had removed to one of the large excavations in the neighbourhood. About midnight I was awakened by loud cries of 'El Arab! Robbers! robbers!' repeated in half-a-dozen voices, English and Arab. I started up; but on running out, no one was to be seen except our own party. The robbery was certainly boldly and cleverly executed. One or two of the tent-pins had been drawn on the outside. In this manner the thief had crept in, and deliberately selected such articles as were of most importance to these wild people: a pair of pistols, a bag of powder and balls, a shot-belt, and a box of wax-candles! To add to our discomfort, we could not help suspecting that Hassein himself had connived at the robbery: he had long coveted the pistols."³ His removal of the guard; his requesting that the lantern should remain lighted, thereby facilitating the movements of the thief; and his own remaining in the tent, to induce them to sleep in security, were nearly proof. The adventure shows the craftiness of these "children of nature," and how little faith is to be placed in the virtues of the Bedouin.

In closing these descriptions of Petra, it must be observed, that if its beauty and sublimity have been exaggerated, they are the exaggerations of intelligent individuals who have been upon the spot; and who have been unanimous in their admiration. It is

¹ Biblical Researches, ii. 525. Kinnear, Cairo, &c. 150.

² Roberts's Journal.

³ Kinnear, Cairo, &c. 163.

even not improbable that some of its finest monuments remain to be discovered. The mountains cover the country; they are penetrated with chasms in all directions, and those chasms are now so choked with ruins or vegetation, that they defy the enterprise of the hurried traveller. Yet it was in one of those chasms at the western end of the valley that the unsuspected beauty of El Deir was discovered, through fragments of fallen cliffs, and an ascent of successive terraces, reached by successive flights of steps, "one of them extending over a space of a thousand feet." The chief obstacle, however, has existed in the extortion and ferocity of the Arabs; but a vigorous government would soon remove that obstacle: and, perhaps, no spot on earth would more amply repay a taste fitted to enjoy the noblest combinations of Art and Nature—that enlightened curiosity which takes an interest in the history of human genius—or those still higher feelings, which do homage to Providence, love to trace its solemn path through the times and trials of mankind, and from the desolated magnificence and blighted beauty of nations long past away, draw the high moral for the warning and the wisdom of their own.

FORTRESS OF AKABAH, ARABIA PETRÆA.

THIS Fortress is situated at the head of the Gulf of Akabah, on the Red Sea, and lies in the usual route of travellers who visit Petra from Egypt, taking Mount Sinai and other places of Biblical interest on their way.

The present Fortress was built in the sixteenth century, by the Sultan El Ghoury of Egypt. It is square, with strong angular towers, and contains a garrison of thirty men. It stands near the sea-shore, from which it is separated only by a grove of date-trees. The chief advantage of its position is derived from its wells of tolerably good water, both within and without the Fort. It is a *dépôt* for the supply of provisions to the pilgrims who accompany the great caravans to and from Mecca. The Artist made careful researches, and even examination of the wells, in search of evidence, from sculptured remains or inscriptions, of its history before the sixteenth century, but without success;¹ though there is little doubt that it occupies the site of Elath-Ailah, or Ælana; from this name was probably derived that of the Ælanitic Gulf, given to this arm of the sea. Ælana was probably a city near the port of the Edomites, who were conquered by David. After him Solomon made here an important port, when he so much extended maritime commerce in the East.

There are many tumuli near Akabah; heaps formed by the ruins of ancient structures. The water on the coast is very shallow, and sharp shelving rocks forbid the idea that the ancient port was at Akabah; near it, on the other side of the Bay, lies the Island of Graia, offering a most favourable position for a naval station. The Artist thinks, with great probability, that this was the Ezion-Geber of Scripture, while Elath was the entrepôt of its commerce.

¹ Roberts's Journal.



Coast Fort of A. G.

London, Published by J. J. G. & Co. 14, Old Street, London, in 1840.

DESIGNS OF ARCHITECTURE



London, Published by T. Agnew & Sons, Ltd., 1, Abchurch Lane, E.C. 4.

ISLAND OF GEARA, GULF OF ARABIA.

ISLAND OF GRAIA, GULF OF AKABAH.

THIS name has been given to the Island by Laborde; why, it is difficult to say. The Beni-Saïd Arabs called it "Ascala el Dair," from the ruins of a Castle or Convent which exist on it, and which was occupied, according to the Arabs, before the times of the Crusades. Their tradition is, that a great City once existed in the Island, with a magnificent harbour, and that the entrance was defended by a chain, which was stretched across four or five miles! and tribute paid by all vessels entering. Now, not a solitary sail is ever seen. The waters teem with fish; but only one man was seen at Akabah pursuing fishing as an employment; he sat across a log of wood, and used two palm-branches as oars; yet he caught a great number of excellent fish, and supplied the Caravan of the Artist's party with a great treat after the fare of the Desert.¹

Whether the site of Akabah, or of the ruined City on the Island, be that of the great port of the Edomites (the probability is in favour of the latter)—still this locality is interesting, as associated with sacred history. Elath was not retained by the Jews more than 150 years after the conquest of the Edomites, by David. In the reign of Joram they revolted,² but were defeated by him, and again rebelled. Under Azariah, the power of the Jews was re-established; he is said to have built and restored Elath to Judah; but it was taken by Rezin, King of Syria,³ in the reign of Ahaz, and never again recovered by the Jews. Elath afterwards fell into the hands of the Ptolemies, then of the Romans, the Greek Emperors, the Arabians, the Sultans of Egypt, the Turks, and finally of Mehemed Ali. Its importance was destroyed by the change in the course of commerce, which, instead of finding its great outlet to the Mediterranean at Tyre, took the Western arm of the Gulf to Alexandria.

Burekhardt, on the authority of Makrizi, the Egyptian historian, says, that it was once the frontier station of the Greeks; that here formerly existed a triumphal arch of the Cæsars; and that, in the time of the Islam, a fine town, inhabited by the Beni-Omeya, containing many mosques. It was taken by the Franks during the Crusades; but Saladin recovered it, by transporting ships upon camels from Cairo. Near Akabah was a large handsome town, called Afzyoun (according to the name, Ezion-Geber), and this supports the idea that Elath and Ezion-Geber were distinct cities.

De Laborde, on his journey to Petra, determined to visit the Island of Graia, upon which no European had set foot since the time of the Crusades. He and his companions constructed a rude raft, for the people possessed no vessel on those waters by which they could reach it. They landed in safety; reached the ruins of the Fortress on

¹ Roberts's Journal.

² 2 Kings, viii. 20-22.

³ 2 Kings, xvi. 6.

the Island; made a survey, and walked round the Island, which they found to have a circumference of about 1800 English feet. De Laborde found a large excavation, intended for a reservoir, and a finely-constructed cistern, which from its structure appeared to be of a date anterior to the Fortress. His sketch of the history of Graia is very short;—after having been a kind of suburb to Elath, from the earliest period of the navigation of this Gulf, and its defence against tribes which it was difficult to subdue; it became the theatre of Christian valour in the time of the Crusades; but was wholly abandoned about the fourteenth century.

The forms of the Island and its ruins, backed by the distant range of mountains, and the effect under which they are represented, give great beauty to this highly picturesque subject.

CONVENT OF ST. CATHERINE, MOUNT SINAI.

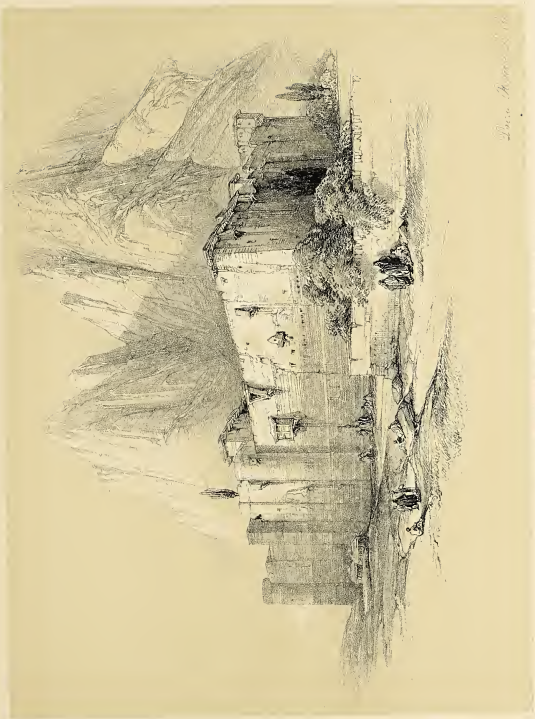
This Convent has been built in the form of a square fortress of hewn granite, and flanked with towers, of which one or two have cannon. Thus situated, in a country where, from the general helplessness of the Monks, it would not remain unmolested by the Arabs for a single day, its strength forms the chief security of the inhabitants; for it is accessible only by a projecting trap-door, guarded by another of iron, about thirty feet above the ground. The means of access are a capstan and rope, with a loop at the end, to which travellers fasten themselves, and are thus drawn up. The Convent is large, and resembles a small town, containing many buildings, several courts, and storehouses, a Mosque, with a minaret¹ and a Chapel celebrated as the richest in the land. It has an inexhaustible supply of pure water, from a well, which the Brethren point out to the traveller as that of Jethro, the father-in-law of Moses, to which the great lawgiver led his flocks,² while he was yet living in obscurity in Midian.

The Convent has been built upon the spot where, according to tradition, the Almighty first manifested Himself to Moses, and spake to him out of the burning bush, "Cast off thy shoes, for the spot whereon thou standest is holy ground."

From the sacred character of the spot, many ascetics and anchorites established themselves in recesses in these Mountains as early as the fourth century; but tradition relates, that the Convent was established by Justinian, A.D. 527, on the site where a small Church had been built by the Empress Helena.

¹ The Mosque, a singular object in a Christian Convent, is said to have been built by Mahomet, who gave the Monks a letter of protection, a copy of which is still shown. The Mountain is visited, and highly venerated, by the Mahometans.

² Exodus, iii. 1.



Palmyra, Syria.

London: Printed and Sold by J. B. G. & Co. 1825.

ROBERTSON & CO. LONDON: PRINTED.



Sierrita de San Juan, N. C.

London: Published by Taylor & Francis, 49, Abchurch Lane, Street, Lincoln's Inn Fields.

MANUFACTURED BY THE GEORGE & CO. LTD., 7, ADELPHI, LONDON, W.C. 1.



ENCAMPMENT OF THE AULAD-SA'ID.

THIS scene represents the arrival of the caravan of the Artist and his companions, in the country, and at the tents of the Aulad-Sa'id. They were friendly with the Beni-Sa'id, under whose guidance and protection he travelled.¹ The Aulad-Sa'id were encamped close to the base of Mount Serbal. The Mountain is red granite, without a trace of vegetation; and rises majestically to the height of five thousand feet. The powerful tribe which finds its home in this district has been the guardian of the Convent of St. Catherine, from perhaps the period of its foundation. One of the travellers on this occasion thus describes the general appearance of the Arab community.

"At five o'clock we arrived at the encampment of the Aulad-Sa'id. Our painted pavilions looked a little out of place beside the black Arab tents, which were more in character with the dark and wild mountains which formed the back-ground of the picture, and the wild figures who were moving about. The whole scene was quite patriarchal in its character, and carried the mind back to the times when men were hunters, and shepherds in the field, and dwellers in tents. A kid had been killed for us, and our servants were busy, cooking it at a fire in the open air: before one of the tents, two women, seated on the ground, were grinding at a small hand-mill, one turning the stone, while the other poured in the corn: at another, a girl was baking the Arab bread for us. The camels, relieved from their burthens, were cropping the scanty herbage around the tents: troops of boys and girls were driving home the goats from their pasture in the neighbouring valleys; and although some of the highest peaks were still lighted by the setting sun, the moon was beginning to shed a sweet silvery light over the valley."²

"Here," says Robinson, "was a fine view of Mount Serbal: as thus seen it presents the appearance of a long, thin, lofty ridge of granite, with numerous points or peaks, of which there are reckoned five principal ones, the whole being strictly what the Germans call a *Kamm*. We saw it now in the bright beams of a morning sun, a grand and noble object, as its rugged peaks were defined upon the deep azure beyond. . . . Here the interior peaks of the great circle of Sinai began to open upon us—black, rugged, desolate summits; and as we advanced, the dark and frowning front of Sinai itself (the present Horeb of the Monks) began to appear. We were still gradually ascending, and the valley gradually opening; but as yet all was a naked desert. Afterwards, a few shrubs were sprinkled round, and a small encampment of black tents was seen on our right, with camels and goats browsing, and some asses belonging to the Convent. The scenery through which we now passed, reminded me strongly of the Mountains around the Mer de Glace, in Switzerland. I had never seen a spot more wild and desolate."³

But it is to be recollected that, although in these Sketches the customary names of the Mountains have been adopted, their claims as the sites of the Delivery of the Law have excited much learned discussion. Jebel Mousa, the Sinai of the Monks, exhibits features incompatible with the Sacred History; Jebel Katerin, the loftier peak of Horeb (which is now regarded as the original name of the *range*), seems scarcely

¹ Roberts's Journal.

² Kinnear's Cairo, Petra, and Damascus.

³ Biblical Researches, i. 125, 130.

less incompatible. It has been strongly argued,¹ that the true Mountain of the Law was Mount Serbal, anciently named Paran; the most conspicuous, and the first, object in the entrance to the Wilderness; a Mountain, wholly separate, of sublime elevation, and of the most striking form and magnitude.

To a people whose entire living generation had seen only the level lands of Egypt, the Israelite march into this region of mountain magnificence, with its sharp and splintered peaks and profound valleys, must have been a perpetual source of astonishment and awe. No nobler school could have been conceived, for training a nation of slaves into a nation of freemen, or weaning a people from the grossness of idolatry to a sense of the grandeur and power of the God alike of Nature and Mind.

¹ Note in the Pictorial Bible.

ROCK OF MOSES, WADY-EL-LEJA, MOUNT HOREB.

WADY-EL-LEJA is a narrow Valley running up into the Mountains, and containing the deserted Convent of El-Arbain. It lies parallel to the valley containing the Convent of St. Catherine, and is West of Horeb. The view from the entrance gives one of the finest aspects of the granite range, the front of Horeb rising perpendicularly to the height of nearly fifteen hundred feet.¹

The "Rock of Moses" is, from its size, a remarkable object: it rests isolated where it has fallen from the eastern Mountain above. It is of red granite, hard enough to account for the expression, "a rock of flint."² According to recent measurement, it is fifteen feet long, ten feet wide, and twelve feet high.³ Down the front of this Rock, in an oblique direction, runs a seam, twelve or fourteen inches broad, of apparently a softer material; the Rock, also, has ten or twelve deep horizontal crevices, at nearly equal distances from each other. "On close examination," says the Artist, "I felt convinced that they were not artificial, from the nature of the Rock. I think it must have formed the vault of a cave or recess, through which water had oozed for ages, and left the present appearance."⁴

The reverence with which every object associated with Scripture is regarded in these regions by pilgrims and travellers, is strikingly observable here. This mass of stone is believed to be the actual Rock which was struck by Moses at the command of the LORD, when water gushed forth to supply the Israelites in the Desert. "Behold I will stand before thee there, upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel."⁵ The Arabs also call it the Rock of Moses; and the reverence of the Bedouins for the relic is scarcely less than that of the Christians.

¹ Bibl. Res. i. 130.

² Carne's Travels.

³ Deut. viii. 15.

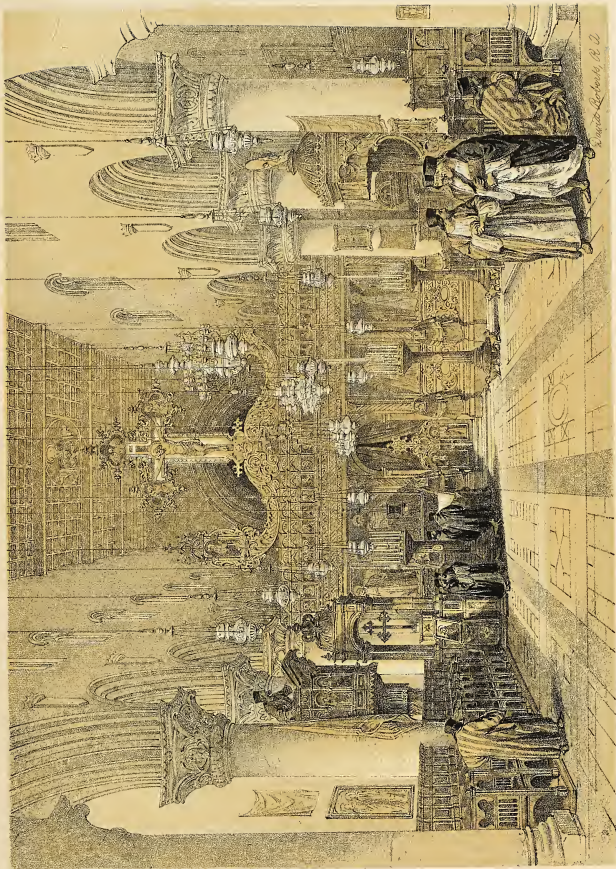
⁴ Roberts's Journal.

⁵ Exodus, xvii. 6.



Mount Soreh, Wady el-Urja, Day 6 in Cave Street, Jerusalem, 1842.

VIEW OF MOUNT SORAH, WADY EL-URJA, MOUNT SORAH.



Interior of St. Peter's Basilica, Rome, 1850.

Engraving by G. S. ...

INTERIOR OF THE CHAPEL OF ST. CATHERINE.

"This View," says the Artist, "represents the interior of probably the oldest and the richest of all the Eastern churches; its remote and sacred situation, its strength of structure and position, and the deep veneration in which it is held by Mahometans as well as Christians, have favoured its preservation, and secured it in the possession of its riches and relics. From its foundation in the sixth century, down to our day, it has been protected from plunder, though the country in which it is situated has been invaded by lawless conquerors, and it has always been surrounded by tribes of marauders. Its wealth is very great in all that belongs to its Chapel, which is guarded with much jealousy. This, probably, was the reason why so many difficulties were thrown in my way when I attempted to make a sketch of the interior of the Chapel. The brotherhood, though kind in the extreme, and though they allowed me to draw in every other part of the Convent, and themselves sat for sketches and studies, yet always found some excuse, whenever I proposed to make a drawing of the Chapel; they had mislaid the key, or some such frivolous reason. At length, I fairly took out my sketch-book during service; they could not interrupt me while engaged in their sacred duties; and I thus effected my object."

The present Convent was built in the sixth century by the Emperor Justinian, and some of the enrichments and decorations are of that period. Like other Greek churches, it possesses a rich and gilded screen, and contains pictures of the saints of the Greek calendar. Moses and Aaron, of course, hold conspicuous places in a spot made sacred by the eventful history of the great Lawgiver. The Screen separates the Altar from the congregation, and conceals the Patriarch from the people when he reads the service to which they respond. Its separation may be intended to represent that of the Jewish Holy Place. Though the pictures of saints and Scriptural subjects are profuse, there are no images, as in the Latin churches. The floor of the Chapel is beautifully inlaid with variegated marble; and on the right is seen a magnificent throne for the Patriarch, or Bishop. The Altar is inlaid with ebony and mother-of-pearl, of the most elaborate and beautiful designs, and is probably, as well as many of the pictures, the work of Byzantine artists. It is covered with costly and ancient votive offerings, most of them enriched with precious stones. Yet the riches of this Altar sink into insignificance when compared with those of the Chapel behind it, raised on the spot on which it is believed that Moses saw the burning bush. "Through this sacred place we were hurried, after we had been requested to uncover our feet, 'for the place whereon thou standest is holy ground.' We were, therefore, not allowed leisure for the examination of the Altar; but the walls, and even the roof, were covered with the gifts and offerings of Emperors, Kings, and Princes, from the period of its foundation. The floor was covered with the richest and most costly Persian

carpets. On the left, as we entered, we saw the tomb containing the relics of St. Catherine, which were said to have been transported by angels, after her martyrdom at Alexandria, to the summit of Mount Sinai, whence they were brought down by the Monks to their present resting-place, and where they have ever since been held in the most profound veneration.¹

¹ Roberts's Journal.

SUMMIT OF MOUNT SINAI.

SHOWING THE CHRISTIAN AND MAHOMETAN CHAPELS.

THOSE Chapels are placed on what is traditionally regarded as the summit of Sinai, but the peak distinguished as Mount St. Catherine has a greater elevation. The ascent from the Convent employs about two hours, and the spectator is rewarded by a scene of the most striking magnificence. Around, beneath, and above, all is grandeur; he stands as in the Alps, in the midst of a region of Mountains; but with a feature of beauty wanting in the Alps—the expanse of a brilliant sea, a part of the Gulf of Akabah being in sight. The Chapels on the summit are in singular juxtaposition (Christian and Mahometan), apparently one structure (that on the right in the View is the Christian, the left the Mahometan); but both in a state of ruin from neglect and exposure to the storm.

The Mountain is held sacred by the Mahometans; for the legend tells, that when the Prophet rode on the sacred Camel to Ararat and back in one night, he rested, in passing, on Sinai, and the mark of the Burack, or Camel's foot, where it touched the mountain, is still shown by his followers. The Artist, having heard this tradition, asked his guide from the Convent to point it out to him; but the holy brother of St. Catherine did his bidding very reluctantly.¹ It is a few yards below, and beyond, the Chapel to the right. It has the exact form, and is not larger than the impression which the foot of a camel would make. Marks, thus connected with fable, are not infrequent in religious legend. On the summit of a Ceylonese mountain, the shape of a gigantic foot is an object of native homage, as exhibiting the parting step of Adam! The freaks of Nature are easily seized by fancy or modified by art; and the Mahometan is as much entitled to the exercise of his imagination as the Monk.

¹ Roberts's Journal.



Mount Sinai, B. C.

London, Published 23, 24, 25, by J. & S. G. Street, Lincoln's Inn Fields.

THE CHRISTIAN AND MAHOMETAN CHAPELS OF MOUNT SINAI



David Roberts, R.A.

London, Published Sept 7th 1845, by Day & Son, 25, South Street, Lane, close to St Pauls

ASCENT OF THE LOWER RANGE OF SINAI

ASCENT OF THE LOWER RANGE OF SINAI.

THE whole career of the Israelites, from the passage of the Red Sea to their entrance into Palestine, was a display of miracle. Yet, such is the Divine adherence to the great law of free agency, that even Miracle was regulated by its action. The Divine Will might, obviously, at a word have transformed the native stiff-neckedness of the Israelite into perfect obedience, have extinguished his recollections alike of Egyptian enjoyment and Egyptian idolatry, and sent him at once into Palestine as its consecrated possessor. But those essential results, instead of being the work of Miracle, were left to be the work of Time. The nation was retained in the Wilderness until all the elder race had disappeared in the course of nature; until the recollections of their house, at once of temptation and bondage, had sunk with them into the grave; and until a new people had been formed, knowing no God but *JEHOVAH*; trained only by His law, guided only by His presence, and prepared to triumph only in His name. The Desert then remained a limit to them no more. The same resistless Power which had bound up a whole nation in this sterile and awful place of discipline, threw open its barrier, and the Israelite marched forth invigorated in his frame by the simple life of the Wilderness, and enlightened in his heart by its religion: a new and noble nature, prepared not only to conquer, but to govern; not only to be the lord of Palestine, but to stand forth the model to the world.

This Sketch gives a portion of the Israelite march to Sinai. The scene is thus graphically described:—"The black and frowning mountains before us, the outworks as it were of Sinai, rose abrupt and rugged from their very base, eight hundred to a thousand feet in height, as if forbidding all approach to the sanctuary within. On the west of the Pass, the cliffs bear the name of *Jebel-el-Haweit*. . . . At 12 $\frac{1}{4}$ o'clock, we began gradually to ascend towards the foot of the Pass before us, called by our Arabs *Nukb Hâwy* (Windy Pass), and by *Burckhardt Nukb er-Râhah*, from the tract above it. We reached the foot at a quarter past one o'clock, and dismounting, commenced the slow and toilsome ascent along the narrow defile, about S. by E., between blackened, shattered cliffs of granite, some eight hundred feet high, and not more than two hundred and fifty yards apart, which every moment threaten to send down their ruins on the head of the traveller. Nor is this at all times an empty threat; for the whole Pass is filled with large stones and rocks, the débris of those cliffs. The bottom is a deep and narrow water-course, where the wintry torrent sweeps down with fearful violence. A path has been made for camels along the shelving piles of rocks, partly by removing the topmost blocks, and sometimes by laying down large stones side by side, somewhat in the manner of a Swiss mountain-road. But although I had crossed the most rugged passes of the Alps, and made from *Chamouny* the whole circuit of *Mont Blanc*, I never found a path so rude and difficult as that which we were now ascending. The camels toiled slowly and painfully along, stopping frequently; so that though it took them two hours and a quarter to reach the top of the Pass, the distance cannot be reckoned at more than one hour."¹

¹ *Biblical Researches*, i. 129.

The Artist says, "After winding through this terrific Pass for about three hours, night closed around us, before reaching the Plain, at the extremity of which stands the Convent. The effect of the setting sun upon the high peaks which overhung the Pass, whilst the ravine below was enveloped in shadow, was a sight of remarkable beauty. The pathway which wound up the face of the Mountain, the work of a remote age, and which must have been one of prodigious labour, was now neglected and broken by the mountain-torrents. Other parts were overgrown, and displaced by the roots of the wild plants, which everywhere projected from the cliffs and hollows of the rocks. Huge fragments, which had been loosened by the rains of winter, had rolled down, and choked the narrow pathway, rendering it difficult for our small caravan to thread its course, especially when darkness overtook us."¹

¹ Roberts's Journal.

ASCENT TO THE SUMMIT OF SINAI.

LABORDE describes his course, towards the summit of Sinai, as lying through a ravine to the south-west. The Monks had originally arranged a series of slabs in tolerably regular order, which once formed a convenient staircase to the top of the Mountain. The rains, however, disturbed them, and as no repairs have for a long time been attended to, the stairs are in many places in ruins. On approaching the foot of Sinai, and immediately before quitting Horeb, the traveller sees a door built in the form of an arch; on the key-stone of the arch, a cross has been carved. An affecting custom used to take place near this door; one of the Monks of the Convent stationed himself there in prayer, and heard the confessions of the pilgrims, who, when thus nearly at the end of their pilgrimage, were not in the habit of accomplishing it until after they had obtained absolution. Laborde passed a similar door before arriving at the spot whence he discovered the summit of Sinai, and the two edifices which surmount it.¹

The condition of the staircase appears since to have grown more ruinous, for the Artist, twenty years afterwards, observes, "In many places the steps have given way, and rolled down, and, at the time when we ascended, the snow lay deep in the places sheltered from the sun, and the way was so slippery from the ice, as to render the ascent not only a work of great difficulty, but of some danger."² Those steps are of great antiquity, and appear to have been constructed at least as early as the time of the first devotees who established themselves in the Mountains of the Wilderness.

¹ Journey to Mount Sinai.

² Roberts's Journal.



THE GREAT GORGE OF THE GREAT CANYON

AS SEEN FROM THE GREAT CANYON



London Published March 1854 by D. Colver del. and J. W. Colver lith. No. 10, Pall Mall

THE CONQUEST OF AN CAUBHACHTH MOUNTAINS

CONVENT OF ST. CATHERINE, MOUNT SINAI,

LOOKING TOWARDS THE PLAIN OF THE ENCAMPMENT.

IN this title, the traditional name of the Mountain is adopted, without deciding the question of reality. The Artist has taken the Sketch about due South of the Convent, looking upon the track which he pursued from the presumed Plain of the Israelite Encampment.

The general aspects of both the Plain and Mountain unquestionably give a strong sense of fitness for that great transaction, of which the direct purpose was to impress a nation of slaves, Egyptian-born, with homage for the God of Nature and of Revelation. The primitive wildness, the abrupt majesty, and the almost inaccessible height of the pinnacles, seem made for the Throne of HIM who "maketh the clouds His chariot, and walketh upon the wings of the wind." Here, superior as the actual Presence must have been to all Imagination, the traveller can still imagine the "cloud, the lightning, and the trumpet." The scene amply filled the mind of a Prophet almost a thousand years after. Habakkuk, in one of the most renowned bursts of Hebrew poetry, thus records the Descent on Sinai: "God came from Teman, and the Holy One from Mount Paran. His brightness was as the light; He had horns coming out of His hand; and there was the hiding of His power. Before Him went the pestilence, and burning coals went forth at His feet. He stood, and measured the earth; He beheld, and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow; His ways are everlasting."¹

The author of the Biblical Researches, when he entered upon the Plain, observes,— "As we advanced, the valley opened still wider and wider, with a gentle ascent, and became full of shrubs and tufts of herbs, shut in on each side by lofty granite ridges, with rugged, shattered peaks, a thousand feet high, while the face of Horeb rose directly before us. Both my companion and myself involuntarily exclaimed, 'Here is room enough for a large encampment!' As we crossed the Plain our feelings were strongly affected, at finding here so unexpectedly a spot so entirely adapted to the Scriptural account of the giving of the Law.² No traveller has described this Plain, or even mentioned it, except in a slight and general manner; probably because most of them have reached the Convent by another route. . . . As we approached the Mountain, our head Arab, Beshârah, became evidently quite excited. He prayed that our pilgrimage might be accepted, and bring rain; and with great earnestness besought, that when we ascended the Mountain, we should open a certain window in the Chapel there towards the South, which, he said, would certainly cause rain to fall. He also entreated, almost with tears, that we should induce the Monks to have compassion on the people, and say prayers, as they ought to do, for rain. When told that God alone could send rain, and that they should look to Him for it, he replied, 'Yes, but the Monks have the book of prayer for it; do persuade them to use it as they ought.' There was an earnestness in his manner which was very affecting,

¹ Habakkuk, iii. 3.

² Exodus, xix. 20.

but cannot be described." The Arab's solicitation was trivial; but it was evidently connected with the holiness of the ground.

Having, with his companion, obtained admission to the Convent, the traveller says,—
"I was affected by the strangeness and overpowering grandeur of the scenes around us; and it was for some time difficult to realise the consciousness that we were now actually within the very precincts of that Sinai, on which from the earliest childhood I had thought and read with so much wonder. Yet, when at length the impression came with its full force upon my mind, although not given to the melting mood, I could not refrain from bursting into tears."¹

¹ Biblical Researches, i, 130-134.

CHAPEL OF ELIJAH, MOUNT SINAI.

AFTER passing the second portal in the ascent by the steps or stairs in the ravine, the traveller reaches a little plain or basin, on the ridge which divides the valley of the Convent from that of El-Leja, and here he first perceives the loftier peaks of the range; that of Jebel Mûsa on the left, and that of St. Catherine on the south-west beyond the valley of El-Leja. In this plain is a cypress-tree, near a deep well; and on a rock near it are several Arabic inscriptions, records of pilgrimage.¹ Not far from the well, and where the ascent commences, is a rude, low building, which contains the "Chapel of Elijah." It is raised on the spot to which he is presumed, by tradition, to have retired, when he fled into the wilderness from Jezebel, the wife of Ahab, in the general oppression of the Church of Israel. Within the Chapel, and on one side of the altar, is seen (on the left of the Sketch) a small cave, in which the Prophet is said to have remained. "And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and said, What doest thou here, Elijah?"²

This little Greek Chapel is interesting, though in a state of ruin, placed as it is in front of a spot thus venerated. Pictures of saints, with lighted tapers, and other decorations of the Eastern Church, are, even in this wild place, displayed.

The Greek Church draws a broad distinction between statues and pictures in its places of worship. The former it anathematizes, while the latter it consecrates, assigning as the reason, the language of the Apostle (1 Cor. viii. 4); and pronouncing the image to be "a work of man's invention, while the picture is an adumbration of some true event, or actual existence;" their chief dependence for this opinion being the authority of the fourth General Council. The use of tapers and torches in the service in daylight is regarded by them as a memorial of the primitive and persecuted Church, when the Christians met before daylight for security, or in subterranean cells for concealment.

¹ Biblical Researches, i, 152.

² 1 Kings, xix. 9.



View of the Shrine

THE SHRINE OF THE HOLY CHILD



Convent of Santa Catalina, near Arequipa, Peru.

CONVENT OF SANTA CATALINA, WITH MOUNT ROBERT

GENERAL VIEW OF THE CONVENT OF ST. CATHERINE.

THE whole scene of the sojourning of the Israelites lies in a Peninsula, between the forks of the upper portion of the Red Sea. The Peninsula is of a triangular form, and from about half-way down to its point at the South is a mass of mountains, intersected with deep valleys, and exhibiting a few barren plains.

The geographical position of the Convent is in Lat. 28° and Long. 31° from Paris. The elevation above the sea is about 4966 Paris feet.

Allusion has been already made to the differences of learned opinion on the site of the Giving of the Law. It appears that *Jebel-Mûsa* (the Mount of Moses) exhibits no features corresponding to the Sacred History. Robinson, to whose judgment and diligence much respect is due, regards the Plain *Er-Râhah*, with the Mount now named *Horeb* immediately in its front, as the most probable locality. But he admits that he had not visited *Jebel-Serbal*. He also regards *Horeb* as anciently the name of the whole range, and *Sinai* as that of a particular pinnacle; arguing from the narrative, which, before and after the Giving of the Law, speaks only of *Horeb*; while during that great transaction *Sinai* (with one exception) alone is named. "As we advanced," he says, "the dark and frowning front of *Sinai* itself (the present *Horeb* of the monks) began to appear. It was a scene of solemn grandeur wholly unexpected, and such as we had never before seen; and the associations which at the moment rested upon our minds were almost overwhelming. . . . Still advancing, the front of *Horeb* rose like a wall before us, and one can approach quite to the foot, and touch the Mount."¹

He narrates a visit which he and his companion made to many of the peaks of *Sinai*; but not satisfied that the view from those agreed with the Scripture account, they decided upon scaling the almost inaccessible peak of *Es-Sufsâfeh*, the pinnacle of *Horeb* above the Convent. "We first attempted," he says, "to climb the side in a direct course, but found the rock so smooth and precipitous, that after some falls, we were obliged to give it up, and clamber upwards along a steep ravine by a more circuitous course. . . . The extreme difficulty, and even danger of the ascent, was well rewarded by the prospect that opened before us. The whole plain *Er-Râhah* lay spread out beneath our feet, with the adjacent *Wadys* and Mountains; while *Wady Esh-Sheikh* on the right, and the recess on the left, both connected with and opening broadly from *Er-Râhah*, presented an area which seems nearly double that of the plain. Our conviction was strengthened, that here or on some one of the adjacent cliffs, was the spot where the Lord 'descended in fire' and proclaimed the Law. Here lay the plain where the whole congregation might be assembled; here was the mount that could be approached and 'touched'; and here the mountain-brow, where alone the lightnings and the thick cloud would be visible to the Camp, when the Lord 'came down in the sight of all the people upon Mount *Sinai*."²

The primary purpose of the Law was to establish the morality of mankind. It was the first instance, from the days of Noah, in which peculiar sins were marked by Divine condemnation. The general impulse of natural justice had already prohibited crimes palpably injurious to society. But the Law not simply strengthened that original impulse,

¹ Biblical Researches, i. 130.

² Biblical Researches, i. 157.

but gave it a new distinctness, a new force, and a new authority. It was revealed, as the Apostle declares, "on account of transgressions." And, as fear of punishment is the natural guard against the commission of crime, the "terrors of the Lord" were displayed to the eyes of the people. All, hitherto, had been preparative to Divine awe. The miraculous passage of the Red Sea, the miraculous support in the Wilderness, the surrounding scene of utter desolation, the daily rescue from famine; were all combined in creating a sense of total dependence. But the Giving of the Law presented a new character of JEHOVAH. The people had, till then, seen Him only as their Protector. They were now to see Him as their Judge. Death was to be proclaimed against national and individual crime; and the wild hills, the continual thunders, the cloudy throne, and the angelic trumpet, were only accessories to that sacred terror, which was to be consummated by the voice of God Himself, pronouncing the principles of moral government for all the generations of man.

AN ANCIENT EGYPTIAN TEMPLE ON GEBEL GARABE.

THIS title has been given, as the one adopted in the country; although there exists some doubt of the propriety of its application.¹ A wilder spot cannot be imagined. The ruins lie in the Desert, on the summit of a mountain, of no great elevation, but of difficult access. These extraordinary relics of an unknown period were discovered by Niebuhr in 1761; and though often visited since, the inscriptions have defied every attempt made to apply to them our growing knowledge of the Egyptian hieroglyphic character. No real approach has yet been obtained to the origin, or the purport, of these erections. One of the later conjectures is, that it was an ancient place of pilgrimage, and that the upright stones covered with inscriptions were votive rather than sepulchral monuments.²

The Artist made several exact copies of the inscriptions, but none of them have yet been deciphered. "They lie within a small enclosure on the mountain, 160 feet long by 70 feet broad. Within this space are about fifteen upright stones, like tombstones, and several fallen ones, covered with hieroglyphics, and also the remains of a small Temple, whose columns are decorated with the head of Isis for a capital." The whole summit is covered with upright and fallen stones, some of them evidently fragments of structures. Several of the stones and the inscriptions are remarkably well preserved; others are worn away and decayed. "What could have been the intent of these temples and memorial stones in the midst of solitude and silence, in this lone and distant land with which they would seem to have no possible connexion? This is a point wrapped in the darkness of time, and which the hand of modern science has not yet unveiled."³

¹ Roberts's Journal.

² Lord Prudhoe.

³ Bib. Res. i. 116.



THE TOMBS OF THE PHARAOHS AT THEBES

THE TOMBS OF THE PHARAOHS AT THEBES

THE TOMBS OF THE PHARAOHS AT THEBES



London: Published by Messrs. Colnaghi & Co., 21, Pall Mall.

FRIDAY. COURTYARD OF THE CONVENT OF ST. CATHERINE.

PRINCIPAL COURT OF THE CONVENT OF ST. CATHERINE.

THE Artist, in this View, introduces the costume of the Monks of St. Catherine. The Superior is distinguished by a black cloak; the rest of the Brotherhood wear robes of the striped brown cloth spun from the hair of camels and goats, such as are in use among the Bedouins. The monks, who do not exceed twenty in number, are the tailors, shoemakers, bakers, brewers, carpenters, and other handicraftsmen, of the Convent. The Superior, at this period, was an intelligent and courteous person; he had travelled long, and in the chief countries of Europe; his visit to England was a subject on which he was eloquent.¹

Most of the Monks are natives of the Greek Islands. In general, they do not remain in the Convent more than from four to five years; when they return to their country, proud of their having been "sufferers among the Bedouins;" some, however, have been here forty years. Their rules are strict with regard to food and prayer; they are obliged to attend mass twice a-day and twice in the night, and they taste no flesh all the year round; four days of the week they live on bread and vegetables; the latter they cultivate in a pleasant garden adjoining the building, into which there is a subterraneous passage. The soil is strong, but in this climate, wherever water is in plenty, almost the very rocks will produce vegetation. Their fruits are oranges, lemons, almonds, mulberries, apricots, peaches, pears, apples, and olives, and all of the finest quality. Nebek trees, and a few cypresses, overshadow the beds in which melons, cucumbers, and various kinds of culinary and sweet-scented herbs, are grown. The garden is, however, seldom visited by the Monks, except the few whose business it is to keep it in order, for, although surrounded by high walls, it is not inaccessible to the Bedouins, who steal the fruit, and sell it to the Monks; but they leave untouched the other productions of the garden.² The Convent contains eight or ten small court-yards, some of which are neatly laid out in beds of flowers and vegetables, with dates and many vines. Its apparent space within and the variety of its appropriation surprise every traveller. The number of small rooms in the lower and upper stories formerly exceeded three hundred. It contains also store-rooms for provisions, bakehouses, &c., and besides the Great Church, it has Chapels for the separate worship of the Syrian, Coptic, Armenian, and Latin Christians, and, what naturally still more excites surprise, a Mosque; which, as has been already mentioned, was built by a species of compact, in the sixteenth century, to preserve the Convent from destruction by the Arabs.

¹ Roberts's Journal.

² Burekhardt's Travels.

EYUN MUSA, THE WELLS OF MOSES.

WILDERNESS OF TYH.

THESE Fountains lie on the East side of the Gulf of Suez, near the shore; and are close to the spot where the Israelites (traditionally) reached the coast, after the miraculous passage of the Red Sea. The Wells vary in number, in the accounts of travellers; generally from seven to ten, or even up to fifteen; they are probably subject to change; from some the waters escape, or they are filled up, and others are again excavated. The water is brackish, a taste to which habit or necessity can alone reconcile the traveller. About twenty stunted palm-trees, or palm-bushes, grow around in the sand. A little barley is irrigated from some of the Fountains, which gives the spot a peculiar value in the eyes of Suez; it being the only effort of cultivation in the neighbourhood. Near the Fountains is a low mound of fragments of tiles and pottery with some foundations, indicating the site of a former village.¹

But the true interest in the whole shore arises from its having been traversed by the host of Israel. At every halt of the multitude, water must have been of the first importance. Its supply in such an exigency must have been wholly miraculous. The natural supply is utterly impossible. A single caravan, perhaps a single camel, would now exhaust the Fountains, which, under the rod of Moses, supplied, from day to day, the thirst of millions!

¹ Biblical Researches, i. 99.



Engraved from a drawing by J. G. Thompson, Esq.

AJUT MOSA . THE WELL OF MAFBE (MADONN) IN THE



L. von Schöner B. G.

Ein Karavanenführer, der seine Karawane durch die Pässe

THE FIRST SIGHT OF SINAI.

THIS View is taken from the Encampment of the Artist and his party: and exhibits the first aspect of the Chain of Sinai to the traveller approaching from Suez.

The Sketches of SINAI have been variously given in this work; for the purpose of rendering the untraveller inquirer master of the characteristic scenery of events associated with the noblest recollections, and the most stupendous interests of mankind.

The Views of JERUSALEM and the surrounding countries had been presented, from all their leading points, and in all their varieties of aspect, with the same purpose; that of giving a complete conception of localities sacred to every feeling of religious homage. Thus, to those who contemplate a journey to Palestine, this work will contribute valuable knowledge: to those who have travelled there, the revival of recollections which none would willingly suffer to pass away: and to the larger class, who from circumstances remain at home, faithful representations, not only of the country, but of the habits of the people, and the companionship of the "Children of the Desert."

To the observer of Nature, the peninsula of Sinai is one of the most singular anomalies on the globe. It is an immense mass of mountains, without any of the discoverable purposes for which mountains seem to have been formed. It marks no boundary between nations; its summits collect no waters to fertilise the surrounding region; and, so far as research has hitherto gone, the Sinaitic range has not exhibited any of those mineral treasures, either metal or marble, which constitute mountains a source of wealth to man. Thus, standing in the midst of a Desert which almost prohibits human possession, pouring no river from its pinnacles on the plain, and barren alike of mineral and vegetable production, its existence remains a great physical problem.

Yet are we not entitled to regard the problem as solved by Scripture, and by Scripture alone? If it was the purpose of Divine Providence to draw the most visible line of distinction between the slavery of the Egyptian serf and the discipline of the Israelite; between a race accustomed to the grossness of Egyptian idolatry, and a nation designed as the especial depositories of the true worship; between the languor of frames exhausted by an African climate, or oppressed by the labours of the brick-kiln and the manufactory, and the temperate and hardy habits of the traveller and the mountaineer; or even to teach that sense of the sublime, and that breadth and boldness of thought, which are unconsciously inspired by scenes of natural grandeur; no spot on Earth could have been found fitter to make all those powerful and essential impressions than the mountain mass of Sinai. When we recollect the greatness of the purpose, can we be surprised at the majesty of the means? Can we contemplate the majesty of the means, without a new homage to the power of Providence? or can we rationally doubt that this purpose was designed, from the hour when the Deluge went down,

the Globe was again prepared for the uses of mankind, and its divisions marked for the future dwelling of nations? No territory of the Earth ever accomplished objects of such holiness, might, and magnitude. It witnessed a succession of miracles, on the scale of a people, and with a duration of forty years; it trained the most memorable of all nations to Law, Government, and Religion. Its purpose was then done; Sinai became a wilderness once more: and it has never been repeopled, to this hour. Its purpose was fulfilled,—amply, once, and FOR EVER!

SCENE ON THE QUAY OF SUEZ.

It may still be too early to predict the future importance of the comparatively quiet Quay of Suez; although the failure of the attempt to improve our intercourse with India by the navigation of the Euphrates has hitherto left the direct passage between Europe and Asia by the Red Sea without a rival. A point which unites two quarters of the globe, and by which two oceans have their nearest connexion, would naturally, with the increasing activity of commerce, increase in value; notwithstanding the want of fresh water, of every kind of verdure, and the utter absence of cultivation. The date of Suez does not go farther back than the earlier period of the sixteenth century, when it became the place of transit for Eastern merchandise, and even fitted out naval armaments. The discovery of the passage by the Cape of Good Hope gradually reduced its value; and it existed only as a place for provisioning the caravans to Mecca; but now, the employment of steam navigation, and the British intercourse with the East, promise to remove the wretched establishments on the Quay of Suez. Yet, even this contingency depends on others. The shallowness of the Gulf at this part is already felt as a serious obstruction; and a Railway directed to any more favourable point of the shore would consign the Town to immediate decay. The project of a Ship Canal would be equally fatal; and although this has hitherto been only matter of theory, it would be difficult to limit the enterprise of a Government which in six months completed the Mahmoodieh Canal forty miles long!

Illustration 125



London, 1841

London, Whitehall Quay, (1841) by J. M. W. Turner, showing the building of the

SCENE ON THE QUAY OF ST. PAUL



Caravan in the Desert

1877

GENERAL VIEW OF SUEZ.

SUEZ (in Arabic, Suweis) stands on a corner of land projecting into the head of the Arabian Gulf, distant from Cairo about sixty four geographical, or seventy-five English statute miles. The site of Kolsum (Tell Kolsum) is still traceable, a third of a mile from Suez. The names of Arsinoe, Cleopatris, and Clysmia, are given to imaginary sites in the neighbourhood; all of which were probably only elder forms of Kolsum.

“Even among the miserable cities of Turkey and Egypt, few present so wretched an appearance as Suez. Standing on the borders of the Desert and on the shore of the Sea, with bad and unwholesome water, and not a blade of grass growing around it, and depending upon Cairo for the food which supports its inhabitants, it sustains a poor existence by the trade of the great caravan for Mecca, and the small commerce between the ports of Cosseir, Djiddeh, and Mocha. A new project has lately been attempted here, which, it might be supposed, would have a tendency to regenerate the fallen city. The route to India by the Red Sea is in the full tide of successful experiment; the English flag is often seen waving in the harbour; and about once in two months an English Steamer arrives from Bombay: but even the clatter of a steam-boat is unable to infuse life into its sluggish population.”¹

It is only eight years since this description was written, on the spot; and now there are not only arrivals and departures of the English steam-packets, twice in the month, for England and Bombay, but steam communications even to China. The rapid and valuable intercourse now established between Europe and our Asiatic possessions across the African Isthmus, has, in spite of every disadvantage of climate and infertility, already raised Suez to an importance which no town on the Gulf ever possessed before.

The place of the Passage of the Israelites has excited much learned inquiry. It has been generally supposed to commence from the mouth of the Wady Tawarik, south of Ras Atakah. But this hypothesis seems untenable, from the breadth of the Sea, which there is twelve geographical miles.

The more probable conception is, that the passage was made across the small arm of the Sea, which runs up by Suez, a breadth of less than four miles. From the Sacred Narrative, a North (or N.E.) wind blew “all night” (uncovering the shoals

¹ Stephens's Incidents of Travel.

above the site of Suez). And in the "morning watch" (at two in the morning) the Sea returned. Thus not more than two or three hours seem to have been allotted for the passage of three millions of people. Within this time they might have hastened over the narrow arm, while to march the greater distance would have been impossible. The miracle consisted, not in the march of the people, but in the Divine direction of the wind; and the return of the waters at the command of Moses.¹

¹ Biblical Researches, i. 83.

M A P
 to Illustrate
THE ROUTE OF
DAVID ROBERTS, ESQ. R.A.
 IN
THE HOLY LAND, PETREA & SYRIA.

NOTE—The Route is indicated thus



Scale from 1:100,000 to 1:500,000



London Published March 11th 1848 by W. Colburn and Co. in London No. 7 Pall Mall

VIEW UNDER THE GRAND PORTICUS, PHILAE

THE

HOLY LAND

Syria, Judea, Arabia, Egypt & Arabia.

WITH ILLUSTRATIONS AND EXPLANATIONS
OF THE MOST IMPORTANT MONUMENTS AND REMAINS
OF THE ANCIENT CIVILIZATION OF THE EAST.

By **John Roberts, R.A.**

ASSISTANT SURVEYOR GENERAL,
WILLIAM BROTHERS & CO.,

VOL. IV.



James C. ...

ENTRANCE TO THE GREAT TEMPLE OF ABOU SIMBEL, NUBIA.

NEW YORK:

WILLIAM BROTHERS & CO.,



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EGYPT.

AN INTRODUCTION.

HOW remote—how vast, are the historical associations which this word calls forth! It not only embraces the entire period of sacred history, from Abraham to the Christian dispensation, but Egypt, in her profane history, issues at once from the mists of Time a great and powerful nation. To us she has no historical infancy. Evidence remains in the vast structures of the Valley of the Nile of her maturity four thousand years ago; they are the records of her social condition at that period; and the earliest historians, and the latest and most profound inquirers, confirm the claim which her imperishable pyramids and temples offer to her ancient greatness.

The discovery by which the hieroglyphic records of Egyptian history have become legible, and a lost language recovered, is one almost unparalleled in human research. It is not more than thirty years since that this discovery was made: before that time our knowledge of this most ancient people was chiefly derived from Herodotus, who travelled in Egypt at a period low in the date of her history, though the historian is the most ancient of profane authorities. He wrote on Egypt in the fifth century B.C., and from tradition and the priesthood, sketched her history. But he wrote of a people whose high civilisation and established government had existed two thousand years before his visit to their land, and a thousand years after the eighteenth dynasty of her kings, the most glorious period of her history.

When the "Father of History" visited Egypt, she had fallen from her greatness, and was under the government of the Persians: but she had been conquered and ruled by the Ethiopians and the Saïtes, before the destructive curse of the Persian invasion, which, under Cambyses, occurred 520 B.C. The hatred of this monarch to the people of the Valley of the Nile, led him to destroy many of their monuments: the strength of others defied his power; he tried in vain to destroy those records which are still legible to us, the "hand-writing on the wall" of their own history. These hieroglyphics, which had become and remained a mystery for nearly two thousand years, have been disclosed in our own day. The very writings, which might have been read by Abraham, were familiar to Joseph, and in which Moses "was learned," still remain to us. These incisions on their monuments were left by the ancient Egyptians themselves; they are not copies or translations, but the actual characters

which the patriarchs might have seen, and which we can still see—the original traces on stone, from which we can yet read much of the history of those who left them there three thousand years ago.

This discovery confirms the accounts given to us by Herodotus, from existing sources of his information. But to us it has a deeper interest. In some of these records already discovered we see their relation to the people of Israel. The condition of the Egyptians is found to be in perfect accordance with the patriarchal period of the sacred writings, and the conquest and captivity of the Jews under Rehoboam. And while it supports tradition, and confirms the historical periods of Egypt, it records her religion, illustrates her customs, preserves the names and dates, and represents the conquests of her Pharaohs, more than a thousand years before any fact is authenticated in the history of Greece, fifteen hundred years before the foundation of Rome, and nearly three thousand before the Saxon invasion of our own country.

The early history of Egypt, after the first Persian conquest by Cambyzes, is chiefly written in the language of another people, the Greek. It records her struggles for independence against her oppressors, who ruled her as a conquered province during the century of her first occupation by Xerxes and his successors. We then learn that it was recovered by the Mendesians and the Sybennite, people of the Valley of the Nile, who at length successfully revolted, regained their nationality, and restored the dynasties of her native Pharaohs. But though there was a succession of eight of these kings of Egypt, they altogether reigned only about sixty years, when the Persians reconquered the country, and held it only for a short time: for the Persian empire itself soon after fell before the victorious arms of Alexander the Great, and the Macedonians became masters of Egypt 322 B.C. Philip Aradæus, the successor of Alexander, appointed Ptolemy governor of the province. Upon the breaking up of the Macedonian power and the division of its conquests, after the death of the son of Alexander, by Olympias, Ptolemy assumed the title of King of Egypt, and commenced that line of sovereigns which reigned there nearly three hundred years, and gave their name to a period of Egyptian history which continued to Cleopatra, when it became a part of the Roman empire.

Under the rule of the Cæsars, Egypt, as a distant province, was often the scene of struggles for her own independence, or that of contending parties for supremacy in her soil or in her government. The Ethiopians, led by their queen, Candace, taking advantage of the absence of the Roman legions, which, under the Prefect Ælius Gallus, were attempting the conquest of the Arabian Peninsula, invaded Upper Egypt, and took many cities; but they were soon driven back. In the middle of the third century, another queen, Zenobia of Palmyra, claimed the throne of Egypt, as a descendant of the Ptolemies; and for a short time possessed it as a sovereign.

During the Roman occupation, its emperors executed many works by which the country was benefited. Temples, bridges, and roads, were restored and constructed. Several of the Roman emperors visited Egypt; amongst them, Adrian, Severus, and Probus. Whilst they were there they directed the restoration and embellishment of many of the temples, and the erection of several in Nubia. But the disorders which

arose in Rome itself, extended to the provinces, and for many centuries Egypt was the seat of those horrors which attend an unsettled government.

Whilst the Romans, and, subsequently, the Greeks of the Eastern empire governed, Christianity was promulgated in Egypt. It was introduced there soon after its dispensation; but the history of its early propagation is obscure. It was probably through the agency of those men from "Egypt and the parts of Libya about Cyrene" (Acts, ii.), who were present when the gift of tongues was given to the Apostles, and who heard the new doctrine delivered "to every man in the tongue wherein he was born."

Egypt is known, however, in Christian history as the first place where the Anchores and Cœnobites established their wild perversions of that beneficent doctrine, which taught "good tidings of great joy to all people." Alexandria was the seat of a Christian bishop at an early period, and among those who held its chair, and are venerated as the Fathers of the Church, are Origen, Athanasius, and Cyril; and here the first great doctrinal struggles which divided the Christian Church occurred, between the Athanasians and the Arians. From Egypt, Christianity ascended the Valley of the Nile into Ethiopia and Abyssinia. Of Ethiopia the first Bishop was Frumentius, a young Roman, who had been a prisoner in that country, but who afterwards rose to great power and distinction; he became a Christian, and was consecrated Bishop of Axum by Athanasius.

In Abyssinia Christianity is still the religion of the country, and many Christian communities exist in Ethiopia. Nearly every temple in Nubia, and in Egypt was used as a place of worship by them, and their symbols are still found in many places amidst the hieroglyphics of the early periods. Now, the only native Christians are a few Copts, the descendants of the ancient Egyptians, and they are not found above Esneh. With them the only vestiges of Christianity in Egypt remain, which Gibbon calls "a sightless and hideous mummy of a Christian Church."

But the enmity and power of the followers of Mahomed subdued or extirpated the doctrines and professors of our religion. Egypt had continued under the rule of the Romans till the rise of the Eastern empire, and Rome herself was deserted. The feeble power of the Paleologi could not defend these distant possessions, and, in 634 of our era, Egypt was conquered by the Arabs under Omar.

Wherever "The Koran or the Sword" has established its power, mankind has degenerated and sunk into barbarism, and has nowhere been raised above it. Countries, the most favoured by Heaven, have become wild deserts; and the curse of Mahomedanism has been allowed, in the inscrutable wisdom of the Almighty, to cast its blight over the very scenes where our inspired religion arose, and the countries where it was first promulgated. With Omar commenced the Mahomedan power and sovereignty in Egypt, but to us the history of her various Caliphs has little interest. The dynasties of the Omaides, the Abbasides, Toloomides, the Fatimites, and the Curds, extended to the middle of the thirteenth century; when the Memlook power arose, which continued to our own day, to be extinguished by the reigning sovereign, Mehemet Ali.

The present condition of Egypt is one of the greatest importance to us, since the establishment of a communication by the Nile, and transit by the Isthmus of Suez to

the Red Sea, with our vast possessions in India. The new means afforded by the application of steam-power to the increased rapidity and facilities of intercourse will probably do more to establish a powerful dynasty in Egypt, and ameliorate the condition of her people, than any other that we can imagine could have arisen; and it is not too much to hope that religion and morals, the arts and the sciences of more advanced civilisation, may be destined to find in Egypt a fitting soil for their extension.

Until within a few years, the traveller who intended to ascend the Nile undertook a journey of great inconvenience and some peril; now Thebes has become to the English traveller what Rome formerly was, and a visit to the Nile is not an adventure but an excursion. Alexandria is reached in less than twenty days, and a boat, with an efficient crew and an experienced *Reis*, is always to be found, and all the necessary arrangements for comfort are now well understood. Every winter brings an increase of visitors to the land of the Pharaohs. The vigorous find excitement and enjoyment—the valetudinarian a genial climate and a pure air; and all are deeply alive to the immensity, the grandeur, and the beauty of the remains of the Pharaonic and the Ptolemaic periods, strewn in the Valley of the Nile. A voyage from Alexandria to Wady Halfa will reward the traveller, by the emotions which the scenes and objects will excite, far beyond any power of promise. Neither the learning of the antiquary nor the taste of the artist is essential to this enjoyment, though either, or both, will enhance it. The striking novelties and impressive grandeur of the objects presented will alone recompense this journey; but to the artist, to whom these illustrations will show what materials he has for study, and to the learned, especially those who have studied the hieroglyphic records, what a source of unmeasured enjoyment is open! How deep, then, should our gratitude be to those, to whose patient perseverance we are indebted for having cleared away the mists of time, and given the power to study the history of Egypt in her own language. Honour to the earliest of these in the names of Dr. Thomas Young and Champollion!

The inscriptions on the Rosetta Stone were the basis of this discovery. This celebrated relic was deposited in the British Museum in 1802. It had been found by General Menou among the ruins of Fort St. Julian, on the Rosetta branch of the Nile. When the French army capitulated to General Hutchinson and the British forces at Alexandria, in 1801, the Rosetta Stone was given up to us, together with all the other objects collected in Egypt by the Savans of the French Institute appointed to accompany their army.

The stone is a piece of black basalt, much broken at the edges, to the serious injury of the inscriptions, which were cut upon its flat face. These were three in number, but one in import. The first was in Hieroglyphic, or sacred character: the second in Enchorial, or the character of the country; and the third in Greek, which latter states that each recorded the same decree. The enchorial was believed to be the Coptic, the supposed ancient language of Egypt. And this has been confirmed by the deciphering of the hieroglyphics, to which it was the clue.

Upon the arrival in England of this stone it became an object of the deepest interest to the Egyptian archaeologists. Among these, Dr. Thomas Young devoted

himself to the subject and discovered the means of deciphering the hieroglyphics. He observed that certain words in the Greek inscription when repeated, were also found repeated in the characters of the enchorial, and also those of the hieroglyphic inscription; the sounds expressed by the same Coptic letters were also observed, and in the same relative places; and this was also noticed in the hieroglyphic. Thus words of frequent occurrence, as Ptolemy, Arsinoe, Berenice, and Cleopatra, were found in the hieroglyphic to be made up of characters which were alphabetical and phonetic. By this mode of research, Dr. Young was the first to perceive, and to him the honour is now indisputably given for the important discovery, that the hieroglyphical characters were phonetic. He established the certainty of five of them as representatives of sounds corresponding to our letters I, N, P, T, and F. He also claimed four others; but Champollion le jeune, who was pioneered by him, established a claim to these and to the extension of the phonetic hieroglyphics to an alphabet of sixteen distinct sounds. For each of these he also found many symbols, which are homophones, or representations under different figures of similar sounds, applied in accordance to a defined system, and not capriciously. He also proved the existence of a system by which the hieroglyphics were used figuratively, symbolically, and phonetically, always in the same text, often in the same phrase, and even in the same word; but the names of countries and persons could only be expressed phonetically, and the latter are always found in an oval or cartouche. Since the discovery by Dr. Young, the subject has been followed out by the zeal and devotion of the Champollions, Rosellini, Wilkinson, Burton, Lepsius, Birch, Sharpe, Bunsen, and other archaeologists. A reference to these authors will excite an interest in the subject not easily to be satisfied. One of the most succinct and popular illustrations of the Egyptian hieroglyphics will be found in a work by Mr. Gliddon, formerly Consul for the United States, resident in Cairo. He was one of the active members of an association of gentlemen established there for the investigation of Egyptian archaeology, and he has published in a cheap and convenient form, "A Series of Chapters on Early Egyptian History,"¹ which will be read with great interest, and better prepare

¹ In a work like the present, it is impracticable to enter into even an elementary illustration of the hieroglyphical writings; but a selection may be made of a passage in Gliddon's work, which, while it cannot fail to amuse the reader by the absurd degree of national vanity it betrays, and which so often raises a smile among us, will better illustrate the subject than any other passage of equal length that could be referred to. He says:—

"In Egyptian hieroglyphics, as may be seen in part by the alphabet, there are, in some instances, as many as twenty-five different characters used to represent *one letter*, and these are termed 'homophones' of that letter.


"One immense advantage accrued in *monumental legends* from this variety, for the artist was thus enabled to employ those figures which, while representing the articulated *sound* of the letter, had by their form a relation to the idea these signs were to express. The writer could thus, by the judicious selection of his letters from the variety of his *homophones*, convey a meaning of admiration, praise, dignity, beauty, strength, &c., or he could denote disgust, hatred, insignificance, or other depreciatory opinions.

"I will endeavour to make this apparent by an example. Suppose we wished to adopt the same system in our language, and write the word 'AMERICA' in hieroglyphics. I use pure Egyptian hieroglyphics as letters, adapting them to English values:—

^aA—We might select one out of many more or less appropriate symbols; as an *asp*, *apple*, *altar*,


the reader for the deep research of more elaborate authors, than any other work extant in which it has been attempted to popularise information on this apparently abstruse subject.


It is fortunate that the clue to deciphering the hieroglyphics has been discovered before the temples and the tombs, upon which they exist, are destroyed; for though there is a principle of security and endurance in the architecture of the Ancient Egyptians not found in the ruins of the temples of any other early people, it is probable that


amaranth, anchor, archer, arrow, antelope, axe. I choose the *asp*,  symbolic of 'sovereignty.'


M—We have a *mace, mast, mastiff, moon, mouse, mummy, musket, maize.* I select the *mace*,  indicative of 'military dominion.'


E—An *ear, egg, eagle, elk, eye.* The *eagle*,  is undoubtedly the most appropriate, being the 'national arms of the Union,' and means 'courage.'

R—A *rabbit, ram, raccoon, ring, rock, rope.* I take the *ram*,  by synecdoche, placing a part for the whole, emblematic of 'frontal power,'—*intellect*,—and sacred to Amun.

I—An *insect, Indian, infant, ivy.* An *infant*  will typify 'the juvenile age' and still undeveloped strength of this great country.

C—A *cake, cauldron, cat, clam, carman, constellation, curlew, cone, crescent.* The crescent would indicate the rising power of the United States; the constellation of *stars* would emblematised the States, and is borne aloft in the American banner; but I choose the *cake*— the *consecrated bread*—typical of a 'civilised region.'

A—An *anchor, or any of the above words beginning with A,* would answer: the *anchor* would symbolise 'maritime greatness,' associated with 'safety' and 'stability'; but not being an *Egyptian emblem*, I take the 'sacred *Ta6*,'  the symbol of 'eternal life,' which in the alphabet is an A.

"To designate that by this combination of *symbols* we mean a *country*, I add the sign , in Coptic 'Kah,' meaning a country, and determinative of geographical appellatives.

"We thus obtain *phonetically*—



COUNTRY:



while, *symbolically*, the characters chosen imply 'sovereignty, military dominion, courage, intelligence, juvenility, civilisation, and eternal durability.'

"This example, however, gives but a faint idea of the beauty, and often exquisite propriety, of Egyptian composition, or of the complexity of the hieroglyphic art of writing. It will be allowed that even this Anglicised illustration of the word *America* does not render its perspicuity very apparent; and, with a full acquaintance of the *language*, it would be a puzzle to a decipherer. How much more so, when the *vowels* may be omitted, as they generally are, and only the *consonants* written, as 'MRC, country.'

the quarries, which they present to a tyrannical yet economic government like the present, of materials for building forts, granaries, and other public works, will lead to the utter destruction of these magnificent remains. They were raised to defy time, and but for the injuries which they have sustained by violence, as far as the Persian conqueror could gratify his vengeance on the Egyptians by destroying their temples—the hundred pylons of Thebes might still have existed; for on the parts uninjured by the vindictive Cambyses, or the early Iconoclasts, the sculptured records and painted decorations which time has spared through three thousand years, show how much might yet have been seen and known of the works of a people, whose decline preceded the infancy of Greece.

Some of the peculiar features of Egyptian architecture are instantly recognised, in the great extent of the horizontal lines seen in the long unbroken entablatures; and in the greater breadth of the base of the building than its superstructure. For the walls on the outside slope upwards to the summit, whilst within they are vertical. This principle of strength has not been followed by the architects of any other nation, except in the use of buttresses. The Greeks in their earliest Doric temples, though of a thousand years later date than the Egyptian, adopted this principle in the tapering form of their columns, but not in the outline of their temples; whilst the Egyptian columns are almost always cylindrical; but these differences scarcely enable us to trace the transition of the style of the structures of Egypt into that of Greece, though the Greeks were evidently indebted to the Egyptians for much that is now valuable in their architecture and sculpture. The travels of their artists and philosophers in that country during the fifth, fourth, and third centuries, B.C., to study the arts and learning of the Egyptians, led, on their return to Greece, to improvement in their own structures, and the adoption of decorative forms from sources similar to those observed by them in the works of the Pharaohs by which they had been surrounded. The more light and beautiful proportions, now observed as rules for the guidance of art, were only elegant modifications by the Greeks of the columns and entablatures of the Egyptian temples, which, like the members of Greek architecture, may be traced to the simple huts of the aborigines, and still represent the banded reeds of their rude and early domestic structures. The acanthus leaf of the Corinthian capital is a deviation only from those which the vegetation of the Valley of the Nile suggested, in imitation of the lotus and the palm. The Greeks, however, reflected as well as observed; and the architecture of Egypt, instead of being viewed by them as the basis of a law from which they were never to deviate, only suggested to their graceful minds those improvements which have given to their own productions an immortal character.

But there was one obvious and striking distinction between the Egyptian temples and those of Greece; the former were plain externally, but within contained cloistered courts, and halls with massive columns that supported vast roofs, formed of enormous blocks of stone. The priests and the devotees, in their processions, passed along a dromos, or paved avenue, often bordered by ranges of sphinxes, to a lofty propylon, through which they entered an hypæthral quadrangle, in which obelisks were raised and colossal statues placed, thence through a grand pronaos or hall, enriched with

sculptured reliefs, and filled with columns, and painted and decorated with hieroglyphics, that recorded the conquests of their Pharaohs, the ordinances of their priests, or the oracles of their gods; all these tended to excite and increase the impression of solemnity, to its termination in the sanctity of the adytum.

The temples of the Greeks were, on the contrary, externally objects of striking beauty. Within, the statue of the god alone was seen; but without, the elevated portico with its sculptured pediment, the columns surrounding the cella, the entablature enriched with reliefs which represented the history of the hero, or the worship of the god, were all before the eyes of the people: the beauty of such a temple was ever open to their gaze and contemplation, and tended to purify their taste, and excite their patriotism.

In sculpture, the same regard was paid by the Egyptians to the solid and enduring which governed their style in architecture. Colossal in scale, hard and indestructible in material, and compact in design, nothing is presented that can be broken without great effort and violence. No limb is separated, and the action which would require this is never represented. The dignity of repose in the figure which is so impressive was not the object sought by the sculptor, but the condition attached to the style of art which he knew to be the most enduring. That the Egyptian sculptors were capable of higher execution is shown in numerous examples, but in none is it more striking than in the admired delineation of character in the head of the Memnon brought to England by Belzoni, and now in the British Museum.

But we are even more indebted to their painting than their sculpture for the actual knowledge we possess of the manners and customs, the habits and pursuits, the civil and religious processions and ceremonies, the costumes, arms, arts, and occupations of the ancient Egyptians.

On the walls and pylons of their temples, and especially in the tombs of their Pharaohs, and priests, what they did, what they taught, or what knowledge was familiar to them, has been represented. The nations they conquered and kept in slavery, the punishments inflicted, and the tasks imposed upon them, are vividly represented by an art, that has vindicated its power to preserve such records for three thousand years. Often the figures painted are slightly cut in the stone, or plaister, and the design, in incised relief, painted. This guarded, in exposed situations, the paintings from the injuries of time, but against violence there is no protection. These arts were known before the time of the erection of any existing temple, and we have remarkable evidence of their durability, in some fragments of such sculptured and painted stones, the relics of former structures, that were used as materials, which have been found built into the walls of the great temple of Karnak.

That the decorative and constructive arts were carried to high perfection among the ancient Egyptians, is abundantly shown in the articles which have been found in their tombs, and, after so great a lapse of time, preserved to us in their furniture, utensils, instruments, and ornaments; in wood, and bronze, and gold; in glass and in gems. Of their working in tissues and fabrics, their painting, enamelling, and chasing, many examples in exquisite ornaments remain to us, and show how much

and how easily such arts can advance without the aid of science—for the experience of three thousand years, and the science of the last three centuries, have added little to the skill and taste to be seen in the relics now shown at the British Museum. Of the pure sciences they had some knowledge, the parent source of those which have been transmitted to us by the philosophers of Greece. Some of the names of the most wise and learned of those who visited Egypt even before her first occupation by the Persians, are recorded, and among them Thales, Solon, Cleobulus, and Hecateus. The jealousy of the Persians forbade the Greeks to travel in Egypt during their occupation of the country, but as soon as they could venture, we find that Hellanicus, Anaxagoras, Herodotus, Eudoxius, Chrysippus, and Plato, were among the most eminent, who some time before the conquest of Egypt by Alexander, travelled there to acquire the arts and study the learning of the Egyptians, but chiefly their abstract and scholastic philosophy. Their arts were useful and elegant, but useful and practical science appears to have been almost unknown to them; for few traces exist of their acquaintance with natural philosophy. The shadoof for raising water from the Nile, in use in the present day, is represented in their pictures three thousand years ago, and shows their ignorance of hydraulics. Electricity and magnetism, mechanics, as we apply our knowledge of its principles; the power of steam, and the great productions and changes effected by chemical agency, are now so necessary to us that we are led to ask, how a state of society, so far advanced as that of the ancient Egyptians, could have existed without them. Yet in the earliest history of this interesting people we find them in a high state of civilisation—what the condition of the contemporary nations was, is almost unknown to us. Moses wrote fifteen centuries B.C., and his narration of the first visit of Abraham to Egypt, four centuries earlier, shows the high condition of her people. That hieroglyphics were used by the Nomade tribes we may fairly infer from the custom of setting up stones to commemorate events, so often mentioned in the Bible, and we cannot doubt that such events were inscribed upon them; but the social state of these tribes is strikingly contrasted with that of the Egyptians, whose greatness, recorded by the sacred historian, is confirmed by the remains which still exist, of that period. From the time of Herodotus the written history of Egypt is connected, down to her ignorant and degraded condition in the present day, when the nations of Europe, in constant communication with her, are in the highest state of enlightenment yet attained by any community of the human family. Let us hope that a country so favoured by nature and its position may yet emerge from such barbarism, and that the changes already effected by Mehemet Ali may lead to the occupation of Egypt by a race and a condition of society worthy of her important position and local advantages.

VIEW UNDER THE GRAND PORTICO, PHILÆ.

This sketch presents, in another direction, a more striking view of the exquisite sculpture and carved decorations of the columns and the painted ceilings in this beautiful portico. At the extremity of the vista, the ruins of an altar show that it was once a place of Christian worship. It has been fractured and displaced, probably in search of treasure, for even the flooring has been broken up and disturbed. The emblem of the cross is everywhere seen, but no community of Christians now exists in the valley of the Nile from Esné to the borders of Abyssinia.

Many objects of great interest are found by those who search for them amidst the ruins of this Temple, but some that are in dark chambers are of more historical than picturesque importance. All these structures, however, are of comparatively low date—the oldest not more than 380 years B.C. The Ptolemies raised this beautiful Temple upon what remained of the structures built by Nectanebo, and which was destroyed by the Persians in their last invasion of Egypt; and they continued to enrich and adorn this shrine, even to the last of them—"the Serpent of Old Nile," whose portrait is appropriately sculptured on the walls of this Temple, dedicated to Athor. Other portraits also are here of Ptolemaic Queens, but not only is that of Cleopatra more strikingly handsome than either those of Arsinoë or Berenice, but her eventful history commands a higher interest in a resemblance which, it is highly probable, is authentic.

Nor did the interest in Philæ cease with the Ptolemies. The Roman Emperors successively enriched it, and so great was the celebrity of this Temple, that numerous Greek and Latin inscriptions attest the feelings, with the names, of many who came to worship in the Temple of Isis: these made such heavy claims upon the funds of the priests, that a Greek inscription exists on the pedestal of the Obelisk which Belzoni removed from Philæ, in which they appeal to Ptolemy Physcon, who was a great benefactor to their Temple, to prevent so many persons of rank and public functionaries from visiting the island, and living at their expense. It is as follows:—

"To King Ptolemy, and Queen Cleopatra his sister, and the Queen Cleopatra his wife, gods Evergetes welfare: We, the priests of Isis, the very great goddess [worshipped] in Abaton and Philæ; seeing that those who visit Philæ, generals, chiefs, governors of districts in the Thebaid, royal scribes, chiefs of police, and all other functionaries, as well as their soldiers and other attendants, oblige us to provide for them during their stay; the consequence of which is, that the Temple is impoverished, and we run the risk of not having enough for the customary sacrifices and libations offered for you and

your children; do therefore pray you, O great gods, if it seem right to you, to order Numenius, your cousin and secretary, to write to Lochus, your cousin and governor of the Thebaid, not to disturb us in this manner, and not to allow any other person to do so, and to give us authority to this effect; that we may put a *stela*, with an inscription, commemorating your beneficence towards us on this occasion, so that your gracious favour may be recorded for ever: which being done, we, and the Temple of Isis, shall be indebted for this, among other favours. Hail."

The *stela* was erected, and the favourable answer recorded in original monuments, which exist for our perusal after two thousand years.

ENTRANCE TO THE GREAT TEMPLE OF ABOO-SIMBEL,
NUBIA.

TITLE VIGNETTE.

THE Title Vignette represents a portion of the sculpture above the entrance to the Great Temple of Aboo-Simbel. In a recess over the door stands a well-formed figure of Osiris, twenty feet high, symbolised by the hawk's head, a form sacred to the sun; the head is surmounted by the solar disc, and in its front is the asp, the emblem of sovereignty; his arms are placed straight on his sides, and the sacred tau, the emblem of eternal life, is held in each hand: beneath that in his right is the head of a terminal wolf, and under the left a small statue of Truth. On either side of the niche in which is the statue of Osiris are figures cut in the face of the rock, in incised relief; they represent Remeses II., offering the emblem of truth to the god. On the plinth beneath are cut a row of the cartouches of Remeses II., each supported by crowned asps, like the supporters of heraldic shields.

Below is seen the lintel of the doorway, and under it the opening which had been made by the removal of the sand through which the entrance was effected.

For the latest excavations here, as well as for many important discoveries in Egypt and Nubia, the public are indebted to Mr. Hay; he had the sand so far removed as to disclose entirely the two colossi on the south side of the door, together with the doorway down to its base; and now nine or ten Nubians can remove the sand in a few hours which may fall in, and give ready access to the Temple, of which the whole height of the façade is shown. In doing this, he also exposed to view a curious Greek inscription of the Ionian and Carian soldiers of Psamaticus, as well as some interesting hieroglyphical tablets. The inscription, which remarkably confirms the account by Herodotus, appears to have been written by the troops sent by the Egyptian king after the deserters who are reported by the Greek historian to have left the service of Psamaticus; the desertion was said to be of an army of two hundred and forty thousand men! They had been stationed at Elephantine, to protect the country from the Ethiopians; . . . and having been kept three whole years in garrison without being relieved, they resolved with one accord to desert their king and go over to the Ethiopians. Psamaticus pursued them, and endeavoured to bring them back by entreating that they would not desert their country, their gods, and their families: but they were deaf to his arguments; they entered Ethiopia, gave themselves up as subjects to the king, settled there, and carried with them those customs of the Egyptians which tended to civilise the natives of their adopted country. The account is exceedingly interesting, and will be found, together with the inscription, copied and translated in Wilkinson's "Egypt and Thebes."

PYRAMIDS OF GEEZEH, FROM THE NILE.

WHEN the river is low and the intersecting canals dry and practicable, the journey from Grand Cairo to the Pyramids of Geezeh is a ride of little more than an hour. The traveller mounts in the streets of New Cairo and rides to Old Cairo, where he crosses the Nile at the Madiah, or ferry, to a village the nearest to the Pyramids, though five miles distant from them, called Geezeh, whence the association of its name with these wonders of Egypt and the world.

From across the Nile the appearance of these stupendous constructions is that which is here represented. Every traveller has read of them, and all are acquainted with their measured magnitudes; yet, thus seen across the river from Old Cairo, few have looked upon them without a feeling of disappointment; they appear to be unimportant specks in the desert. When the approach can be made to them in an hour, and directly through a beaten track in the fields, they enlarge more rapidly upon the vision of the observer; but, if the inundation of the Nile be high, a very circuitous route of nearly twenty miles by the canals must be taken; then they dwell upon the eye; which, kept constantly upon them, receives so much less of immediate effect than the imagination had promised to the traveller, that his disappointment is scarcely overcome even when he arrives near to the bases of the Pyramids. At length, however, they fail not to fill his mind with an idea of their vastness, which he could never have preconceived.

Dr. Richardson's Travels.

Roberts's Journal.



Pyramid of Giza, Egypt.

Engraving of the Pyramids of Giza, Egypt, showing the Great Pyramid of Cheops, the Pyramid of Khafre, and the Pyramid of Menkaure, with a group of people in the foreground.

THE GREAT PYRAMID OF CHEOPS



Queen Adelaide B.C.

Illustration of the Queen Adelaide B.C.

Illustration of the Queen Adelaide B.C.

VIEW LOOKING TOWARDS THE PYRAMIDS OF DASHOUR
AND SACCARA. WITH A SLAVE-BOAT ON THE NILE.

THE breadth of the Nile and the flat character of its banks and its valleys, about twenty miles above Cairo, are particularly observed in the neighbourhood of the Pyramids of Dashour and Saccara—structures which are highly characteristic of their locality. Those of Saccara are the most distant in the view: they are chiefly built of brick, one only being wholly of stone. The base of the largest is a parallelogram, about three hundred and fifty feet long on its north and south faces, and three hundred and ninety-four on its east and west sides. It is built in degrees or stages, and is surrounded by an inclosure. Besides this Great Pyramid, there are ten others, of smaller dimensions. Some of these Pyramids were opened by the Baron von Minutoli in 1821, and in 1837, by Mr. Perring, whose surveys and researches into the construction of these extraordinary works are fully detailed in Colonel Vyse's "Pyramids of Gizeh."

The stone Pyramids of Dashour form the group nearest to the observer in the view. There is a striking peculiarity in the form of the southernmost of these: its summit has been finished at a different angle from that of the faces with which it was commenced; and Wilkinson thinks, from its being the only one of this form, that the angle was depressed to complete it more speedily. The change greatly diminished the height which it would have had if the original angle had been continued. Its base, measured by Colonel Vyse, is seven hundred feet square. This Pyramid was entered by Mr. Melton, an English traveller, in 1660; and again, twenty years later, by M. le Bruu. In 1763 it was visited by Mr. Davison, whose researches in Egypt gave his name to a chamber which he discovered in the Pyramid of Cheops, the largest of the group of Geezeh. The last examination of the Pyramids of Dashour was by Mr. Perring and Colonel Vyse; by whom some matters interesting to the Egyptian antiquary were discovered, which are fully related in the Appendix to Colonel Vyse's Work.

A picturesque interest has been given to the scene by Mr. Roberts's introduction of a Slave-Boat, which he thus describes in his Journal:—"A boat of a very different description came alongside of mine this afternoon: it was a slave-boat, of small dimensions for its purpose, laden with a cargo of female slaves from Kordofan, and owned by a hoary villain, a Greek, who had the effrontery to tell me that he was a Christian. Except that they had been torn from their friends—an evil distressing enough in itself—the slave-trade here seems unaccompanied by any of the horrors which attend that infernal traffic in the passage from the western coast of Africa; for, except the confinement in the small space allotted to them in the boats, they are little exposed, in a climate like this, to inclement weather. The trade must be profitable, since such a journey could be advantageously taken with eleven only of these poor wretches for the market. Five were of a dark copper colour, and beautifully formed; and six were negroes, all young and in their prime, their hair plaited as in Nubia, but free

from the villanous grease and from the smell which generally accompanies its use there. A thin dirty sheet was their only covering; and as the evening set in they were wrapped closer, and huddled more together. The space was too narrow to lie in at length; they sat with their knees up to their chins and face to face. The Greek, in hopes of a customer, pointed out the best of them to me, and descanted on their points with the skill of a jockey. Some were modest and shy, others tittered and seemed much amused with my costume, a blouse, and trousers not one-third the width of a Turk's. The best of these poor creatures was worth eighteen or twenty pounds sterling. I regretted that I had too few words of Arabic or Greek to tell the old rascal how much his occupation was abhorred in England."

Vyse's Pyramids of Gizeh.

Wilkinson's Egypt and Thebes.

Roberts's Journal.

POMPEY'S PILLAR.

THIS relic of antiquity is the first object seen in approaching Alexandria, from the sea, on the coast of Egypt. "It stands on an eminence," says Wilkinson, "about 1800 feet to the south of the present walls." It consists of the capital, shaft, base, and pedestal, which last reposes on substructions of smaller blocks, which once belonged to older monuments, and were probably brought for this purpose to Alexandria. On one of them the name of Psammeticus can be read. These substructions were evidently once under the level of the ground, and formed part of a paved area, of which the stones around the Column have been removed, to the great risk of the monument itself. The proper name of this Column has been much questioned. The murder of Pompey on the coast of Egypt probably led to the original error that it was his cenotaph; but the successful deciphering of an almost obliterated inscription on the pedestal shows that it was erected by Publius, a Prefect of Egypt, in honour of Diocletian. The total height of the Column is 98 feet 9 inches, of this the shaft is 73 feet; the circumference is 29 feet 8 inches. The capital and base are of inferior workmanship, but the shaft is elegant and well wrought, and is probably a production of an earlier and better time; and it has been conjectured belonged to a temple of Serapis. On the summit Wilkinson observed a hollow of considerable size, as if intended for the admission of a statue; and, indeed, there are said to be old prints extant in which a statue surmounts the column. The summit was some years ago first attained by a party of sailors, who passed a rope over the top by means of a kite. It has often since been visited; and, among others by Miss Talbot, who sent a note to our Consul Mr. Salt, dated "From the top of Pompey's Pillar;" to which he replied, dating his answer "From the bottom of Jacob's Well."



Engraved by J. G. Thompson from the original drawing by G. B. S. P. 1847.

POMPEY & CO. PRINTERS, 15, N. B. ST. N. Y.



Temple of Isis at Philae

Engraving from the 'Illustrations of the Monuments of Egypt' by Lepsius, 1849.

RUINS OF THE TEMPLE OF KOM-OMBO, UPPER EGYPT.

THESE ruins are finely situated on a promontory on the eastern side of the river, in a bay formed by the head of the Nile to the westward. In descending the river the Temple thus seen on the high bank above it holds a striking position. There are remains of other Temples below, on the verge of the Nile, but the stream which sweeps round the bend has already carried off, even within our own time, some of these interesting monuments, and will eventually remove them all by undermining the banks. Of the great Temple, much is concealed by vast sand-drifts from the deserts; but enormous masses of its ruins rise above the arid and herbless surface which surrounds them, giving to the scene a character of dreary desolation in keeping with the decay of this once magnificent structure.

The façade fronts the west, an exception to the general aspect of the Temples on the Nile, which almost invariably face the east; it is also one of the very few on the eastern bank of the river. The Temple is remarkable for a dual character, "a peculiarity," says Wathen, "illustrated by an inscription. A column instead of an interspace occupied the centre of the portico, and two lateral entrances led to a double suite of inner doorways; the inscription explains that the Temple was dedicated to two divinities, the great god, Aroeris Apollo, and the tutelary deity of Ombos." Its façade of five columns is eighty-three feet wide, and the whole depth of the building about one hundred and twenty feet. Over the door, on either side of the centre column, on the cornice of the enormous blocks which form the entablature, are the winged globe and serpents, and on the frieze a double line of large hieroglyphics. The vast size of the stones of this Temple has struck every traveller; "some of the slabs," says Wathen, "of which the flat ceilings were composed, are twenty-seven feet long," nearly seven feet wide, and five feet thick. As these masses lie about in utter confusion, they suggest the queries, by what power were they transported hither—erected—and have been displaced? In their erection a singular order of inversion prevails: the largest blocks have been employed in the superstructure. Every exposed spot on column or cornice is covered with hieroglyphics, and the Temple once bore on its surface the records of its own history. The cartouche of Thothmes III. is found inscribed here, 1600 B.C.; yet some of the learned in Egyptian antiquities would reduce its age to the Ptolemaic period, 1500 years later, misled probably by additions then made to the Temple. The figure of Savak, the deity of Ombos, who is represented with the head of a crocodile, marks that this bestial worship was once held here, and the animal is frequently found represented in the hieroglyphics of the Temple. Even as late as the time of Domitian, the inhabitants of Ombos, who worshipped the crocodile, fought a desperate battle in honour of their god with the people of Dendera, who worshipped the snake. Juvenal, who at that period was in Egypt, relates, in his fifteenth Satire, that the latter were merciless victors.

“On ascending to the esplanade of the upper temple, I was more than ever,” says Mr. Roberts, “struck with its beauty. I viewed it on all sides, and each seemed more beautiful than the other. The portico originally consisted of fifteen pillars; thirteen only are standing. Those at the angles of the façade have fallen; their capitals, like those of Apollinopolis, are varied with the lotus and the palm. Here, as in other temples, attempts at destruction by fire are evident, and so fresh that the colour of its effects on the stones is as clear as if it had only happened yesterday. The sanctuaries, for there are two formed out of one chamber by a partition, are so filled with sand as to be almost inaccessible. An immense wall of sunburnt brick appears to have inclosed the precincts of the Temple, and a few houses peeping above the sand is all that can be now seen of the once proud Ombos. Like its rival, Dendera, it is now desolate.”

Wathen's Arts and Antiquities of Egypt.
Dr. Richardson's Travels.

Wilkinson's Egypt and Thebes.
Roberts's Journal.

TEMPLE OF TAFÄ, IN NUBIA.

THE ruins of ancient *Taphis* are situated on the left bank of the Nile, a little below Kalabshe. Here are numerous inclosures of stone of singular arrangement, which, Wilkinson conjectures, were of Roman date: there are also the remains of two small temples of nearly the same size, about thirty feet square within. One of these stands in the middle of the village; the other, the southernmost, is here represented. It lies near the bank, beyond some dhourra-fields, and faces the river: the back, and the two side walls, and two of the columns which support the roof, are yet standing. “The columns,” Mr. Roberts says, “have the lotus-leaf capitals, of very poor workmanship; the shafts taper greatly, and are disproportioned to the capitals, which are too small.” Behind the portico is a chamber which may have been the adytum. This temple has been used as a Christian church. On the walls are many ill-written Greek inscriptions, and a Greek almanac. There are also rude paintings of saints of the Christian Church, a representation of the Virgin and Child, and designs for the Ascension and the Nativity; but they are nearly obliterated. In Wansleb's time, 1673, the churches of Ethiopia were still entire, but closed for want of pastors. The decline of Christianity here is dated from the invasion of Sultan Selim, A.D. 1517.

The plain of *Taphis* is strewn with fragments of cornices and mouldings, mostly of a late epoch, nor are any found that appear to be older than the time of the Cæsars; and much of what remains Wilkinson attributes to an age posterior to that of Pliny.

Wilkinson's Egypt and Thebes.

Roberts's Journal.



Temple of Egra, 1/2 view from the west, showing the colonnade.

TEMPLE OF EGRA, EGYPT.



David Roberts R.A.

The Great Sphinx and the Great Pyramids of Giza

COLOSSAL FIGURES IN FRONT OF THE GREAT TEMPLE OF ABOO-SIMBEL.

THE first discovery of this extraordinary Temple was made by the celebrated Burckhardt on his return from Mahass, after an ineffectual attempt to reach Dongola in the spring of 1813. He had visited the Temple of Isis, the lesser Temple of Aboo-Simbel; and having, as he supposed, seen all the antiquities here, he was about to ascend the sandy side of the mountain by the same path that he had descended, when "having," he says, "luckily turned more to the southward, I fell in with what is still visible of four immense colossal statues, cut out of the rock, at a distance of about two hundred yards from the lesser Temple: they stand in a deep recess excavated in the mountain; but it is greatly to be regretted that they are now almost entirely buried beneath the sands, which are blown down here in torrents. The entire head and part of the breast and arms of one of the statues are yet above the surface."

In 1816 Belzoni ascended the Nile into Nubia, with the intention of opening the great Temple of Aboo-Simbel, and commenced his undertaking; but the chiefs of the country threw so many obstacles in his way, that at length his funds failed, and he was obliged to discontinue, but not until he had cleared downwards twenty feet in the front of the Temple. It is remarkable that this is the first time the natives learnt the use of money as a recompense for labour.

In the spring of 1817 he returned to his excavations at Aboo-Simbel, accompanied by Mr. Beechey. At Philæ they had the good fortune to be joined by Captains Irby and Mangles, then on their journey in the East. The united exertions of these gentlemen accomplished the entrance to the Great Temple in defiance of the dangers and difficulties thrown in their way, and which are most interestingly narrated in Irby and Mangles' Travels. Belzoni and his friends removed forty feet of sand, which had accumulated above the top of the door before the recent excavations; but they carried them no further than three feet below the top of the entrance, when they effected their passage into this Temple and saw the most extraordinary work that remains to us of the age of Remeses II. Belzoni describes its façade as one hundred and seventeen feet wide and eighty-six feet high (Wilkinson says, ninety to one hundred feet), the height from the top of the cornice to the top of the door being sixty-six feet six inches, and the height of the door twenty feet. Each of these enormous statues—the largest in Egypt or Nubia, except the Sphinx of the Pyramid—measures from the shoulder to the elbow fifteen feet six inches, the face seven feet, the ears three feet six inches, across the shoulders twenty-five feet four inches. Their height as they sit is about fifty-one feet not including the caps, which are about fourteen feet. These, the most beautiful colossi yet found in any of the Egyptian ruins, represent Remeses II.; they are seated on thrones attached to the rock. On the sides, and on the front angles of the thrones, and between the legs of the statues, are sculptured female figures, supposed to be of his wife and children; they are well preserved, though the material is a coarse friable gritstone. During the execution, defects in the stone were filled and smoothed with stucco, and afterwards painted, of which traces

yet remain. The upper part of the second figure has fallen, but the faces of these colossi exhibit a beauty of expression the more striking as it is unlooked for in statues of such dimensions.

Roberts, in his Journal, complains indignantly of the way in which "Cockney tourists and Yankee travellers" have knocked off a toe or a finger of these magnificent statues. "The hand," he says, "of the finest of them has been destroyed (not an easy matter, since Wilkinson says the forefinger is three feet long) by these contemptible relic-hunters, who have also been led by their vanity to smear their vulgar names on the very foreheads of the Egyptian deities!"

Burckhardt's Travels in Nubia.

Belzoni's Travels.

Irby and Mangles' Travels.

Wilkinson's Egypt and Thebes.

Roberts's Journal.

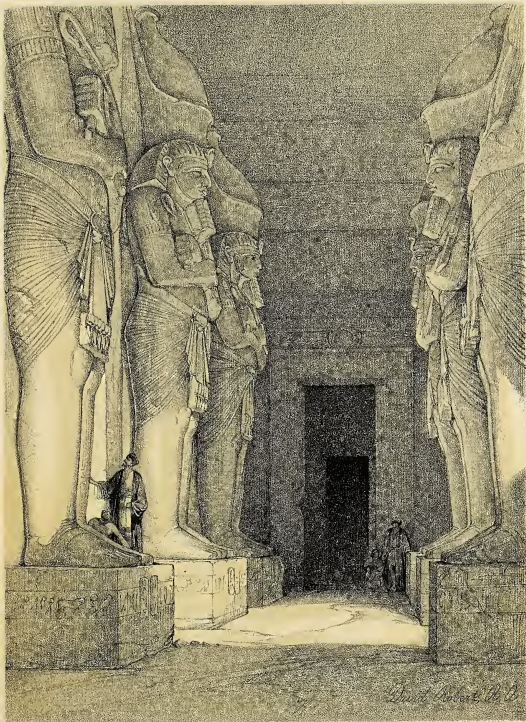
EXCAVATED TEMPLE OF GYRSHE, NUBIA.

This Temple is at Gerf-Hossayn (the ancient Tutzis), near to Gyrshe; it is of the time of Remeses the Great, and except the portico, entirely excavated in the rock. Within, it consists of a large hall, succeeded by a transverse corridor, with a small chamber on each side; in the adytum are several sitting figures in high relief, with an altar before them, as at Aboo-Simbel. The area, or portico, had a row of Osiride pillars on either side and four columns in front; but of it little now remains. The total depth of the excavated part does not exceed one hundred and thirty feet. The interior bears some resemblance to that of Aboo-Simbel, but was far less skilfully wrought and unworthy of the time of Remeses.

The ascent to the Temple is described by Mr. Roberts as having originally been by a flight of steps, on either side of which he conjectures that sphinxes were arranged, of which fragments are scattered around, together with large wrought stones and broken pottery, remnants of an ancient town within the excavation, and hewn from the rock, are six colossal figures, about eighteen feet high, with the corn-measure cap, and in their hands, crossed on their breasts, the crook and the scourge. Three are on each side, and they seem to guard the approach to the adytum, or sanctuary. The imperfections of the rock appear to have been filled up with masonry, or stucco, and coloured: it is everywhere covered with symbolical figures and hieroglyphics; but the whole is much defaced and blackened by the Arabs, who light fires within it when they shelter there with their cattle. Mr. Roberts says, that when those who followed him came in with torches, they disturbed myriads of bats which had hung in festoons around them.

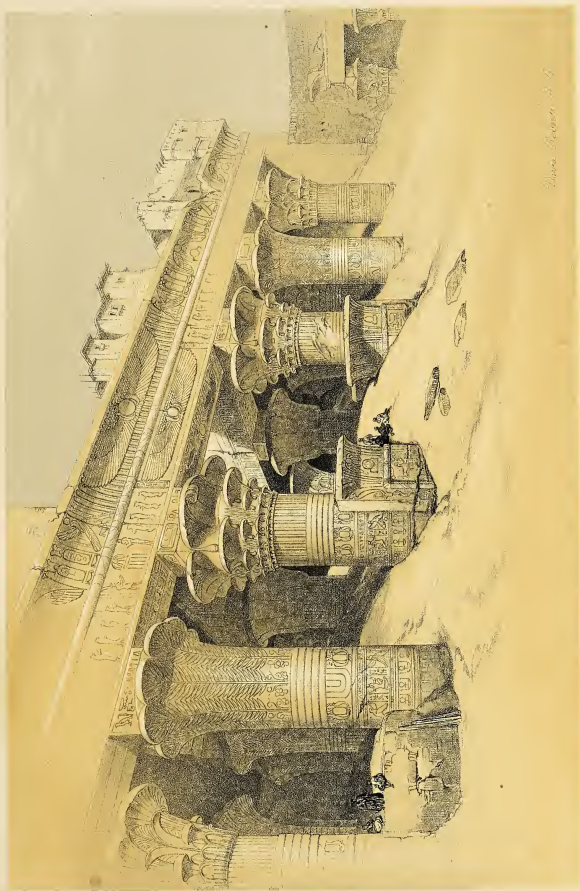
Wilkinson's Egypt and Thebes.

Roberts's Journal.



London Published April 15th 1856 by Day & Son, 25, St. Saviour Street, London, and the Artists.

EXCAVATED TEMPLE OF SERSHE, THEBES.



Edfu, Egypt, 1847

London: Published April 1847, by Day & Son, 25, Abchurch Lane, in the Strand.

PORTICO OF THE TEMPLE OF EDFOU, (EDFOU KARNÉ).

PORTICO OF THE TEMPLE OF EDFOU, UPPER EGYPT.

This view is taken across the large and magnificent peristyle court of the Temple, which forms an oblong square between the lofty pylons and the pronaos. Two of those columns are seen which occupy both sides of the court and the end towards the entrance within the propylon; eleven of these columns range on each side of the court, and five on each side of the entrance; these support a gallery which leads on either side to the pronaos. But the magnificent object in this view is the portico of the Temple, which presents a façade of six columns, behind each of these are two other rows, forming a pronaos of eighteen columns, nowhere surpassed for exquisite beauty. Those on either side of the centre have their capitals composed from the lotus, those of the middle columns of the date-palm, with its clustered fruit below its elegant pinnate leaf, and those at each end a composite of the fan-like doum, or Theban palm-tree; thus only three varieties of these, uniformly placed, are seen in this beautiful façade. There are walls intercolumniated, but their bases are buried in the sand. On either side, attached to the centre columns, are jambs, without a lintel having coved cornices that rise to within a diameter of the fillets of the capitals. These jambs have a bold torus round their borders, and are covered with hieroglyphics, thus forming a grand gateway to the pronaos; but the sand, which has inundated the Temple, has risen to the cornice of the jambs, and within the pronaos almost to the capitals of the columns, and concealed all the walls, except one, between them.

Over the entrance, on the frieze or broad moulding of the entablature of the pronaos, is the globe with the serpent and wings, and on each side rows of scarabei, long-tailed baboons standing erect, worshippers, and men bearing offerings. This moulding is continued down the side of the façade. In the bold coved cornice above this frieze, and above the other winged globe, is one still larger, with hieroglyphics carved on either side, composed of the sacred hawk, cartouches, and globes with drooped instead of extended wings; these alternate to the extremity of the cornice. The friezes within have rows of figures of Isis sitting.

The sand, which has filled the pronaos, has rendered the cella and chambers of the Temple inaccessible; if this could be removed, some interesting discoveries might be made, and the bases of the columns, long protected by the sand and rubbish, would exhibit a portico scarcely surpassed in Egypt.

In striking contrast with the magnificence of the ruins are the wretched mud huts of the inhabitants of Edfou, as they are seen perched up above the cornice: such a foundation for such a superstructure shows "to what base uses things may come at last." Their miserable dwellings are stuck on every accessible place in and about the Temple; and over the sanctuary is a populous village, where the bleating of kids, the crowing of cocks, and the cries of children, are utterly out of character with their strange locality.

STATUES OF MEMNON IN THE PLAIN OF GOORNA AT THEBES.

THE village of Goorna is situated on the western bank of the Nile, amidst a grove of palm-trees, and beyond it a plain, which exhibits at present very little cultivation, extends to some distance, and is bounded by desert hills. Amidst the extensive levels of this rough and neglected plain are seen the well-known statues of Memnon; sitting, as they have sat for ages, in grand and mournful solemnity, amidst the ruins of temples, the isolated but magnificent monuments of ancient splendour. They are called by the natives *Damy* and *Shamy*, words that sound like nicknames to us, but the natives have no such association with them. The nearest in the view is that which is known as the vocal Memnon: thanks to the newly discovered power of deciphering the hieroglyphics, it is ascertained to be the statue of Amunoph III., believed to be the Pharaoh of the Exodus, 1500 B.C. The other statue has been supposed to be that of his brother, Amun-Toonh, but without foundation, for, though he reigned for a short time jointly with Amunoph III., he was deposed by him, and excluded from the hieroglyphic lists: Amunoph was not likely, therefore, to establish his statue. It is more probable that both statues represented the same Pharaoh, as the statues of Remeses II. are repeated in the pronaos of Aboo-Simbel. The plain is bounded by lofty mountains, among which are the valleys of Bibán El Malook and other recesses, full of sepulchral excavations, whilst the lower parts of the rocky heights facing the last are occupied by the village of Goorna.

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Statues of Memnon, Thebes, Egypt. Photo by J. & W. Smith, London.

STATUES OF MEMNON ON THE PLAIN OF THEBES IN EGYPT.



David Roberts, R. A.

London: Published April 17th 1867, by Day & Son, Strand Street, Lincoln Inn Fields.

THESES THE COLOSSAL STATUES OF AMENOPH III.

THEBES : THE COLOSSAL STATUES OF AMUNOPH III.

THE view of these wonders of the plains of Thebes is taken from the upper or southern side of the group. The statues and their thrones, but not their pedestals, were originally hewn each out of a single stone; but the farthest of these, the well-known vocal Memnon, which will hereafter be described, having suffered disruption, had been restored. The material of these colossi is a coarse hard gritstone, slightly stained in some places with iron. The height of each is forty-seven feet, without the pedestal, but the total height before the accumulation of soil, which has buried so much of the pedestal, must have been sixty feet above the plain.

These enormous figures rest where they did at the period of their erection, when they formed the entrance of a grand dromos to the Temple, 1100 feet in length. Several pairs of statues, scarcely less colossal, originally formed the avenue, but of the others little more than fragments of the figures and of their pedestals can be traced: this avenue led to the Temple of Amunoph III. Many of the fragments are now buried in the alluvial deposit which each successive inundation of the Nile leaves, for at the period of high Nile the entire plain is so flooded that the waters reach the feet of these colossi, and have done so annually these 3300 years; leaving a tribute which has accumulated till the soil has risen seven feet above the level of the time of erection. Mr. Hay caused an excavation to be made below these statues, and ascertained that they rested on a bed of sand retained by a wall of stone. The cartouche of Amunoph III. has been found upon these statues; but of the Temple to which the avenue, commencing with these colossi, led, a few substructions alone remain to mark the site of what must have held a conspicuous rank among the Temples of Thebes.

All the prominent features of these vast statues are now obliterated; the faces have flaked and fallen off. The massive head-dresses, which descend over the breast, have, in their angles, preserved the ears. Sculptured for endurance, the severe and simple form of the Egyptian statue required the limbs to be in close contact with the body, or otherwise supported. Position without action is its characteristic: the legs are united to the throne, the arms to the body, and the fore-arms and hands to the thighs, on which they rest. The smallest surface possible for its volume is thus presented to the action of Time, who finds few weak points in Egyptian Art by which to insinuate his attacks: whence the marvellous preservation to our day of so many of its magnificent remains. This statue may have been seen by Moses, for it was erected, three-and-thirty centuries ago, by that Pharaoh in whose reign the Israelites were led forth by the great lawgiver from their bondage in Egypt.

The sides of the thrones are similarly ornamented with hieroglyphics, by which the dominion of the sovereigns over Upper and Lower Egypt is supposed to be typified by figures of the god Nilus binding the stalks of two different water-plants round the

support of a tabular frame, or steia, that contains the ovals and characters which probably record the erection of these colossi. A line of hieroglyphics also extends from the shoulder down the back to the pedestal, and here is found the name of the Pharaoh whom the statue represented, Amunoph III. On either side stand, attached to the throne, statues of the wife and the mother of the Pharaoh, eighteen feet high, and there are traces of a smaller statue of his queen between his feet.

The figures seen climbing up the throne of the vocal Memnon are Messrs. Hurnard and Corry, who were at that time Mr. Roberts's travelling companions.

Wilkinson's Egypt and Thebes.

Wathen's Arts and Antiquities of Egypt.

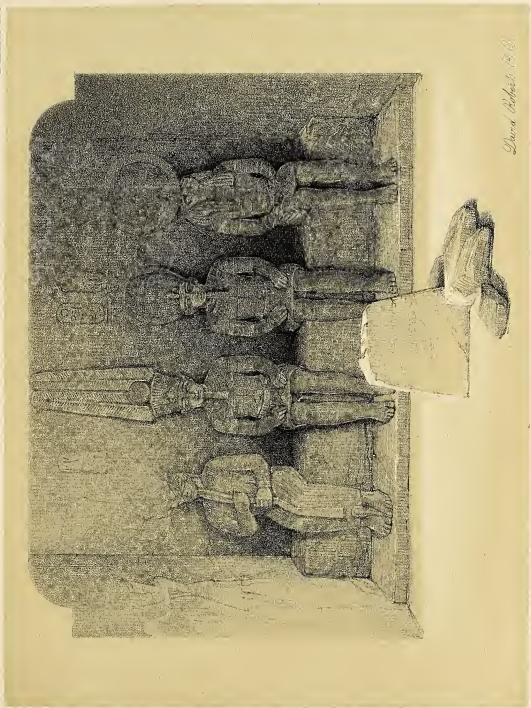
THE SANCTUARY OF THE GREAT TEMPLE OF ABOO-SIMBEL, NUBIA.

THE adytum of the Temple, which terminates the great excavation at Aboo-Simbel, and is seen only in the gloom of its profundity in the larger drawing of the Interior, is a chamber which measures, from the door of the sanctuary to the wall behind the figures, twelve feet three inches, and in width twenty-three feet seven inches. In this cella are four sitting statues; three of them the Theban triad of deities, the fourth is Remeses, who is here admitted to a seat among them.

Roberts says that the statues in the sanctuary have been painted of various colours: before them is an altar cut like the figures themselves, out of the solid rock; it is squared on the sides, and formed like a truncated pyramid, the top of it is broken. On the sides of the wall, about two feet in advance of the altar, are the marks of grooves, with holes for fastenings for a screen, probably of open-work and metal, to prevent too near an approach of the worshippers, if they were ever allowed to proceed so far. The sandstone is soft in which these statues are hewn. The statue on the left has an ornament reaching from his chin down nearly to his feet; the second has a head-dress like the tutulus, or palm-branch; the third wears a sort of helmet; and the last is the hawk-headed deity. This is said to be the oldest of Nubian or the Egyptian Temples: if the arts were thus advanced at so remote a period as the construction of this temple, what has become of those that preceded it? for such excellence could only have sprung from progressive improvement.

Wilkinson's Egypt and Thebes.

Roberts's Journal.



David Roberts del.

London: Published by Agnew, Sons, & Co. Strand, opposite the Theatre Royal.

THE SANCTUARY OF THE GREAT TEMPLE OF ABOOSMEDEH IN MECCA.



General Roberts, 1847.

London, Published May 21 1856 by Day & Son, 65, Street, Lincoln Inn, Fields.

INTERIOR OF THE GREAT TEMPLE OF AMENEMHAT III.

INTERIOR OF THE GREAT TEMPLE OF ABOO-SIMBEL, NUBIA.

THE access to this magnificent Temple was accomplished under the superintendence, and chiefly by the active personal exertions, of the four travellers whose names will always be associated with Aboo-Simbel, amidst difficulties, threats, privations, and excessive labour; "and continued," says Belzoni, "during twenty-two days, besides eight days in 1816, often working eight hours a-day, with the thermometer in the shade at an average of 114° Fahrenheit."

As soon as the sand had been cleared away three feet from the top of the door these determined men entered, and enjoyed the reward of their labour in bringing again to human sight the finest and most extensive of the excavated Temples of Nubia, after its concealment for probably 3000 years.

"From what we could perceive at the first view," says Belzoni, "it was evidently a large place, but our astonishment increased when we found it to be one of the most magnificent of temples, enriched with beautiful intaglios, paintings, colossal figures, &c. We entered at first into a large pronaos, fifty-seven feet long and fifty-two wide, supported by two rows of square pillars in a line from the front door to the door of the sekos. Each pillar has a figure not unlike those of Medinet-Aboo, finely executed and very little injured by time; the tops of their turbans reach the ceiling, which is about thirty feet high, the pillars are five feet and a half square. Both these and the walls are covered with beautiful hieroglyphics, the style of which is somewhat superior, or, at least, bolder than that of any others in Egypt, not only in the workmanship, but also in the subject. They exhibit battles, storming of castles, triumphs over the Ethiopians, sacrifices, &c. Some of the colours are much injured by the close and heated atmosphere, the temperature of which was so hot that the thermometer must have risen to above 130°." Beyond the pronaos are two other chambers before reaching the adytum, or sanctuary. Out of each of the central chambers of the Temple doors lead into lateral chambers; altogether eight rooms open on the grand hall. The entire length excavated, from the entrance to the adytum, Wilkinson estimates at two hundred feet; Irby and Mangles make it about a hundred and sixty, besides the colossi and the slope of the façade.

Mr. Roberts says, "On descending into the splendid hall, over the sand which again almost reaches to the top of the door, a double row is seen of colossal figures, representing Remeses the Great, attached to square pillars, which appear to support the roof; the placid expression of these statues is still finer than that of the colossi without. There are four on each side, their arms crossed on their breasts, and bearing in their hands the crook and the scourge—emblems of government or power; those on one side wear the high conical cap, and on the other what is called the

corn-measure. The walls and pillars are covered with the most interesting sculptured representations of the victories of Remeses, painted in vivid colours and in excellent preservation; across the roof are repetitions of the sacred falcon."

The principal decorations of the interior are the historical subjects, relating to the conquests of Remeses II., represented in the great hall. A large tablet, containing the date of his first year, extends over great part of the north wall; another, between the two last pillars on the opposite side of this hall, of his thirty-fifth year, has been added long after the Temple was completed.

Belzoni's Travels.

Roberts's Journal.

RUINS OF LUXOR, FROM THE SOUTH-WEST.

THIS view of the Temple of Luxor is seen by the traveller, as he descends the Nile, and is taken from one of the fertile islands which lie in the river nearly opposite to the Temple. On this side of the city lay the port of Thebes, formerly protected by a mole; and, whatever may have been the splendour and power of Remeses the Great, a fleet could in a very small degree have contributed to its acquisition or its defence. The imagination may fill the land with pictures of the life and activity of its crowded and warlike inhabitants; but there could have been no navy on its waters, nor any vessels, except the boats which ferried the inhabitants from shore to shore, or gay pleasure-seekers in their splendid craft, or the grave but grand processions of the great dead of the city when taken to their resting-place in the Bibán El Malook, or the necropolis of the priesthood, situated amidst the Libyan hills, which are seen in this sketch. On this side of the propylon is seen the minaret of the mosque of a celebrated Sheikh, named Abd Alhajaj, amidst structures that have braved more than thirty centuries, and looks like ill-assorted company; but not quite so outrageous in its contrast as the vile mud-huts that form "the Arab village of Luqsor, which has kennelled itself in the lordly halls of the Pharaohs." In the foreground of the sketch is a *shadoof*, one of the simple means of raising water from the Nile for irrigation, seen everywhere on its banks, but which is a source of excessive labour and waste of energy to the Fellahs, who are employed to work them.

Bonomi's Notes.

Wathen's Arts and Antiquities of Egypt.



David Roberts, R. S.

Luxor, Published May 17 1856, by Day & Son, 107, Great Street, Lincoln Inn Fields

RUINS OF LUXOR FROM THE SOUTH-WEST



London Published May 21st 1850 by Day & Son, 25, Street, Lane, Col. London Fields

GENERAL VIEW OF THE RUINS OF LUXOR, FROM THE NILE.

GENERAL VIEW OF THE RUINS OF LUXOR, FROM THE NILE.

As the traveller ascends the Nile, on approaching Luxor, this striking view is presented of "the gorgeous palaces and solemn temples" of Thebes: they formed a part of that great city, unrivalled in vastness and splendour, which once filled the plain of the Nile from the Libyan mountains on the west to the bases of those of Arabia, the hills of the Thebaid, which bound the valley towards the east.

Every traveller who has ascended the Nile to the site of ancient Thebes has strained his eyes to get a first glimpse of its ruins—as the pilgrim to Rome gazes with eager devotion to catch the first appearance of the sacred fane of St. Peter's. This feeling is gratified beyond all anticipation when the ruins of Luxor, *El-Uksor*, or the Palaces, open upon him—when the range of this glorious Temple is seen stretching down a promontory of sand to the Nile, from its propyla, through a forest of columns, to its Sanctuary, which terminates the line of ruins near the banks of the river—a range of about eight hundred and twenty feet in length, but which at its eastern extremity is not accessible from the Nile. The flow of the river through Egypt from south to north generally takes a north-easterly course through the Thebaid, and the general direction through the Temple of Luxor from the propyla to the Nile is S.S.W.

Large as these ruins appear, they form but an inconsiderable part of the remains of ancient Thebes: "they are only a fitting approach to Karnak." The space which they occupy is comparatively so small that it is difficult to see its actual grandeur and conceive its diminished importance in relation to the City of One Hundred Gates. "As we look down," says Warburton, "from these mountains (of Bibán El Malook), we discern on our far right the Palace of Medinet-Abou; before us the Memnonium; on our left the Temples of Gournou; then, a wide green plain, beyond which flows the Nile; and farther still, on the Arabian side, Luxor rises its gigantic columns from the river's edge, and the propyla of Karnak tower afar off. This view scarcely embraces THEBES."

On the ruins of Luxor, as on others of the vast structures of Ancient Egypt, houses are built and inhabited. Those seen above the columns of the pronaos were occupied by the officers of a French vessel during their operation of lowering and shipping one of the Obelisks, which formerly stood before the great propylon of the Temple of Luxor: its solitary companion is still seen *in situ*; and this view is taken from near the spot where lay the vessel by which the Obelisk now in Paris was removed. The long wall and house which join the two groups of columns is a granary, or *shuna*, of the Pacha; and the structure which is seen behind the propyla is the minaret of a mosque. Under the columns, and in and about the Temple, are the

huts and houses of the Fellahs and other inhabitants, which constitute the modern town of Thebes: among these are many Christians. Our holy religion was early established here from Ethiopia, and extirpated by the Moslem: the nucleus of a restoration may yet be found in the hundred families of Coptic Christians, who inhabit Luxor and have their place of worship four miles distant, on the borders of the Arabian Desert, where its services are administered by four priests. The Moslem inhabitants live in wretched huts, about twelve feet square, amidst filth and vermin: they are wretches who are said to have little enjoyment of life except what they derive from interrupting the enjoyment of others.

Luxor still holds the rank of a market town; it is the residence of a káshef, and the head-quarters of a troop of Turkish cavalry.

Bonomi's Notes.

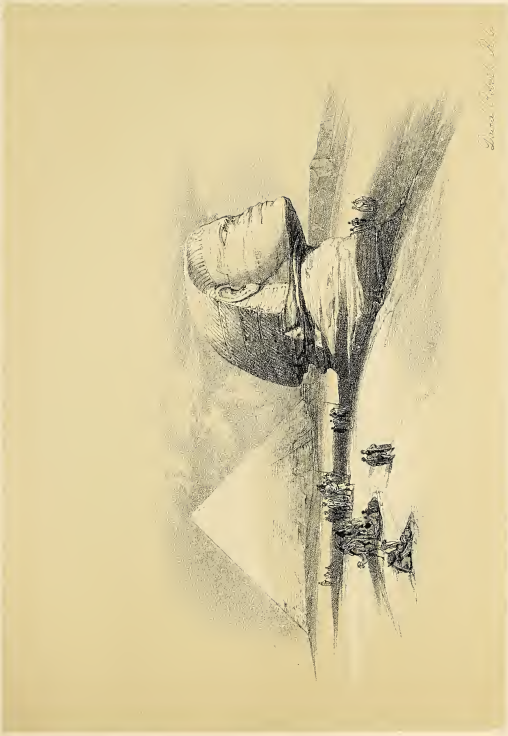
Wilkinson's Egypt and Thebes.

SIDE VIEW OF THE GREAT SPHINX.

THE mutilated state of this enormous figure is, perhaps, more strikingly observed in profile than in front. Here, too, as only one of the Pyramids, that of Cheops, is seen in the back-ground, more undisturbed possession of its solitude is left to the Great Sphinx, the most extraordinary of the productions of man in this land of his wonders. After drawing and studying it, Mr. Roberts said that he had had more powerful emotions excited by it than by the Pyramids. Wathen says, that, on emerging from the gloomy interior of the Third Pyramid, instead of the blaze of Egyptian day which he had left when he entered it, he found a cool and delicious moonlight evening; and walking towards the tent where he was to take up his abode for the night, he discovered hard by a large black object, standing out in strong relief, apparently a circular temple of moderate dimensions. This *temple* proved to be the enormous head of the celebrated Sphinx.

Many conjectures have been offered upon the origin of this monster: the zodiacal signs of Leo and Virgo blended have been vaguely supposed to relate to something astronomical, to which most Egyptian mysteries are referred, but this explains nothing; others represent it as an union of the intellectual and physical forces, but enough remains to us of the wisdom of the Egyptians to prove that they knew that knowledge alone was power. That the Sphinx was worshipped, there is no doubt; an altar was found before the Temple, erected between its paws.

21. 1850. 46



Lucas, Powell & Co.

London, Published May 1850, by Day & Son, Love Lane Street, (formerly) New Palace

SIDE VIEW OF THE GREAT SPHINX.



London, Published May 1st 1846, by Day & Son, Great Street, Linc. In the Strand.

FRANCIS & TAYLOR, 21, FLEET STREET, LONDON, W.C.

HEAD OF THE GREAT SPHINX, PYRAMIDS OF GEEZEH.

No monument in existence strikes the observer with a greater impression of vastness than the Sphinx near the Pyramids of Geezeh, when, brought by the judgment of an observer into comparison with the human head, which it represents (for this part alone of the figure appears above the level of the rock, out of which it rises), it overwhelms by its immensity all other colossal imitations. If the head of a man be taken at a length of ten inches from the top to the chin, it is here sculptured of the enormous length of twenty-eight feet six inches, which presents a bulk nearly 40,000 times greater than that which it represents.

This marvellous figure is cut out of the solid rock, from a mass that projects above the general level of the bed of a rather soft greyish-white limestone, upon which the Pyramids are built, which extends up the valley of the Nile at a general elevation of about one hundred and fifty feet above the level of the river, and in some places one hundred and twenty feet above the sandy plain around it.

It is remarkable that Herodotus, who has furnished us with the details of the Pyramids, has been altogether silent on the Great Sphinx: that it was in existence when he was in Egypt there can be a doubt. On its breast a granite tablet was found, bearing the cartouche of Thothmes IV., in the date of whose reign, 1561 B.C., chronologists agree; but they differ widely upon that of Suphis or Cheops, whose cartouche, found within the Great Pyramid, confirms the statement of Herodotus that he was its founder. Wathen, by close and powerful argument, places the reign of Cheops in 941 B.C., 620 years later than the age of the Sphinx; but Wilkinson, who is profound in the subject, carries it back to 2123 B.C., thus making the Pyramids 562 years older than the Sphinx. As, however, this stupendous figure existed 1100 years before the visit of the Greek historian to Egypt, 470 B.C., the omission of all mention of the Sphinx by him may, perhaps, be accounted for by the probability that the text of Herodotus is imperfect. It is known that Aristotle refers to passages in this author which are not to be found in the text which has descended to us.

About twenty years ago M. Caviglia succeeded in accomplishing what the French attempted but did not complete, the laying open of the whole front of the Sphinx. When the sand, after immense labour, was removed, this stupendous figure was disclosed in all its height from the top of the head to the floor of the Temple between its paws, above one hundred feet: its total length is one hundred and forty-six feet; the breadth across the shoulders thirty-four feet; height to the top from the sand in front forty-four feet six inches; height from the back of the shoulders to the top of the head twenty-seven feet. The whole is cut from the solid rock, except the forelegs, or paws, which are of masonry, and project fifty feet from the breast of the figure; between them lies a small Temple. By these excavations an approach from the rocky plain above was laid open before the figure, nearly three hundred feet in length, first by a long and gradual incline, and then by two descending flights of steps to the platform of the

Temple, where altars and many other antique fragments were found that are now deposited in the British Museum.

The head of the Sphinx is so much broken and injured, that the different opinions upon its expression and character have had free scope: Langles, in his "Notes on Norden," says it was thus mutilated by a fanatic Sheikh of the Sofi sect in 1379. From what remains, there appears to have been the quiet repose and dignity of expression, which generally characterised the colossal sculpture of that remote but, in this art, highly advanced period.

The Pyramids in this view are, that of Cheops, or the Great Pyramid, seen on the right of the observer, and, on the left, that of Cephren, which is called the Second Pyramid.

Mr. Perring's Notes.

Appendix to Colonel Vyse's Pyramids of Gizeh.
Wilkinson's Egypt and Thebes.

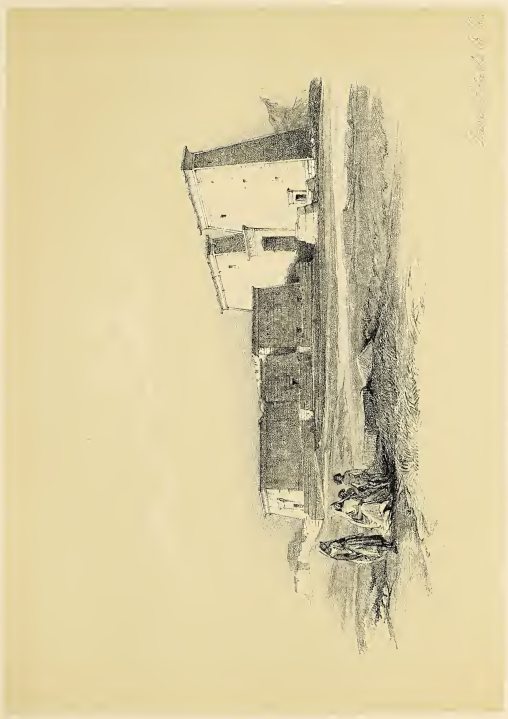
TEMPLE OF DAKKE, IN NUBIA.

ROBERTS describes this Temple as an exquisite little ruin, both in the execution of its sculptured reliefs and in their preservation. The portico, a cella, and the adytum, are covered with emblems of Isis and Osiris. Casts might be easily taken of the whole of these, and thus exhibit the most beautiful examples of such Egyptian decoration. The apartments are not larger than middling-sized English rooms; and such parts as have not been wilfully destroyed present a surface as fine as if the work were recently finished. In its later time it has been used as a Christian church, and there are traces of some Greek sacred paintings above the pagan symbols: difficult as they are to trace, enough remains to show that as works of art they are superior to many of those of the early Greek painters found in the Italian churches.

Dakke is the Pselcis of Pliny and Ptolemy; in Strabo's time it was an Ethiopian city, relinquished by the Romans, who then bounded the extent of their conquests in Egypt by the Cataracts. The Temple appears to have been built in different reigns. The designs represent Ergamun, an Ethiopian king, presenting offerings to the deities of the Temple, and his royal title is preserved on his cartouches or ovals in the hieroglyphics. The cartouches of Ptolemy Philopater and of his sister Arsinoë, of Energetes II, who built the portico, and of Augustus, mark the various periods at which this *pet* temple was decorated or enriched by the Egyptians and Romans in the time of the Ptolemies. Dakke was the stronghold of Ethiopian magic. Hermes Trismegistus was adored here, and many Greek ex-votos are inscribed to him on the propylon and other parts of the Temple.

Roberts's Journal.

Wilkinson's Egypt and Thebes.



Temple of Dakke

John Phillips del. & engr. R. S. D. & S. W. & Co. Lith. & Engr. N. York.

TEMPLE OF DAKKE, NUBIA.



CENTRAL AVENUE OF THE GREAT HALL OF COLUMNS, KARNAK.

“NEXT to the Pyramids,” says Wathen, “the most wonderful relic of Egyptian art is, undoubtedly, the Great Hall of the Temple-Palace of Karnak. From the inscriptions we learn that this Hall was founded by Menepthah-Osiri I, father of the Great Ramses, who was on the throne about the middle of the fifteenth century B. C. Its superficial area, three hundred and forty-one feet by one hundred and sixty-four, is sufficiently spacious for a large quadrangle. Majestic in ruin, what must it have been when perfect? The massive stone roof is supported by a phalax of one hundred and thirty-four giant columns, ranged in sixteen rows; most of these are nine feet in diameter, and nearly forty-three feet high; but those of the central avenue are not less than eleven feet six inches in diameter, and seventy-two feet high. The diameter of their capitals at their widest spread is twenty-two feet. The walls, columns, architraves, ceilings—every surface exposed to the eye is over-spread with intaglio sculptures—gods, heroes, and hieroglyphics, painted in once vivid colours. It is easy to detail the dimensions of this building, but no description can convey an idea of its sublime effect. What massive grandeur in its vistas of enormous columns! what scenic effects in the gradations of the chiaro-scuro, and the gleamings of accidental lights athwart the aisles!”

The roof is formed of ponderous blocks, stretching across the aisles. The three central avenues rise above the general level, and the spaces between the upper piers are filled with close-set loopholes: besides these, the only openings for the light appear to have been the great doorways at the ends of the middle avenue, and a few slits in the roof of the remote aisles. Thus, while a solemn gloom reigned through the interior generally, the nave was strongly lighted, and brought into prominence as a master-line bisecting the hall.

Impressive as Karnak is when visited, Roberts laughs at the affected enthusiasm of the French army, as narrated by Dénon—stopping *en masse*, and clapping their hands in an ecstasy of delight. In the vast plain of Thebes these ruins, enormous as they are, are mere patches, and nothing could have been distinguished at the distance whence these are first seen to create such enthusiasm, or make this show of it a praiseworthy *performance*. “It is only,” says our Artist, “on coming near that you are overwhelmed with astonishment: you must be under these stupendous masses—you must look up to them, and walk around them—before you can feel that neither language nor painting can convey a just idea of the emotions they excite. That such masses could ever have been displaced seems to be as surprising as that they were ever erected: but there is abundant evidence that fire was one of the means of destruction employed; at least in the closer passages and corridors, where the stones are splintered by this element in every direction.”

The Obelisk seen in the distance is one of two placed there by Thothmes III, 1600 B.C. and within fifty years of the commencement of the Temple of Karnak.

CLEOPATRA'S NEEDLE.

THE most striking monuments of ancient Alexandria are the well-known Obelisks and Pompey's Pillar. Of the former one only remains standing. They are the same which Pliny mentions as having been placed before the Temple of Cæsar, and which he supposes to have been cut and sculptured at Mespures. In this, indeed, he is not far from the truth, since the Pharaoh, whose ovals they bear, was the third Thothmes; and it is remarkable that the names of the kings who lived about that period, the first and second Thothmes, are written in Manetho's list as Mespura-Thothmosis. In the lateral lines are the ovals of Remeses the Great, the supposed Sesostris; and additional columns of hieroglyphics at the angles of the lower part present that of a later king, apparently Osirei II., the third successor of the great Remeses.

These Obelisks stood originally at Heliopolis, and were brought to Alexandria by one of the Cæsars, perhaps Julius, since tradition has attached to them the title of Cleopatra's Needles. They are of red granite of Syene, like most of the Obelisks of Egypt, and are nearly sixty paces apart. The standing Obelisk is about seventy feet high, and seven feet seven inches square at its base. That which has been thrown down, and lies close to its pedestal, is mutilated, and only sixty-six feet in length, but otherwise of the same dimensions as that which is erect. It was given to the English Government by Mohammed Ali, who offered even to transport it free of expense to the shore, and put it on board any vessel or raft which might be sent to remove it;¹ but, though the idea of removing it was long entertained, and the English Government has often been reproached for not bringing it away, as a trophy of the glorious termination of the war of 1801 in Egypt, the project appears to have been abandoned.

¹ This has been greatly misrepresented by Stephens, an American author, in his *Incidents of Travel*. He says it was taken down many years ago "by the English, for the purpose of being carried to England, but the Pacha prevented it!"



View of the Monument from the White House

Engraved by J. B. Kneller from a drawing by J. B. Kneller

CLAYTON & BOWEN



LONDON, Published May 12 1848 by J. Taylor & Sons, 25 Abchurch Lane in the Strand.

OBELISK AT LUXOR.

THE Temple of Luxor, which was originally raised by Amunoph III. B.C. 1507, appears to have consisted of a hall of enormous columns, a quadrangle, and the original Sanctuary in the rear. Fifty years later, and after two intervening reigns, Remeses the Great made those striking additions—the great court, the propyla, the obelisks, and the colossal statues—which now collectively present one of the finest examples of the best age of Egyptian architecture.

Two stately Obelisks of red granite, profusely covered with hieroglyphics, admirably cut, and to a depth in many cases exceeding two inches, once stood before the sitting colossi which flanked the great entrance to the Temple; but the one on the right of the entrance has been removed by the French, and is now in the Place de la Concorde at Paris. "Being at Luxor," says Wilkinson, "when it was taken down, I observed beneath the lower end, on which it had stood, the nomen and prenomen of Remeses II., and a slight fissure extending some distance up it; and, what is very remarkable, the Obelisk was cracked previous to its erection, and was secured by two wooden dove-tailed cramps: these, however, were destroyed by the moisture of the ground in which the base had become accidentally buried."

The four sides of the Obelisks are covered with a profusion of hieroglyphics, commemorating, by grandiloquent inscriptions, this work of Remeses the Great. Of one of these Champollion has given the following abbreviated translation:—"The Lord of the world, Sun, guardian of truth, approved by Phra, has caused this edifice to be built in honour of his father, Amun-Ra; and has also erected these two great Obelisks of granite before the Ramseseion of the city of Amun."

The horizontal section of these Obelisks is not rectangular, their faces having a slight convexity: the object of this was probably to render the front inscriptions more distinctly legible, for, as these face the north-east they would, without this precaution, have been in shadow most of the day. If this were the motive, it shows the attention of the Egyptian Artists to local circumstances. M. Hittorf has supposed that the apices of the Obelisks were usually gilt: that they were gilt, or painted, or covered with metal, seems not improbable, for in ancient drawings on papyri the apex is distinguished by being black, while the side of the Obelisk is merely in outline.

The Obelisk which has been removed required a series of operations which employed five years, from July 1831 to October 1836, between its disturbance at Luxor and its erection in the Place de la Concorde at Paris; where it became the sixth object that has occupied or been prepared for the same spot within fifty years. A statue of Louis XV. was there during the old *régime*; a statue of Liberty (with the guillotine

before it) during the Revolution; a column of wood during the Empire; which was removed at the Restoration, and arrangements made by Louis XVIII. to replace Louis XV.; but an order of Charles X. substituted a statue of Louis XVI. This was not, however, carried into effect before the Government of the last Revolution adopted the Obelisk of Luxor. The traveller who now looks upon the ruins of the Temple feels a deep regret that the completeness of its glorious façade should have been destroyed to gratify such a frivolous national vanity. The French obtained leave from Mahommed Ali to remove it; and erected it, at enormous cost, in their capital. *Cui bono?*—not to preserve it from destruction, not to commemorate a victory, or to mark an era in the history of France; but it was removed from its place of honour, where it had stood for thirty-three centuries only to decorate, with the help of bronze and gilding, a spot in Paris which has been stained with a thousand crimes!

Wilkinson's Egypt and Thebes.

Wathen's Arts and Antiquities of Egypt.

RUINS OF MAHARRAKA, NUBIA.

THE *Hierasyaminon* of many ancient writers. The Temple is an hypæthral structure, an oblong form surrounded by a colonnade. Of the sixteen original columns fourteen remain standing. The capitals are only roughly hewn; this, and the almost entire absence of sculpture, are evidence of its having been left, in common with nearly all the Nubian Temples, unfinished. Though small, it is beautiful in form, but is in so disjointed a state that its having held together so long is surprising, especially as there seems to have been no mortar employed in the building, the stones having been apparently secured by some sort of clamp that has decayed. On one of the walls is a rude representation of Isis seated under the *sacred fig-tree*, and there are other figures of the Roman period, of the time of the Cæsars. A Greek ex-voto on one of the columns shows that the Temple was dedicated to Isis and Serapis.

It has been used, like most of the Temples in Nubia, as a place of worship by the early Christians, before their conversion or expulsion by the Mahomedans. The Temple dates only from the lowest period of the Ptolemies and Cæsars.

Within a few paces to the eastward there appear the remains of a wall and traces of another Temple; there are vestiges, too, of the ancient town, but now so much concealed by the sand, which almost approaches the water's edge, that it cannot be distinctly defined.

Wilkinson's Egypt and Thebes.

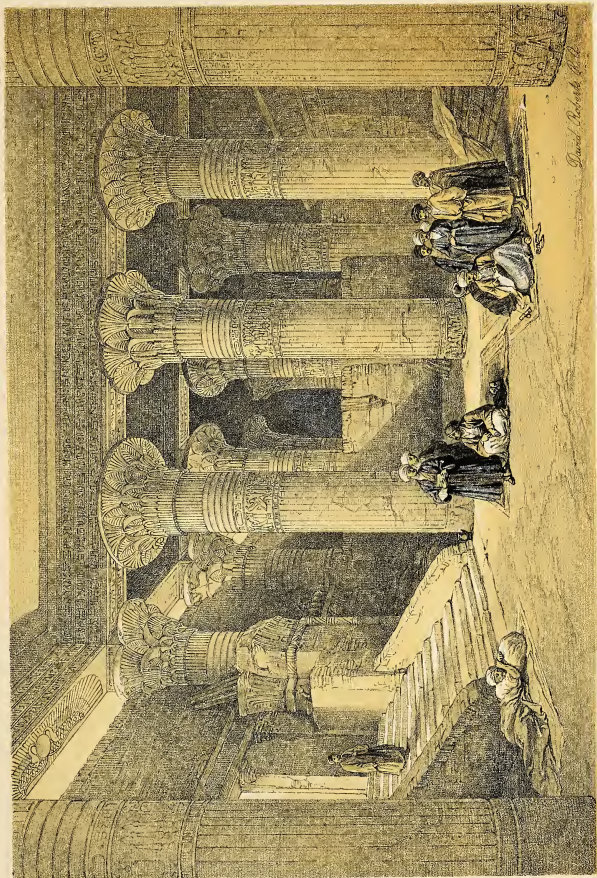
Roberts's Journal.



Temple of the Sun

Engraving from the *Journal of the Proceedings of the Expedition to the Gulf of California*, Vol. II, Plate 143.

PRINTED BY MESSRS. G. & J. S. SMITH, 15, N. B. ST. STREET, LONDON.



David Roberts del.

London, Published May 15th 1864 by Durrant & Co. Great Street, Lincoln's Inn Fields

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INTERIOR OF THE TEMPLE OF ESNÈ, IN UPPER EGYPT.

ESNÈ was known to the Greeks and Romans by the name of Latopolis, derived, it is supposed, from the worship by the inhabitants of the Latus fish, which, according to Strabo, shared with Minerva the honours of the sanctuary. Wilkinson says that the deity who presided over Latopolis was Chnouphis, or Knaph, abundantly shown by the sculptures and dedication of the portico, the only portion now free from the mounds that have accumulated over the whole of the back part of the Temple, and from the intrusions of modern habitations; the imposing style of its architecture cannot fail to call forth the admiration of the most indifferent spectator. Many of the columns are remarkable at once for their elegance and massive grandeur.

It has lately been cleared out to the floor by order of Mohammed Ali, during his visit to Esnè in 1842; and it is easy to imagine the improvement thus made in the effect of this beautiful monument. Whatever may have been the date of the inner portions of this Temple, the portico merely presents the names of some of the early Cæsars: those of Tiberius, Claudius, and others, occur in the dedication over the entrance; and those of Trajan, Adrian, and Antoninus, in the interior. On the ceiling is a zodiac, similar to that which was found at Dendera; and upon the pilasters, on either side of the front row of columns, are several lines of hieroglyphics, which are interesting from their containing the names of the Egyptian months. The small quantity of light now admitted into this beautiful pronaos over the walls, which have been built in the interspaces of the columns, or by the door when it is open, is not sufficient to enable the visitor to see the zodiac, or even the whole of the varied and beautiful capitals of the columns, owing to their height above the observer. Since it was cleared out it has been used as a granary or a cotton-store, as it was required for either; but latterly the Pacha has established in it a magazine of gunpowder, and no torch is now allowed to be used within the Temple.

The walls in front of the portico are seen on the left, built up to within a foot or two of the soffit of the architrave: the door in the centre, by which it is entered, is level with the external ground, and from it a flight of steps descends to the floor of the portico; this door, when closed, is rudely sealed with a lump of impressed clay. There is scarcely a more beautiful example than this Temple of the Ptolemaic period of Egyptian architecture. The finely sculptured shafts, the elegant and varied devices and forms of the capitals, derived from the fruit and leaves of the date, the vine, and the lotus, are proofs, that to limit such a member to the sameness, however beautiful, of the capitals of Greek columns, is an unworthy restraint upon the human mind which can produce such exquisite variety. In this transverse view one-half of the portico only is seen: the whole has six columns in width, and four in depth.

All access towards the adytum is closed with rubbish. The débris of temples and other structures which rise in extensive mounds above the ancient city prove the size and importance of Latopolis, which is now so buried, or built over with huts and houses, that this portico is almost the only evidence that remains of its ancient greatness. When the French were here they cleared these obstructions from before it, but the people have now replaced their abominations. The ruins of a stone quay exist on the eastern side, but this is of a later date than the Temple—a fact established by a Greek inscription, which mentions the time of its construction.

Whilst Mr. Roberts was in the portico some Copts, known by their black turbans, observed his sketching with much interest, and recognised in him a Christian brother by crossing themselves whenever they addressed him.

Wilkinson's Egypt and Thebes. Roberts's Journal. Wathen's Arts and Antiquities of Egypt.

TEMPLE OF WADY KARDASSY, NUBIA.

THIS is one of the most picturesque ruins in Nubia, and stands in a fine situation elevated above the west bank of the Nile. It is an hypæthral building, apparently never completed, of the Ptolemaic period, and dedicated to the Egyptian Venus—*Anchor*. The court is formed by six beautifully finished columns, connected by screens: four of them have a species of Egyptian composite capital, common to temples of the Roman era, some of these have the lotus form, others the grape and wheat-ear under their volutes; two of them are surmounted by the head of Isis, with a shrine containing an asp; the columns on the northern and southern sides are quadriform. It has no sculpture, except a few figures rudely drawn on one of the columns on the west side; but it is highly probable that it belonged to a larger edifice, as some substructions may be traced a little way towards the south. A short distance from the Temple are some sandstone quarries, where numerous Greek *ex-voto* inscriptions remain, chiefly of the time of Antoninus Pius, M. Aurelius, and Severus, and in honour of Isis, to whom the Temple was probably dedicated.

Roberts, in his *Journal*, when he mentions this Temple, says, "It is impossible to indicate the age from the condition of the ruins, as the effects of the violence which destroyed them appear to be the work of yesterday; no moss or creeping plant is here to soften down its nakedness: it stands relieved against the deep blue of the sky in a blaze of sunshine, and appears as if the hand of the destroyer had just been stayed. From the total want of moisture, the very stones when struck ring like a bell."

Wilkinson's Egypt and Thebes.

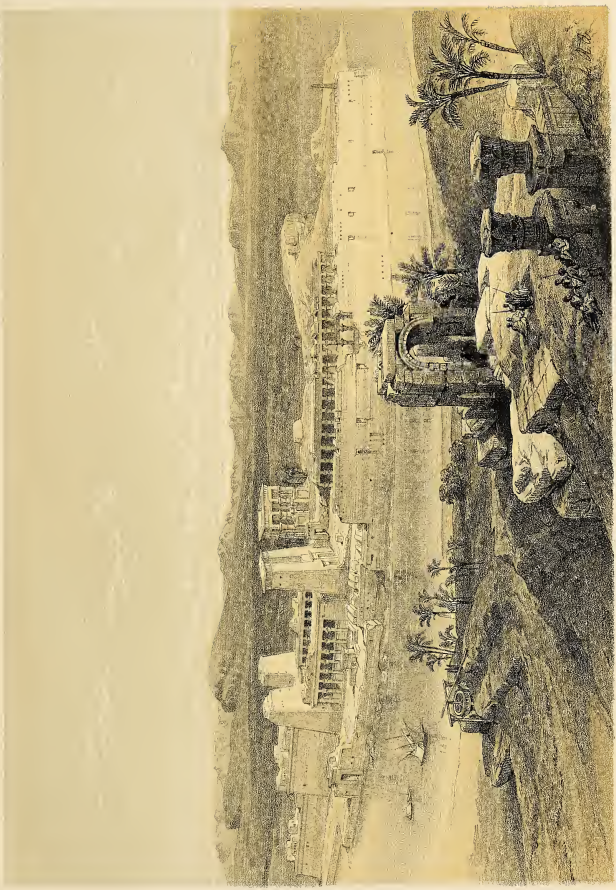
Col. Vyse's Pyramids of Gizeh.

Roberts's Journal.



Temple of Isis at Philae, Egypt. See also Plate 101.

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London, Published by Messrs. Day & Son, Great Street, Lincoln's Inn Fields.

GENERAL VIEW OF THE ISLAND OF Pohnpei, SUDBEA

GENERAL VIEW OF THE ISLAND OF PHILÆ, NUBIA.

PHILÆ is at the head, and is the most eastern of the group of islands and rocks which form the First Cataract of the Nile; and the traveller who has ascended the river and reached Philæ, has passed this dangerous navigation and entered Nubia. Philæ is known to the natives as Giesirel el Berbe el Ghassir—the Island of ruined Temples. “It is,” says Roberts, “a paradise in the midst of desolation. Its ruins, even at a distance, are more picturesque than any that I have seen. To me it brought recollections of my fatherland—I know not why: I thought of the first descent upon Roslin Castle; though there are no points of resemblance, except, perhaps, in the high and barren rocks, which nearly surround Philæ, to remind me of Scotland.”

This view embraces the whole of Philæ from the neighbouring island of Biggè, taken from a spot on the high rocks near some ruins. Its length is about five or six hundred yards. Warburton describes the whole island as not being more than fifty acres in size, but as richer, perhaps, in objects of interest than any spot of similar extent in the world. The prospect extends over an assemblage of temples, and the islet, amidst rich verdure, is strewn with marble wrought into every beautiful form known to ancient art; over prostrate columns palms are waving, mingled with the foliage and blossoms of the acacia. Around the island flows the clear, bright river, and on its brink lies the old Temple of Osiris, now called Pharaoh's Bed; beyond the river green patches dispute the surface with the drifts of desert sands, palms, rocks, and villages; beyond all, and darkly encircling this paradise, rises the rugged chain of Hemmeceuta, or Golden Mountains.

The Island of Philæ was esteemed the most sacred place in the dominions of Egypt. Here their mythological legends placed the tomb of Osiris; and when they swore—by him who slept in Philæ,—they gave their oath its greatest solemnity. The island at large was consecrated to the great triad—Osiris, Isis, and Horus; but the principal temple is supposed to have been dedicated to Isis. Walls and embankments of great strength have been built on the rocky shores of the island, forming strong defences against the river, or an enemy, and presenting a larger levelled surface for its sacred structures. The principal water-gate is seen on the left, which leads to the inclosure. Mr. Hay, it is said, has discovered a subfluvial tunnel or passage between Philæ and Biggè, composed of well-constructed masonry, into which the entrance from Philæ led by a shaft found in the ruins of the Great Temple.

The Island of Philæ was the boundary of the conquests of the French army in Egypt. Desaix, who commanded the first division, pursued the Mamlouks beyond the Cataract, and left an inscription on the doorway of the great pylon at the end of the avenue to record the event: it bears date the “13 Ventose, 3 Mars, An 7 de la République, de Jês. Chr. 1799.” How is that no Englishman, with the scribbling

propensities of which he is so often accused, has yet added to this record,—*Expelled* from the land of Egypt by an English army, September 2d, 1801?

Warburton tells an amusing story of Stephens, the American traveller, whose appreciation of the perfections of his own country is considerably at issue with that of any other, giving us an imposing account of the feeling with which he carved his name on the same slab with that of Desaix. A French traveller followed, who, thinking it bad taste even in an American thus to intrude his name, carefully eradicated it, and inserted, “La page de l’histoire ne doit pas être salie.”

Roberts’s Journal.

Warburton’s Crescent and the Cross.

ABYSSINIAN SLAVES AT KORTI.

THESE slaves were seen by Mr. Roberts on their way to the market at Cairo. They had been landed to rest and refresh themselves, and to prepare *dourra*, or Indian corn, for bread: the girl in the foreground is engaged in this occupation. The corn is simply ground by being rubbed between two stones; it is afterwards either made into bread, or soaked in water, like oatmeal, and drunk. “The group,” Mr. Roberts says, “was composed of boys and young women; some of the slaves appeared to be sickly, two were lying apart and seemed to be in the last stage of consumption: the sight was a very melancholy one. The slave-merchants were rather good-looking Nubians, except one, who was brutal in his manners and appearance, and, when I saw him, intoxicated,—a vice rarely seen in this country. He was not black, but his looks were sinister, and it would be difficult to find a character more decidedly marked as fitted for his calling, than I observed in the countenance of this fellow: he persisted in following us about, in expectation that we should purchase.”

The female slaves from Abyssinia are much prized in Egypt for their gentleness and intelligence; they have beautiful eyes and rich black tresses, and their complexion is a clear brown. They often suffer much in the passage of the desert and the voyage down the Nile, but, once sold and established, they are clothed and fed, and treated with care and kindness. They form the harem of the moderately rich or middle classes, and the general maternity of the citizens of Lower Egypt are the Abyssinian women, who have been thus conveyed to a market and a home.

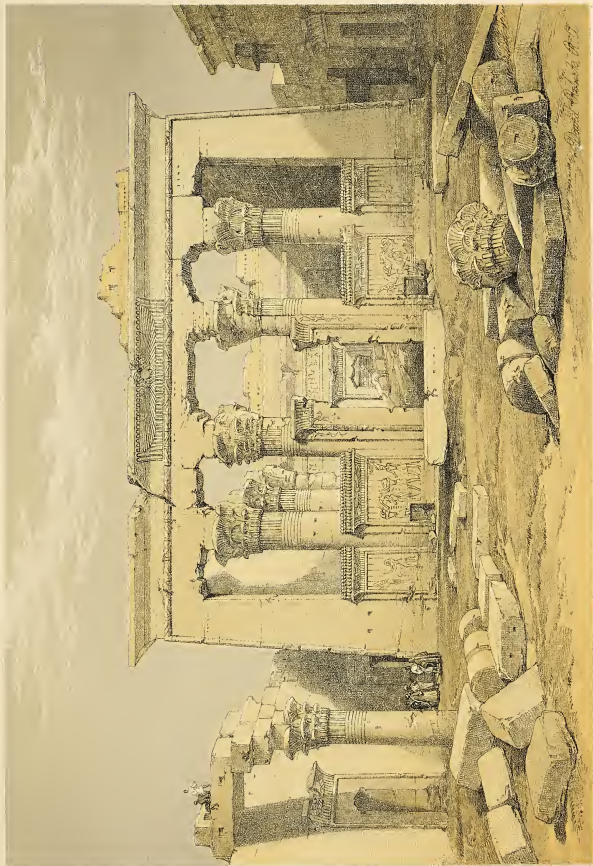
Roberts’s Journal.

Warburton.



THE PEOPLE OF THE ISLANDS OF THE PACIFIC

THE PEOPLE OF THE ISLANDS OF THE PACIFIC



Temple of Isis at Philae, Egypt. See also Plate 101.

THE TEMPLE OF ISIS AT PHILOE

PORTICO OF THE TEMPLE OF KALABSHE, NUBIA.

THE ruins of this Temple are beautifully situated, amidst sterile rocks and groves of palms and acacias, on the western bank of the Nile, and surrounded by one of the largest villages between Philæ and Derr. Its supposed identity with ancient *Talmis* is confirmed by the ruins on the opposite bank of *Contra-Talmis*: traces of its ancient extent are still found above a mile and a half on the border of the river. The Temple must have had a grand and imposing appearance from the Nile, which flows in considerable width in front of it, amidst rocks and islands. Its ruins extend from the base of the hill, which backs the village, to the river, where a large quay, formed of great squared stone, enable visitors to the Temple during the inundation of the Nile to land, and whence a paved terrace, about one hundred and fifty feet long, led up to a higher platform in front of the propylon. This platform, which is thirty-six feet wide, has a parapet nearly two hundred feet long, which is connected with the walls of the outer inclosure of the Temple, for there are two. A flight of low steps leads across this platform to the entrance. The propylon is simple and grand, without any enrichment from sculpture or painting. On entering the portico the beautiful front of the pronaos, shown in the drawing, is presented. One column only remains standing of those which formerly extended as a colonnade on each side of the portico, or, rather, hypæthral court, between the propylon and the pronaos; the other columns and the massive stones which surmounted them now lie in heaps on the ground. Over the entrance of the pronaos is the winged globe, and of the four beautiful columns of the façade enough of the capitals remains to show their truly Egyptian character, derived from the lotus. The low walls, which on either side of the entrance intercolumniate to about half the height of the shafts of the columns, are made to contribute to the beauty of the façade by the bold and separated cornices of each portion. On each side of the portico, and communicating with it, is a narrow, dark passage, with a door opening into the area, that immediately surrounds the Temple, opposite a large gateway formed in the wall of the outer or general inclosure. Within the pronaos, two columns only of those which formerly supported the roof are standing; it has fallen, together with its props, in confused ruin.

The front of the cella projects into the pronaos, forming a very narrow, insulated chamber; over the entrance, and again over another door within the adytum, the winged globe spreads its sacred influence. The description by Burckhardt of these ruins singularly verifies the accuracy of the Artist. The inner inclosure is the loftiest, and surrounds the sacred part of the edifice: it is a prolongation of the walls of the portico, which extend from the propylon to where they join a transverse wall behind the adytum; whilst the outer boundary, connected with the parapet of the platform before the propylon, completes the inclosure, the end wall being formed by the cutting away of the rock of the hill behind, which slopes to the site of the Temple. In the walls of a chamber within the adytum are several cells or recesses, each large enough to hold a single person; they are closed by a stone, and, Burckhardt conjectures, were places of probation to the neophytes or of punishment to the refractory priests:

but Roberts thinks they were used only as places of security for the utensils, banners, and other insignia of their religion.

The stone of which this Temple is built has preserved the sharpness of the sculptured capitals except where the action of fire appears, which has so largely contributed to the destruction of the ancient temples of Egypt. This of Kalabshe, like the others in Nubia, has been used as a Christian church; and on the walls of the cella and adytum, amidst rich and even gaudy paintings of Osiris and other figures, some early Greek pictures of Christian saints and subjects appear. Owing to these later artists having overlaid the ancient pictures with plaster upon which to paint their own designs, those of the Egyptian deities have been well preserved, as may be seen wherever the plaster has fallen off, or been removed. Numerous Greek and Roman inscriptions are found upon the walls. One of these, copied by Burckhardt, is in Greek, though it is the votive offering of a Roman knight.

Burckhardt's Travels in Nubia.

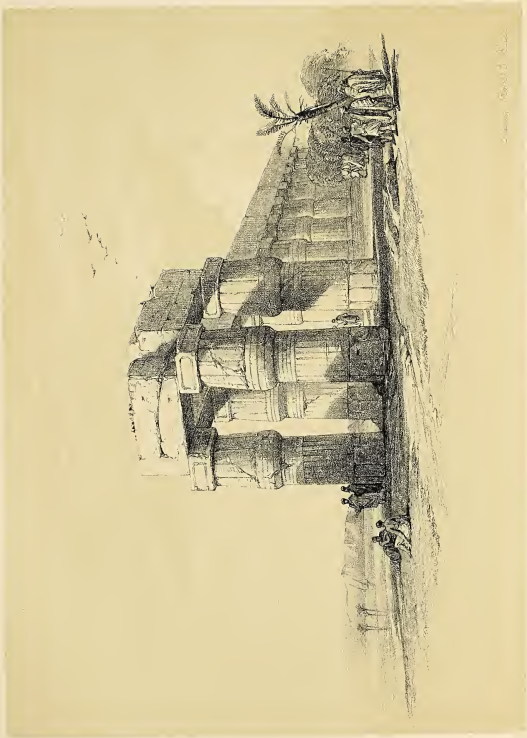
Roberts's Journal.

AT LUXOR : THEBES.

THE beautiful subject of this Vignette, taken from that extremity of the Temple which is the nearest to the Nile, is almost the only part of it which is free from the foul accompaniment of the mud habitations of the Fellahs, who have built their village in and around these magnificent ruins. "The Arab village of Luqsor," says Wathen, "has kennelled itself in the midst of the lordly halls of the Pharaohs, and vile mud-huts contrast with the 'cunning work' of gigantic capitals." Here the ground is so raised by the ruins of the Temple, or of former habitations, that not more than half the length of the shaft of the column is visible. "The capitals," says Roberts, "are supposed to have had their forms suggested by the budding lotus;" but Wathen describes this sort of column of the Pharaonic architects as consisting "of a massive cylindrical shaft, modelled upon a primitive pillar, formed of a cluster of reeds, such as may have been in use in the earliest times. And this confirms the statement of Diodorus, that the first Egyptian buildings were constructed of reeds. In the early examples, as at the Temple of Luqsor, the reeds, or stems, are distinctly represented, bound together at successive heights; a ring or cincture appears to unite or secure them near the top, and the supposed bulging of the pliant reeds under the superincumbent architrave produces the singular contour of the capital; the whole is crowned with a square block or abacus." Resting on these are the vast masses of stone which formed the entablature and often the ponderous roofs of these extraordinary structures. This portion of the south-western extremity of the Temple of Luxor is strikingly picturesque.

Roberts's Journal.

Wathen's Arts and Antiquities of Egypt.



View of the Temple of the Sun at Lima, Peru, from the Plaza de Armas.

PLATE I.



London: Hakluyd, James, 1851; by Day & Son, Cross Street, Lancashire, 1852.

THEBIAN CHAIN OF MOUNTAINS, FROM THE TEMPLE OF LUXOR.

LIBYAN CHAIN OF MOUNTAINS, FROM THE TEMPLE OF LUXOR.

THIS interesting scene is presented from the architrave of the colonnade which surrounds the great court of the Temple, to which Mr. Roberts had climbed in order to obtain a view of the plain of Thebes from the western bank of the Nile to the Libyan Mountains—a view which extends from the ruins of Medinet-Abou to those of the Temple of Amun at Goorna.

The plain of Thebes is divided by the Nile, which, in its course, leaves on its right bank not only the vast ruins of the palace-temples of Luxor and of Karnak, but traces of the ancient greatness and extent of the city of Thebes or Diospolis, in numerous fragments of columns and colossal statues *in situ*, of vast inclosures, and heaps formed by the ruins of early structures. Those are not, however, seen in the direction of the Libyan chain, but the western plain, in the view, exhibits abundant evidence of the remote past, in the ruins of the Memnonium, the Temples of Medinet-Abou, and at Goorna; and here, too, are seen the colossal statues of Dany and Shamy, where they have been thus seated during three thousand annual inundations of the fertilising Nile. Boats are seen on the river, that have brought to this scene of desolation travellers from a country which was probably uninhabited at the time when these temples had already passed through many ages of decay, from that greatness, which their ruins attest to have once been the most gorgeous and imposing ever raised by the riches and power of a people. Now, how utterly degraded and sunk are those who inhabit the same spot: a few hundred miserable Fellahs burrow amidst the wondrous ruins of a city which once sent forth its hundreds of thousands to conquest!

But the foul religion and idolatries practised by the Pharaohs and their subjects were followed by the vengeance of Heaven, threatened in the predictions of the Prophets of Israel. Idolatry became the cause of the civil wars which brought desolation on Egypt; the people of different *nomes*, or districts, fought against each other, and city set itself against city, in hatred or jealousy of the worship of a different animal or object. The prophecies of Isaiah were literally fulfilled; and the judgments threatened quickly followed the predictions of Ezekiel, which were fearfully executed in the conquest of Egypt, and the cruelties inflicted on her people, by Cambyses. The later prophecies of Holy Writ apply, however, more especially to the cities of Lower Egypt, which, at that time, had not only thrown off allegiance to the kings of Thebes, but this city had itself been conquered from the descendants of Remeses, a thousand years before the Christian era, by the Pharaoh Shishak (1 *Kings*, xi. 40), who governed the country in Bubastes, a city of Lower Egypt: it was his daughter who became the wife of King Solomon, and was the beloved object of his Song. The history of the decline of power in Thebes and its race of Pharaohs is so obscure, that the date cannot be fixed when it ceased to be the capital of Egypt: such records were probably

destroyed in the civil wars under which it sunk; yet more ruins remain to attest its greatness and former splendour than exist of any city of the Delta, which, at a later period, became the seat of government.

Such associations irresistibly arise with the contemplation of this scene. The statues, and the temples on the western plain where those who lived had worshipping; and the necropolis of the millions who had died in Thebes, and were buried at the bases of the Libyan hills, which bound the plain, lie before the spectator; and above Goorna, the entrance to the valley is seen which leads to Bibán El Molook, the gate of the tombs of the kings, where the great of the earth made their sepulchres with such art of concealment that, after three thousand years, some remained till our own day to be discovered by the indefatigable Belzoni.

Isaiah, xix. 1, 2.

Ezekiel, xxx.

Roberts's Journal.

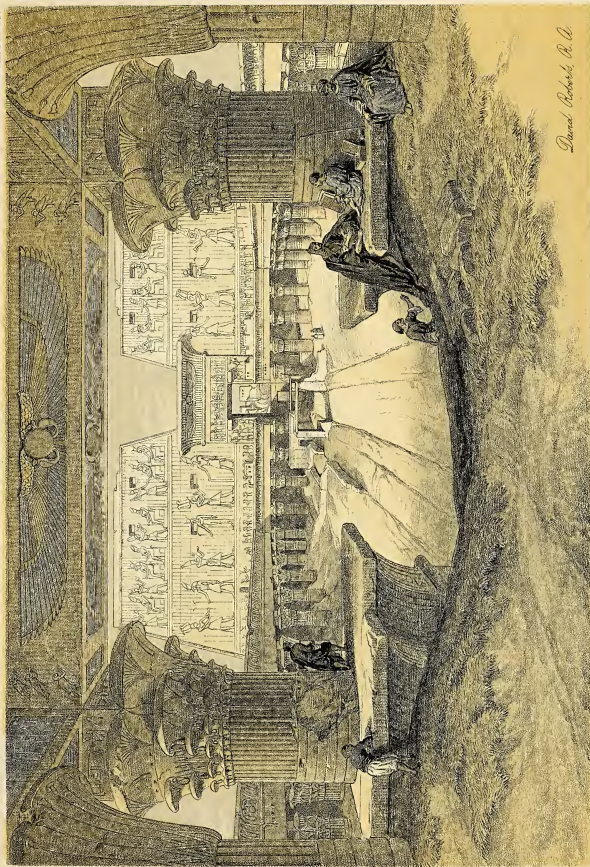
Sharpe's Egypt.

APPROACH TO THE TEMPLE OF WADY SABOUA, NUBIA.

THESE ruins are situated on the western bank of the Nile and about five hundred yards from the river, in what, it is highly probable, was formerly a fertile plain; now, deep sands have drifted over it, and buried the portico of the Temple; a few straggling prickly plants are the only signs of vegetation, and not a hut is to be seen around: the smooth surface is undisturbed, except by the trail of the serpent or the tiny footmarks of the lizard: so entirely have the words of prophecy been fulfilled:—"I will make the land of Egypt utterly waste and desolate, from Migdol to Syene, even unto the borders of Ethiopia."

At a distance the propylon is imposing, though plain. The most striking feature of the Temple is a long dromos, or avenue, of andro-sphinxes: in their state of mutilation they are supposed by the Nubians to be lions, whence the name Wady Saboua, or "the valley of the lions." After traversing the short interval from the river, a flight of steps, having on either side a standing colossal figure, about ten or eleven feet in height and twenty feet apart, leads to a broad, and formerly elevated, causeway of hewn stone, one hundred and eighty feet long, which, bounded by the row of sphinxes, continues to the great entrance of the Temple. At the end of the avenue, and at the base of the propylon, two statues, larger than those at the entrance, are lying. The material of which the Temple is built is sandstone, much decayed, and the stones are disjointed and displaced; the first effected by the slow action of Time, but the latter seems to have been caused by some sudden natural convulsion.

Roberts's Journal.



Daniel Roberts, R. A.

London, Published June 27th 1856, by Day & Son, Great Street, Lincoln-Inn Fields.

VIEW FROM UNDER THE PORTICO OF THE TEMPLE OF EDFOU, UPPER EGYPT

VIEW FROM UNDER THE PORTICO OF THE TEMPLE OF EDFOU, UPPER EGYPT.

THIS view, taken from beneath the entrance of the portico, and looking across the grand peristyle court of the Temple to the back of the great propylon, is one of striking magnificence; it embraces the whole court; and the propylon, in noble proportion, seems to shut out the very sky towards the entrance. The cloistered corridor within the court, covered with painted hieroglyphics, offered its shelter from an Egyptian sun to the priests and those permitted to enter the sacred precincts. The propylon wants only its coved cornice to complete it. A bold torus forms an outline to these towers: between them, the entrance, with its beautiful cornice and enrichment of sculpture, offers one of the finest examples in Egypt of this peculiar architectural character. The vast faces of the towers are covered with gigantic figures, cut in bold intaglio relievo, and represent the offerings made by the Pharaohs to the gods. The holes which admitted light through the walls of these towers, served also to attach the staffs of the standards, from which in days of ceremony, the flags waved over the groups in procession.

The accumulations of sand within and about the Temple of Edfou, together with the vast heaps of corn kept here by Government, in magazines divided by earthen walls, conceal the bases of the columns round the court; and, within the pronaos, the sand has choked up all access to the sanctuary. Owing to the covering of the roof by the huts of the modern inhabitants, a small part only of the interior is accessible through a narrow aperture, and can only be examined with the aid of a light.

In the foreground, the large coved cornices of the jambs, without a lintel, of the entrance, are here seen in all their magnitude; the figures, which rest or move upon them, are proportionate, and have ample space, and the sand, rising to the level of the cornice, makes their summits accessible. In comparison with these figures, how enormous are these capitals! and yet how beautiful their structure! this well deserves attention. Each reed which rises above the bands is surmounted with the lotus-flower, and each two supports one larger, which springs up between them; on each two, again, of these, rests another flower, double the size of the former; above and between each two of these rises a still larger lotus, until one more between each pair, still increasing in magnitude, completes this noble member of the column. Each as it rises, spreads out, till the whole, in exquisitely proportioned composition, becomes the lotus capital of the Egyptian Temple, on which a small square abacus rests, and props the entablature. Still nearer, in this view, another variety of this capital appears: the pointed leaves of the plant spring from the reeds, and are surmounted by light flower-stalks, which alternate around the capital, in their terminations of a bud and

a flower. The enormous stones, which rest upon and stretch from column to column, are among the wonders of Egyptian structure. On the front and back, and on the soffit of these masses, the winged globe and asps shed their influence over those who pass, and everywhere appear to guard or to warn the visitor.

Perhaps no point in this vast edifice is made more striking by contrast, than the grand propylon, with a few mud huts which rest against it on the cornices of the colonnade that surrounds the court; they have scarcely more importance in the scene than swallows' nests under the gable of a modern dwelling.

A COLOSSAL STATUE AT THE ENTRANCE TO THE TEMPLE OF LUXOR.

This mutilated figure is one of the two sitting statues which were placed before the grand propylon of the Temple of Luxor, one on either side of the entrance; they are of granite, and, though seated, they must have been nearly fifty feet in height. As fragments of another have been found, it has been conjectured that there were originally four statues. The celebrated obelisks of Luxor were placed in advance of those which remain. These figures represent Remeses II., by whom the propylon, and the great court between it and the Temple of Amunoph III., the statues and the obelisks, were added. The faces have been entirely disfigured by violence, or we should probably have found in these statues some of the finest examples of Egyptian sculpture, for they were of that period which was the most distinguished for art in Egypt. They bear on their heads the double caps, the mitre surmounting the corn-measure, as evidence of his sovereignty in Upper and Lower Egypt.

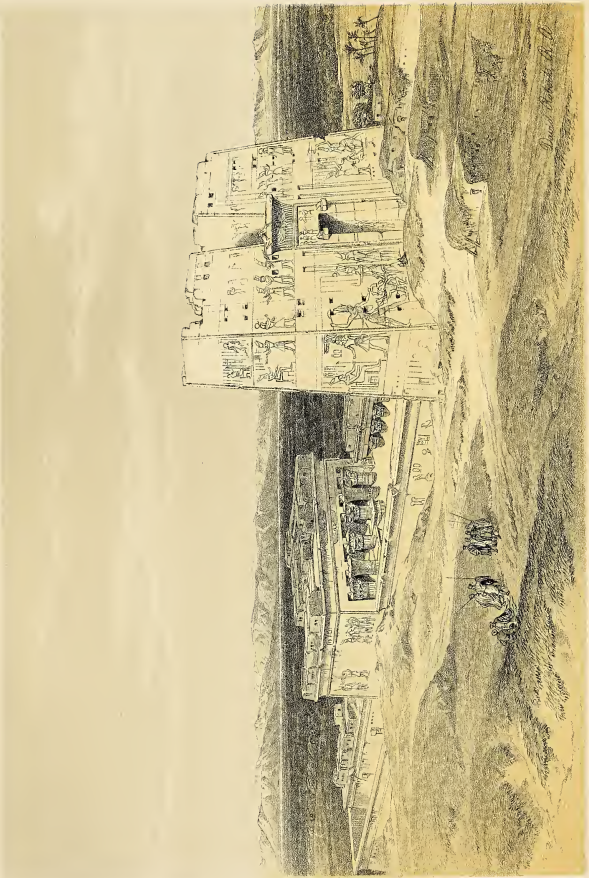
The bases of the seats or thrones probably touched the walls of the propylon, but the sloping surface of the latter leaves, at the present height of the ground around the middle of the figure, a clear space behind, which can be seen in the view of the obelisk of Luxor. When the French removed the obelisk to Paris, they cleared away the huts or dwellings which the modern inhabitants had built about this statue, and removed many feet of soil; yet it would require a clearing of twenty or thirty feet to reach the original causeway, or pavement, and entirely expose, in all its height, this magnificent propylon, these statues, and, alas! its now solitary obelisk.



Davis Roberts R. A.

Engraved from the original by Day & Son, Great Britain, London

THE GREAT STATUE OF AMENHOTEP, ENTRANCE TO THE TEMPLE OF THEE



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TEMPLE OF EDFOU. ANCIENT APOLLOPOLIS, UPPER EGYPT.

TEMPLE OF EDFOU, ANCIENT APOLLINOPOLIS, UPPER EGYPT.

THIS magnificent Temple, and a smaller one near to it, are all that remain of the ancient city of Apollinopolis Magna. Even in its state of ruin, the great Temple is one of the most entire in Egypt; and we are better enabled to judge by it of the general arrangements of such structures than from the ruins of any other that exist. The period of its erection is comparatively modern: it was begun by Ptolemy Philometer about 160 years B.C., and carried on to completion through the next two reigns. It is finely situated on a high and commanding ground, overlooking the plain of the valley of the Nile. The view of the Temple is taken from a high mound to the west of it, beneath which a part of the ancient city is probably heaped.

Upon the façade of the portico are found the names of Philometer and Euergetes, and on an abacus is the oval of Lathyrus, which again occurs, with that of his queen, Cleopatra, on the exterior of the area and the portico. On the towers of the propylon are the sculptures of Ptolemy, the elder son of Auletes, and his sister, Cleopatra *Tryphæna*; on the walls of the circuit, which inclose the back part of the Temple, the name of Alexander I. is found, together with that of his wife, Cleopatra. Some small figures at the corner of the western propylon have been added at a later period, and are accompanied by the name of Tiberius Claudius Caesar.

“The general effect,” says Wilkinson, “of this grand edifice is exceedingly imposing, and, from the state of its preservation, it is capable of giving a very good idea of Egyptian temples. It also shows the respective proportion and distribution of the parts—their exterior appearance when entire, and the strength of these formidable citadels; which, while they served as a protection to the town, commanded the respect of the inhabitants, and effectually prevented or defeated any attempts of the disaffected to dispute the authority of their priestly rulers. The god Hor-Hat also is the same as Agatho-Dæmon, so frequently represented by the winged globe, in the deity of Edfou; but the honours paid to the crocodile in Ombos, Silsilis, and other neighbouring towns, were, if we may believe Strabo, never acknowledged by the inhabitants of Apollinopolis.”

The situation is in the midst of a plain naturally fertile, but is only partially cultivated; the Temple lies about five miles from the Nile, which is seen in the distance, and beyond it appears the ridge of mountains where the ancient Necropolis of the city was placed. So stupendous are these ruins in this view of the whole Temple, that the modern dwellings, which lie before the propylon, have rather the appearance of piled rows in a brick-field. The propylon itself, still nearly one hundred feet high, is supposed to be more recent than the rest of the Temple; it is built

with the greatest solidity, and contains many apartments that have been closed with stone doors, and lighted by apertures worked in the masonry; they are connected by a staircase, which extends to the top of the building, and also to many chambers in the foundation. The gates of the entrance, probably of metal, must have been of enormous height and exceedingly heavy; they seem to have been hung in the usual manner upon pommels, which turned in sockets. Beneath the interior are enormous substructions, which Colonel Vyse entered by a hole from an Arab house; they were full of dirt and filth, but they had been built with great solidity, and had been adorned with highly finished sculptures.

Midway, between the propylon and the adytum at the extremity, the noble pronaos rises like a separate temple; and, surrounding the whole, is seen the lofty wall of circuit, built by Alexander I., which rendered every part of the Temple inaccessible, except through the grand pylon.

Wilkinson's Thebes.

Colonel Vyse.

GATEWAY AT DENDERA.

THIS portico or gateway is one of the entrances through a brick inclosure which surrounds the sacred Temple of Dendera. It is probably, like the Temple itself, of the Roman period of Egyptian art. It is in so perfect a state of preservation, that the winged sphere and other sculptured details upon it are as sharp as on the day they were cut, and on some parts the colouring where they were painted is still vivid. On the plinth of the cornice, Mr. Roberts says, there is a Greek inscription, in part well preserved, which he had not time to copy, and which, he thinks, has escaped the notice of other travellers.

The inclosure of crude brick is about two hundred and forty paces square, having two entrances, one at the pylon of Isis, the other at that before the great Temple. At the other gate, which leads to the inclosure, and which is very similar to that which is here represented, though not so much buried in the ruins of the wall, there are marks worn by the polishing of the metal heads of their weapons, by the guards who kept the entrance to the Temple.

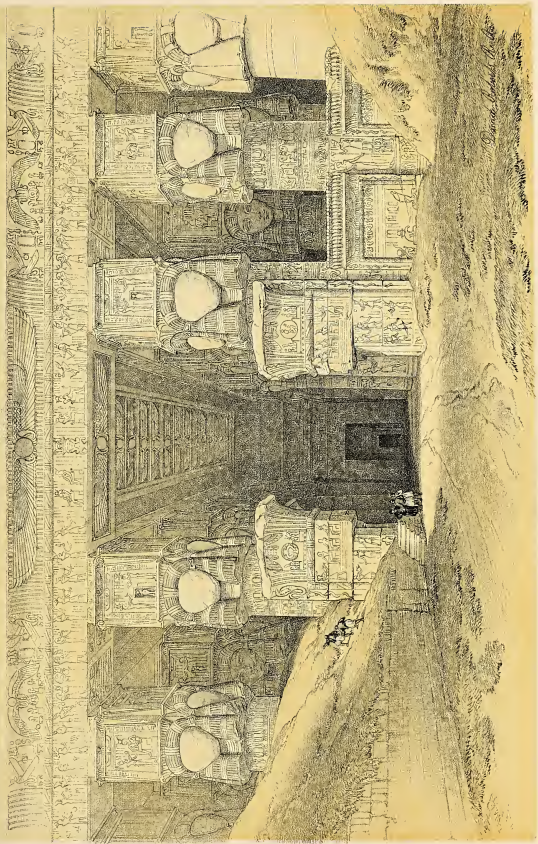
Roberts's Journal.



David Roberts R. S.

London: Published June 27, 1850, by J. & S. Cox, Street, Lincoln's Inn Fields.

GATEWAY AT PERENNA



London, Published, June 27th 1850, by Day & Son, 65, Corn Street, Leicester's Inn, Pall Mall.

POEYICO OF THE TEMPLE OF LENDERA.

PORTICO OF THE TEMPLE OF DENDERA.

THESE magnificent ruins are situated on the western plain of the valley of the Nile, and about two miles from the river; they lie not far from the base of the Libyan chain of mountains, which here assume forms of a highly picturesque character.

The Portico of the Temple is lofty enough to be seen from the river. The state of its preservation is remarkable, for the parts uninjured by violence are as sharp in the sculpture and as vivid in the painting as if they were recently executed; but force has been used to obliterate the features of the goddess, to whose worship the Temple was dedicated. As it was erected long after the destructive invasion of Cambyses, or the civil wars of the Egyptians themselves, these injuries were done, most probably, by the Iconoclasts upon the introduction of Christianity into the valley of the Nile; for the features of Hat Hor, Athor, or Isis, to whom it is dedicated, which form the capitals of the columns in the façade, have been destroyed, though within the portico they have been less injured. The exuberance of hieroglyphic decoration has given a character of exceeding richness to the whole Temple: every part of the entablature, and every column and its abacus, are covered; but, in execution, the sculpture and carving are far inferior to the earlier works of the same class in Egypt; though the architecture itself is still grand and imposing, the parts thereof are heavy and almost grotesque, still there is a grandeur in its vastness and a beauty in its characteristic symmetry. The entablature is enriched with representations of processions and sacrifices, in honour of Athor; and, overspreading the entrance in the cove of the cornice, the winged globe is extended above the head of the goddess, of whom it is also the emblem; whilst, on either side, the wings of similar emblems droop protectingly over other heads of Athor, which are supported by emblems of Truth. The winged globe is carved and painted in the soffit of the entrance and on the ceiling of the portico.

Dendera is the Tentyra of the Romans; the Tentathor, or abode of Athor, of the Egyptians; the Isis of the Greeks. The gigantic capitals of the columns are quadrifrontal representations of the head of Athor, the Egyptian Aphrodite, or Venus. The Temple was commenced by the celebrated Cleopatra and Cæsarion, her son by Julius Cæsar, and appropriately dedicated by her to Athor. The building was continued by Augustus; and the Emperors, who succeeded him till the time of the Antonines, added to, repaired, or adorned, this Temple. The portico was the work of Tiberius, as a Greek inscription records on the projecting summit of the cornice, which also mentions that Aulus Avillus Flaccus was military governor, or prefect, and Aulus Fulminius Crispus was commander of the forces.

Though it is the most recent of the Egyptian temples, for it was begun at the commencement of the Christian era, still, from its magnitude and beauty, it is scarcely

less imposing, and not less beautiful, than other celebrated remains of an earlier and more glorious period of Egyptian history.

The portico is supported by twenty-four columns, and is open at the front above the screens or walls of intercolumniation. Much of it is still buried, perhaps not more than half the height of the columns is seen. The soil has not been cleared to half the depth of the lintels between the central columns, and the accumulations of sand on either side show what has been done by the French to display this, one of the most beautiful temples in Egypt.

SIOUT.

FORMERLY Lycopolis—a name derived from the worship of the jackal, one of the mythological *menagerie* of the ancient Egyptians. There is a tradition, however, which gives great interest to this place in Christian history, as the resting-place of Joseph and Mary when they fled into Egypt, with the infant Saviour, from the persecution of Herod.

Siout is situated on the western side of the Nile, about a mile and a half from the river, and about midway between it and the Libyan hills, in which are numerous caves and tombs of the ancient inhabitants. The town itself, surrounded by luxuriant fields and gardens, lies above the level of high Nile. During the inundation the country around is flooded, and the approach to the town is by a dyke, or embankment, connected with a bridge of many arches: the approach by the picturesque ruins of a mosque is striking. The present town, one of the largest above Cairo, is comparatively modern, and contains above 20,000 inhabitants; the streets are wider and the houses better built than in most of the towns of Egypt: it has numerous minarets and a palace of the Pacha.

Siout contains about one thousand Christians, and is the see of a Coptic bishop. It is a place of some commercial importance as a point of communication on the Nile with the caravan of Sennaar, the emporium of slaves and the merchandise of Abyssinia. The caves of ancient Lycopolis furnish a great supply of mummies; and fragments of bodies and pieces of cere-cloth attest the unfeeling rapacity for violating the tombs, which the ready market offered by mummy-hunters has engendered.



London: Published by J. & J. Hatchard, 27, Pall Mall.

GENERAL VIEW OF THE RUINS OF KARNAK, FROM THE WEST.

GENERAL VIEW OF THE RUINS OF KARNAK, FROM THE WEST.

This view, which embraces the whole range and extent of these stupendous ruins, is taken, looking towards the east at sunrise, from the summit of a small temple that is situated near it.

On the extreme left, towering over every other object, rises the great propylon, to which an approach from the Nile was made. At nearly right angles, lay another approach, through an avenue of sphinxes, supposed to have extended from Luxor; of this avenue traces are here seen. Between the great propylon and the grand hall lay the outer court, having covered corridors on either side, supported by columns; and up the centre, by which the great hall was approached, there were originally twelve isolated and enormous columns: each of these bore an allegorical attribute of Amunre, the Theban Jupiter. These columns were twelve feet in diameter, and placed in two rows; but one only of the columns is now erect, the others lie in ruins. Beyond this court, through a second propylon and a magnificent though ruined gateway, lies the entrance to the grand Hall of Columns—a structure which, in extent and vastness, has no parallel in the world. This hall terminates in another propylon, beyond which, in a small court, are two obelisks; one only is still standing. Another pylon succeeds; and in the next court, which is peristyle, is the celebrated obelisk, which was dedicated to Amunre by Amunneitgori, in honour of Thothmes I.; it is ninety-two feet high, and eight feet square, in one block of red granite. Its companion lies overthrown and broken. To this court two dilapidated propyla, and a smaller area, succeed; and the granite gateway of another propylon forms the entrance to the court of the sanctuary, which also is built of red granite, and divided into two apartments, and surrounded by numerous small chambers exquisitely wrought. This, which is the oldest part of the Temple, is of the time of Osirtesen I., the Pharaoh of Joseph. Farther on appears an extensive columnar edifice, erected by Thothmes III., and a series of smaller halls and chambers terminates the extremity of the Temple; in these are found the names of the predecessors of Thothmes III. Still beyond, on the extreme right, rises an enormous gate, one of the grand entrances in the brick wall by which the whole of this sacred edifice was surrounded. In this direction, the bright surface of a tank, or small lake, appears: such reservoirs were always adjuncts to their temples. On the right, below the observer, are seen the ruins of three propyla, through which another of the twelve approaches to the Temple lay. Colossal statues were placed before each of these, but they are now broken and destroyed; and these ruined propyla were, during Mr. Roberts's stay, being taken down, to build with the materials a manufactory of saltpetre, with which the whole ground around Karnak is impregnated. We must regret such further destruction; but the original builders of this great Temple evidently obtained many of their materials from previous structures—a proof that the Thebans were as unscrupulous in their day in destroying the temples of their forefathers.

There is one point of striking interest in this view. Between the solitary column

in the great court, and the entrance to the grand hall, a lateral gate is seen, which connects a court, built by Shishak, with the great Temple. On the walls of this gate, Champollion found the figure of a bearded man, like a Jew, bound, and under it the cartouche of *Malek Judah*, King of Judah. The hieroglyphics record the victories of Shishak, the Pharaoh of Scripture, who, in the time of Rehoboam, the son of Solomon, invaded Jerusalem, and carried off vast treasures. Here the event is recorded in the language of ancient Egypt, and confirms the narrative in Scripture, 1 *Kings*, xiv.

This general view of the great Temple of Karnak exhibits its entire extent from the great propylon to the extremity of the Temple, a length of one thousand one hundred and eighty feet, and the outer wall of circumvallation exceeded two thousand in length; which fully justifies the statement of Diodorus, that the circuit of the most ancient of the four temples of Thebes measured thirteen stadia—a mile and five furlongs.

NUBIAN WOMEN AT KORTI.

THOUGH the Nubian women are dark in their complexions even to blackness, they have nothing else that should class them with Negroes; on the contrary, their features are finely formed, and even Greek in character, with a striking expression, which, when mantling into a smile, shows their white and beautiful teeth, increased in brilliancy by contrast with their dark features.

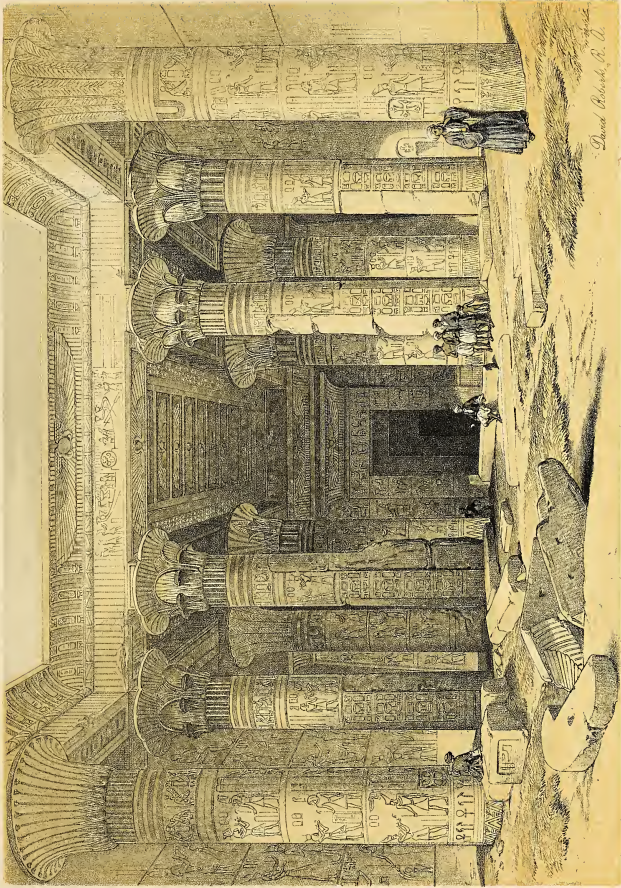
With the exception of a girdle, or apron, of straps of leather decorated with shells (generally corries), the young women go entirely naked: their forms are beautiful, and their habit of carrying water-jars on their heads gives a grace and dignity to their mien, and an elegance to their attitudes and actions, that offer the most beautiful studies to a sculptor: and, to their honour be it recorded, they are, unlike the modern Egyptians, remarkable for their chastity. When they marry, their costume is changed; they then wear a coarse white cotton dress, which hangs loosely but gracefully about them. They sometimes tattoo their faces and bodies, and wear large pendent rings; but both these detract from their beauty.

The most remarkable part of their costume, however, lies in the way in which they dress their hair: in this they preserve the coiffure of the ancient Egyptians, wearing it in an infinite number of plaits, which are decorated with shells; they then daub it over with a sort of pomade, made by pounding the bean of the castor-oil plant, and with this they also lubricate their bodies, to soften and protect their skins. In this hot climate such anointing may be necessary, but the fetor thus produced is a most powerful repellent to charms otherwise irresistible.



Madhya Pradesh (Central India) - Women carrying water on their heads.

INDIAN WOMEN AT WORK



London: Published, June 18th 1858, by Agny & Co., 25, Abchurch Lane, London, E.C. 4.

GRAND PORTICO OF THE TEMPLE OF PHILOE, NUBIA

GRAND PORTICO OF THE TEMPLE OF PHILÆ, NUBIA.

“MANY parts of this building,” says Wilkinson, “particularly the portico, though not possessing the chaste and simple style of the Pharaonic monuments, are remarkable for lightness and elegance; and, from the state of their preservation, they convey a good idea of the effect of colour combined with the details of architecture.”

The existing brightness of the colours upon the ceiling and capitals of this beautiful portico furnishes, perhaps, the most perfect specimen that remains to us of such decorative art, as it was employed to enrich and beautify the temples of Egypt. In its use here exquisite taste has been displayed in design and arrangement, and the result is a beauty and harmony in the effect which, while under contemplation, excites an emotion of pleasure which cannot be described; and so perfect is the colouring that remains to us in many parts, that we are aided to imagine what the effect must have been in the structures of Thebes when those gorgeous halls and temples, yet in their pristine beauty, were so enriched, and at a period, from the evidence which exists, the highest in art, in the history of Egypt.

Under the cove of the cornice, and immediately over the grand entrance, is the winged sphere, the attribute of Athor. Extending from this on either side around the court is a succession of the cartouches of the Ptolemaic founders, and in the centre of the frieze is represented the sacred boat, or ark, with the scarabæus and other emblems. Immediately below, and on the soffits between the centre pillars, the sacred beetle is again represented, but with expanded wings: this emblem, alternated with the sacred vulture, thence extends to the great entrance of the adytum. The rest of the ceiling is spangled with gold stars upon a blue ground: and the effect, together with the elaborate carving of the walls and columns, is very magnificent.

In this Temple, a screen formerly existed between the front row of pillars: this has been removed, but when or why it is difficult to conjecture. In the great French Work on Egypt these columns are represented as perfect, and as if such a mural screen had never existed; but the rough parts by which the pillars to the connecting screen were thus attached are as obvious as they are represented in Mr. Roberts's sketch. It might have been removed by the early Christians, for the ruins of a Christian altar are here; and the symbol of the Greek cross is still seen on various parts, and on the columns of the portico—evidence of the appropriation of this, as were most of the temples in Nubia, to the Christian worship, when our holy religion was established in the valley of the Nile.

ENTRANCE TO THE CAVES OF BENI HASSAN.

THIS portico to the catacombs is remarkable, as it probably illustrates the origin of the Doric order of the Greeks; at all events it shows that its principles existed among the ancient Egyptians at a very remote period, at least 1500 B.C., and, therefore, earlier than any known Greek temple. The columns have sixteen sides, and are slightly fluted: they are sixteen and a half feet high, and rather more than five diameters, with a slight lessening at the top, on which rests a small abacus. The proportions of the entablature and cornice, too, are remarkable, as being unlike the general architecture of Egypt.

The great interest, however, in the remains at Beni Hassan, lies in the pictorial representations left by the ancient Egyptians on the walls of these catacombs. Rich as many of the temples are in the paintings and sculptured representations of the conquests by the Pharaohs, on the walls of the tombs of Beni Hassan the arts, habits, and pursuits of the Egyptians, in their social state, are painted. Here they are represented occupied in their various trades, as potters, weavers, glass-blowers, jewellers, writers, statuaries, and painters; their sports are shown in dancing, music, wrestling in various attitudes, posturing and fencing, playing with balls and at chess, and the game of *morra* as among the Italians of our own day. The chase of wild animals, fowling and fishing; agricultural pursuits, planting, sowing, reaping, threshing, rearing cattle, and the management of herds and flocks; buffoons, and dwarfs, and schools for instruction. The caves of Beni Hassan have, in short, preserved the best, and in many cases the only information we possess, of the manners, pursuits, and customs of this extraordinary people.



Grand Portal de l'Égypte

Engraving of the Temple of Isis at Philae, Egypt.

ENGRAVING TO THE PLATE AT PHILAE



London, Published June 10th 1848 by Day & Son, 45 St. Street, Lane. vol. 1. Pl. 46

GRAND APPROACH TO THE TEMPLE OF PHILOE, ASSUAN



GRAND APPROACH TO THE TEMPLE OF PHILÆ, NUBIA.

THIS view is taken from the southern extremity of the island, and shows the lateral colonnades, or cloisters, which bound the dromos, through which the entrance to the Temple of Isis was approached. On the left, near the foreground, the remains are seen of a small square temple, half closed by an intercolumniating mural screen. Its columns are surmounted by a very singular capital: above the ordinary and Pharaonic adaptation of the doum-palm, is a quadrifrontal representation of the heads of Athor, or Isis, as in the capitals at Dendera, having an abacus, representing a small temple. Here these two members form together one lofty abacus, and, as its base spreads out towards the top of the doum-palm capital, the effect is by no means inelegant, though singular.

The approach to the propylon lies through this irregular hypæthral court, or dromos: it is irregular, because, on the left, the colonnade does not extend to touch the propylon, but an open space remains between them, through which some granite rocks, of singular form, are seen. These rocks are in the middle of the Nile, and bear curious inscriptions, and are called by the Arabs the Throne of Pharaoh: whilst, on the right, the range of columns of a corridor of greater width, masks, in its approach to the propylon, one-half of one of its towers. Above this corridor the elegant Temple of Osiris, called by the Arabs the Bed of Pharaoh, appears: it is a beautiful object, which greatly increases the picturesque character of the scene.

The huge figures on the first propylon represent, on the left, the Pharaoh Philometor, or his brother Physcon, sacrificing his enemies to Athor, or Isis; and on the right he is making an offering to Osiris. These figures of Isis are twenty feet high. The principal building is the temple of Isis, commenced by Ptolemy Philadelphus and Arsinoë, and completed by succeeding monarchs; among whom were Euergetes I., Philometor, his brother, Euergetes II., with the two Cleopatras, and Ptolemy, the elder son of Auletes, whose name is found in the area and on the towers of the propylon. Many of the sculptures on the exterior are of the latter epoch of the Roman Emperors, among whom are Augustus, Tiberius, Claudius, Domitian, Nerva, and Trajan.

The actual gateway, or pylon, in this view was erected by Nectanebo, the unfortunate Pharaoh who was dethroned by the Persians in their last invasion. This portion of the ruins of Philæ and the remains of a little temple, dedicated to Athor, near the southern extremity, whose quadrifrontal abacus might have suggested the capitals at Dendera, are the oldest of these beautiful ruins. The gateway, flanked by wings, raised by the Ptolemies already mentioned, forms the first propylon to the principal temple. When this was a Christian church, the figures on the propylon were concealed with a sort of stucco, to hide all heathen and idolatrous forms; and Theodorus, who

was bishop of this district, devoted the temple to the service of Christ, of which numerous indications remain; and after many centuries, during which all trace of Christianity was driven from Nubia, a record has recently been left, cut in the gateway of Nectanebo, that a Roman Catholic mission for the restoration of Christian worship had visited Philæ in 1841.

It was from the termination of the irregular dromos, which constitutes this view, that the obelisk was taken, and of which the removal was described with so much animation by Belzoni. Another obelisk remains, but behind the observer of this scene.

Roberts's Journal.

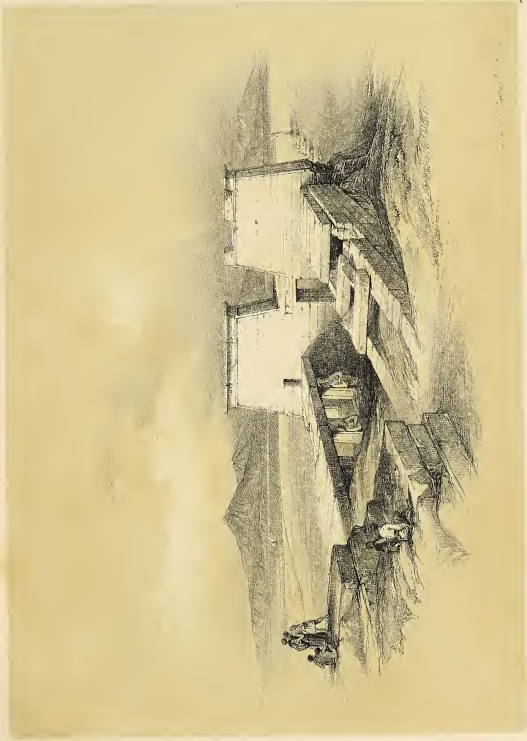
Wilkinson's Egypt and Thebes.

TEMPLE OF WADY SABOUA, NUBIA.

THE view is taken from the hill of sand which has risen above the adytum, and overwhelmed the portico of this ancient Temple.

On looking back, the construction of the corridor around the court, between the propylon and the pronaos, is well seen. The massive square columns, which appear on either side of the quadrangle, have an Osiride statue attached to each of them, cut out of the blocks which form the columns, before which they stand, fronting towards the hypæthral court. These statues bear the cap and emblems of Osiris, and have their hands crossed on their breasts, holding the crook and flagellum; but their faces are too much injured for recognition. Vast stones or blocks are placed from column to column, forming the entablature, and, transversely between these and the outward wall of the Temple, other blocks are so placed as to form the roof of the corridor around the court; but these blocks have suffered violent displacement. Beyond is seen a part of the line of sphinxes in the avenue, and the two statues at the commencement of the dromos. The stelæ observed on the backs of these figures are covered with hieroglyphics, much obliterated.

The Temple is built in front of a hill, in which the adytum is excavated, but all the inner chambers are closed with drifted sand, and are at present inaccessible.



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