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*Samuel Taylor*

ARTICLE I.—*The Works of Thomas Reid, D. D.* Preface, Notes, and Supplementary Dissertations. By Sir William Hamilton, Bart. Edinburgh: 1846.

*Discussions on Philosophy and Literature, Education and University Reform.* By Sir William Hamilton, Bart. Second Edition, enlarged. London: 1853.

THOUGH of Lord Bacon it was said, by his friend Dr. Harvey, the discoverer of the circulation of the blood, "he writes philosophy like a Lord Chancellor," it must be admitted, Sir William Hamilton writes it like a philosopher. For he both thinks and writes, more like a pure intelligence, than any man in the history of speculation. In the first place, his diction is the most concise, the most accurate, the most direct, the most compact, and the most vigorous ever used by any writer on philosophy. Familiar with all systems of philosophy ever proposed, and their criticisms expository, supplementary and adverse, and a master of the languages, in which both the philosophies and the criticisms have been written; he has discovered how much of their errors can be ascribed to the deficiencies of language, both as an instrument and as a vehicle of philosophical thought; and he has, accordingly, formed a language for

The following principles are those finally adopted. 1. The best and most usual forms of the third epoch, which was that of the greatest fineness of characters, were taken as models in cutting the type. 2. The variant signs of the first two epochs were cut also, but reduced in the thickness of their strokes to that of the third epoch. 3. The size of the signs was determined by that of French types. 4. Characters of rare occurrence were cut in wood.

In representing the pronunciation of the demotic text, the method adopted is that first proposed by de Rougé; the body of the text is represented by large Roman capitals, the grammatical inflections and particles by small capitals, and the omitted vowels by small letters.

*Richard Lepsius*

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ART. VI.—*Letters from Egypt, Ethiopia, and the Peninsula of Sinai, written in the years 1842—1845, during the scientific expedition performed at the command of his majesty king Frederick William IV. of Prussia.* By Richard Lepsius. † 1852. 8vo. pp. 456.\*

*Accounts of Travel from Egypt, written during a scientific journey to the valley of the Nile, undertaken at the command of his majesty king Frederick William IV. of Prussia, in the years 1853 and 1854.* By Henry Brugsch, docent in the Royal University at Berlin. 1855. 8vo. pp. 352.†

THE titles of these interesting volumes indicate their character. The important results which have been developed or seem likely to be developed from the study of Egyptian monuments, led to an earnest and increasing desire among scholars that those monuments might be more extensively examined, and that more of the paintings, sculptures and inscriptions which cover them, might be copied. The king of Prussia, by the advice of Alexander von Humboldt, despatched two successive expeditions for this purpose in charge respectively of Lepsius and of Brugsch, two of the most distinguished of living Egypt-

\* Briefe aus Ägypten u. s. w. von Richard Lepsius.

† Reiseberichten aus Ägypten u. s. w. von Heinrich Brugsch.

ologists. Large and costly volumes of drawings, fac similes and sketches, prepared by them, have appeared or are shortly expected, and the museum at Berlin has been enriched by a large number of such objects of interest and value as were capable of transportation. We have in the books before us, in a popular form, the incidents of travel, together with the observations and impressions of the parties during the course of their investigations.

Lepsius arrived in Alexandria, September 10, 1842; his associates in the expedition were Bonomi and Wild from England, Frey from Basle (who was obliged to return after a few months, on account of ill health,) Erbkam, Franke and two brothers Weidenbach. Fourteen days' delay in Alexandria sufficed to procure the favour of the authorities, and to make the necessary preparations for their journey. Of course they visited Pompey's Pillar and Cleopatra's Needle, neither of which, as is well known, had anything to do with the persons whose names they bear. The former was erected, as is evident from the Greek inscription upon its base, by the prefect Publius in honour of the emperor Diocletian: the blocks composing its foundation are in part fragments of older buildings; upon one of them the name of the second Psammetichus is still legible. The inscriptions upon the Needle of Cleopatra and upon the fallen obelisk near it, are greatly injured by their exposure to the weather; enough remains to indicate that they were erected by Thutmosis III.,\* in the sixteenth century before Christ, although legends have been added by other and later kings. A few unimportant ruins were visited on their way to Cairo, the ancient Sais, famed for its temple of Minerva, the remains of the old Rosetta canal, and some towns whose names have perished. The modern capital of Egypt owes the masculine form of its name to a philological error. It, as well as the land, is called by the Arabs *Masr*, which is the old Semitic name best known in the dual *Mizraim*. When the modern city was founded in the tenth century, it was distinguished by the epithet *el Kahi-*

\* In the present state of Egyptian inquiries the names and dates which the monuments are supposed to disclose must be received with caution. Lepsius and Brugsch are alone responsible for their respective conclusions; in copying them we express no opinion as to their correctness.

*reh*, "the victorious," from *Masr el Atikeh*, or old Cairo. The Italians left off the *h*, which they could not pronounce, mistook the Arabic *el* for their masculine *il*, and so produced the name *il Cairo*. They were now in the vicinity of Heliopolis, the On of the Scriptures, of which nothing remains but the walls reduced to mere mounds of earth, and an obelisk still standing apparently as it was originally erected. It bears the inscription of Sesurtesen I., B. C. 2300, and is by far the oldest of all known obelisks. The ground on which it stands, was presented to Boghos Bey, who has laid out a garden around it. The flowers have attracted swarms of bees, and these finding no better lodging than the deeply cut hieroglyphics of the obelisk, have in the course of years covered up a large part of its inscriptions.

The pyramids and tombs in the vicinity of Cairo, from Gizeh to Sakara, together with an excursion to Faioum, occupied them nearly ten months. Upon his arrival at the foot of the great pyramid, Lepsius writes: "It is surprising how little this place, the most visited in all Egypt, has as yet been investigated. Upon the best maps, hitherto but two tombs in addition to the pyramids are represented. Rossellini carefully examined but one tomb, and Champollion says in his letters, 'There is little to be done here, and when copies have been taken of some scenes of domestic life sculptured in a tomb, I will retake our boats.' We have upon our accurate topographical plan of the whole necropolis, indicated forty-five tombs whose occupants are known from their inscriptions, and in all I have noted eighty-two which are remarkable from their inscriptions or from other peculiarities. Of these, few belong to a later period: almost all were built during or shortly after the erection of the great pyramid, and present therefore an invaluable series of dates, in respect to the oldest determinate civilization of the human race. The architecture of that period presents itself richly developed before our eyes. Almost every architectural element is already discoverable. Sculptures of entire figures, of every size, in both *alto* and *basso relievo* are to be found in surprising numbers. The style is well defined and beautifully executed, but it is apparent that the Egyptians had not then that rule of fixed proportions which afterwards we find to be

universal. The painting on the finest coating of lime, is often beautiful beyond all expectation, and sometimes as fresh as if done yesterday, and perfectly preserved. The representations on the walls contain, for the most part, scenes from the life of the deceased, and appear principally designed to exhibit his wealth in cattle, fish, vessels, game, servants, etc. We are thereby made acquainted with all the peculiarities of their domestic life. The numerous inscriptions describe or name these scenes, and introduce often the family of the deceased, even to remote branches, and all his titles and offices, so that I could almost write a court calendar of King Cheops or Chephren."

One of the sepulchral chambers which they discovered by excavations in the sand, which has here greatly accumulated, belonged to a prince Merhet; and inasmuch as he was a priest of Cheops, and the names of one of his sons and of eight villages which he possessed are compounded with that of Cheops, as well as from the position of the tomb and the style of its representations, it was conjectured that Merhet was the son of the founder of the great pyramid: while the titles ascribed to him, such as superintendent of all the buildings of the king, etc., seemed to make the further conjecture probable, that he may have been the architect of this greatest of human erections. An obelisk of a few feet high was discovered in one of these tombs belonging to the seventh dynasty, which consequently was much older than that of Heliopolis.

A pyramid at Meidoum apparently in an unfinished state, was thought to reveal the mode in which they were constructed. It is half buried in a mass of rubbish which surrounds it to the height of one hundred and twenty feet. From the centre there arises a square tower-like structure, with almost perpendicular sides for one hundred feet. Its summit forms a platform surmounted by a more slender tower of moderate height, upon which are the remains of a third erection. The walls of the principal tower are for the most part polished smooth with occasional bands left rough, the design of which did not appear to be very obvious. A closer inspection served to reveal within the half destroyed structure, which enveloped its base, polished walls rising with the same inclination as the tower, and outside of these again, other walls, following each other like successive

coats or layers. The final result appeared to be that the whole had proceeded from a small pyramid, rising originally by steps of forty feet. This was gradually increased in size and height, by enveloping structures of stone from fifteen to twenty feet in thickness; the large steps were then built in so as to present a regular slant surface, and the ordinary pyramidal form was thus reached. This gradual growth was thought to explain the enormous size of some of the pyramids while so many others were small. Each king began the construction of his pyramid as soon as he ascended his throne. He built a small one at first, so as to secure himself a tomb, which might be complete, even though his reign should be brief. With the advancing years of his reign he continued to enlarge it by additional envelopes, until he supposed himself near the close of his life. If he died during the building, the outermost envelope was simply completed, and consequently the monumental erections of the kings always stood in relation to the length of their lives. Other interesting circumstances remaining the same, the successive envelopes of each pyramid, like the annual growth of trees, might serve to fix for us the lengths of the reigns of the several kings by whom they were erected.

At the base of the great pyramid they experienced a storm, of which we have the following description. "I had ridden to the excavations, and as I saw a great black cloud arising, sent a servant to the tents to secure them; as it began to rain a little, however, I quickly followed him. Shortly after my arrival a storm arose, which led me to have the tent cords fastened more firmly. Soon a violent gust of rain frightened all our Arabs and drove them into the rock-hewn tomb where we have our kitchen. Suddenly the storm became a real hurricane, such as I never experienced in Europe, and a tempest of hail burst upon us which almost turned day into night. With the greatest difficulty I drove the Arabs out to bring our things under shelter of the tombs, for the destruction of the tents was momentarily expected. It was not long before our common tent fell, and as I hastened from it to mine to support it from within, it too was crushed together over me. After I had crawled out, I found that my things were tolerably well covered by the tent, so that I could leave them to guard against

a still greater danger. Our tents lie, protected from the winds of the North and West, in a ravine into which the plateau of the pyramids slopes off. From thence I saw suddenly a mountain torrent making its rapid way for our encampment, already half destroyed, like a monstrous serpent darting upon its certain prey. The principal stream took the direction of the large tent; another arm threatened mine without however quite reaching it. But all that had been swept by the shower out of our tents, was by these two streams, which reunited below the tents, driven along and carried a hundred paces into a cauldron behind the Sphinx, where in an instant a great lake was formed which fortunately had no egress. Fancy to yourself this scene! Our tents dashed down by the storm and the hail, between rapid torrents which in several places tore up the sand six feet deep, and swept our books, drawings, sketches, linen, instruments of every kind, even our colstaves and iron crowbars, in short all that fell in its way, into this foam-covered lake of mud. Then too, ourselves with drenched garments, hatless, fastening our heavy things, chasing what was lighter, wading in the torrent and the lake up to our bodies to fish out what the sand had not yet swallowed up; and all this the work of a quarter of an hour, after the lapse of which the sun shone out again, and by a magnificent rainbow announced the end of this flood. For several days we were fishing and digging after our things, most of which were ultimately recovered, though bearing more or less the marks of the scene through which we had passed."

An immense swarm of locusts which were six days in passing, and a pestilence among the cattle in which forty thousand oxen perished, reminded them of the ancient plagues of Egypt. And long lines of camels from the neighbouring villages, by which the monuments were almost daily visited in quest of stone for building, showed that these had suffered, and were likely to suffer more, from their wanton destruction by man, than from the lapse of time. Fortunately the indolent Fellahs are more attracted by the Psammetichus-graves than by those of the olden dynasties, whose large blocks they cannot so conveniently handle. In fact this degenerate race seem in many cases

unable, with all their pains and efforts, to destroy what their great predecessors have erected.

The distinction between the camel and the dromedary, among the orientals is not, as those terms are generally used among us, that the former has two humps upon its back, while the latter has but one.\* Otherwise we could never hear of camels in Egypt, for there are none there having two humps, except such as occasionally occur in one-humped families. In Syria, again, there would be no dromedaries; at least such as have one hump are there rare. It is, in fact, quite unessential, and can of itself scarcely justify a distinction of species, that the fatty protuberance upon the back is or is not divided in two. The distinction universally made is that between the strong and heavy burden camel, simply called *gemel*, and the younger more tractable riding camel, called *hejjin*, because the pilgrims (*haj*) to Mecca make so great account of good saddle-beasts. An Arab would be as much displeased to have his fleet and slender dromedary called a camel, as the owner of a generous steed with us would be to have him called a packhorse. Dromedary among the ancients (*Κάμηλος δρομάς*) seems to have meant nothing more than a courser, and to have been used of the race which was light and suitable for riding. The distinction made in Egypt between Arabs, Fellahs and Bedouins is thus explained. Arabs are those inhabitants who settled at a later period in the valley of the Nile, and founded villages with certain immunities. They are very clearly distinguished, by their free descent and their manly character, from the Fellahs the original cultivators of the soil, who are enervated and degraded by the bondage of centuries. The Bedouins are the free sons of the desert, who only hang around the outskirts of cultivated territory.

Lepsius chanced to be present in Cairo at the ceremonies attendant upon the return of the pilgrims from Mecca, and some days later, the festival commemorative of the birth of the prophet. This feast, which lasts for nine days, is concluded with the *doseh* or the trampling. The sheik of the Saadieh

\* In this usage, the French *chameau* and *dromadaire* answer to the corresponding terms in English; the German *Kameel* and *Trampelthier* have precisely reversed senses, the former denoting what we call the dromedary, and the latter the camel.

dervishes rides to the chief sheik of all the dervishes of Egypt, *el Bekri*. Upon the way, a great number of these holy people, and of others who think themselves not inferior to them in piety, throw themselves flat upon the ground with their faces downward, so that the feet of one lie close to the head of another. Over this living carpet of human bodies the sheik rides upon his horse, which requires to be led by an attendant on each side, in order to compel it to keep this track, which is an unnatural one to the animal itself. Each body receives two steps of the horse; the majority spring up unhurt; some, however, receive serious and even fatal injuries, which are accounted for by their neglect or ignorance of the proper prayers and charmed sentences, by which alone they might have been protected.

The mosques of Cairo are not only distinguished by their splendour, but possess a special interest in connection with the history of mediæval architecture, from the circumstance that in them occurs the earliest general application of the pointed arch. This is found in the oldest mosques as far back as the ninth century. With the conquest of Sicily by the Arabs, the new form of the arch was carried to this island, where it was found by the next conquerors, the Normans, in the eleventh century, and it received from them many new applications. It seems scarcely possible to deny all historical connection between the Norman pointed arch of Palermo, and the Gothic style of the twelfth and thirteenth centuries. It might be more difficult to assume such a connection in explanation of the pointed arches which occur occasionally in Germany of an earlier date, such as those in the Cathedral of Naumberg in the eleventh century, and in Memleben in the tenth.

The Nilometer on the island Rhoda also contains a number of pointed arches belonging to the original building, and dating from the ninth century, as is proved by the Cufic inscriptions which have been carefully examined by scholars.

Egypt, however, not only lays claim to the oldest application, and probably therefore to the invention of the pointed arch, but also to that of the round arch. Near the pyramids are found a number of tombs with stone vaults, whose blocks exhibit the proper concentric cut. These belong to the twenty-

sixth dynasty of Manetho, i. e., in the seventh and sixth centuries before Christ, and correspond in age, consequently, with the *cloaca maxima* and the *carcer mamertinus* at Rome. Tombs have also been found with brick arches, which reach back to the times of the pyramids. It seems probable, however, that they were then as yet unacquainted with the true principles and properties of the arch; for the dynasty above referred to, that of the Psammetichi is the earliest in which there have been discovered stone arches concentrically fitted; although sham arches cut out of horizontal layers of stone not unfrequently occur before.

The chief objects of interest in Faioum are the labyrinth and the lake of Mœris. Of the former Lepsius says: "I approached the place with the fear that we must, as others have done, seek to verify the statements of the ancients solely by the geographical position of the place, that the original form of the building would be utterly obliterated, and a shapeless heap of ruins would deter from all investigation. Instead of this, the first superficial view of the locality revealed a number of rooms both above and below ground, in the true intricacy of a labyrinth, and the main portions of the structure occupying, according to Strabo, more than a stadium, were readily discernible. Where the French expedition had sought in vain for chambers, we find at once literally hundreds small and large, supported by pillars, with thresholds, niches in the walls, remains of columns, and facing stones, connected by corridors, without regularity of entrance and egress, so that the description of Herodotus and Strabo in this respect is perfectly justified. Likewise the opinion, which I never shared, and which consists with no ideas of architecture, that it was composed of serpentine windings rather than quadrangular chambers, is decisively refuted. The plan of the whole is this: three immense buildings, three hundred feet in width, enclose a quadrangle six hundred feet long and five hundred broad. The fourth, which is one of the short sides, is bounded by the pyramid, three hundred feet square, which lies behind it, and which therefore does not quite reach to the side wings of the building. A tolerably modern canal, which runs obliquely through the ruins, and which one can almost leap over, at least at this

season of the year, cuts off precisely the best preserved portion of the chambers of the labyrinth, together with a part of the great central square, which was once divided into courts. Travellers preferred not to wet their feet, and remained on this side, where the continuation of the wings of the structure is more hidden by the rubbish. But even from this, the eastern side, the chambers lying beyond can very readily be seen, especially at their southern extremity, where the walls project easily ten feet above the rubbish, and twenty feet from the base of the ruins; when viewed from the top of the pyramid the regular plan of the whole structure lies as upon a map before the eyes. But who was the Maros, Mendes, or Imandes, who, according to the accounts of the Greeks, erected the labyrinth, or rather the adjacent pyramid, as his tomb? In Manetho's lists of kings we find the builder of the labyrinth toward the end of the twelfth dynasty, the last of the old kingdom, shortly before the invasion of the Hyksos. The fragments of the massive columns and architraves which we have disinterred, bear the name of the sixth king of this twelfth dynasty, Amenemha III. Thus the historical part of this important question is answered. We have also made excavations upon the north side of the pyramid, because there it was to be supposed would be the entrance. It has not yet been discovered, however. We have only been able to penetrate into a chamber in front of the pyramid, which was covered by a deep mass of rubbish, and here also have found the name of Amenemha several times. The builder and occupant of the pyramid is therefore certain. This, however, is no contradiction of the account of Herodotus, that the Dodekarches undertook the building of the labyrinth two hundred years before his time. In the ruins of the vast masses of chambers which surround the central square, we have discovered no inscriptions. Farther excavations may easily show that this whole building, and probably also the construction of the twelve courts, belong to no earlier date than the twenty-sixth dynasty of Manetho, so that the original temple structure of Amenemha was embraced within this immense pile subsequently thrown around it.

“So much of the labyrinth and its pyramid: now something of the other wonder of the world which this province contains,

the lake of Mœris. The obscurity which has hitherto rested upon this subject, appears now finally to be removed by a fine discovery recently made by Linant, hydraulic architect of the Pacha. The only thing about which there has been agreement thus far, was that the lake lay in Faioum. As this remarkable semi-oasis contains at present but a single lake, Birket el Korn, located in the remotest and lowest part of it, this must be the lake of Mœris; there seemed to be no escaping this conclusion. But all its fame rested upon the circumstance of its being an artificial (Herodotus says, excavated) and extremely useful lake, which was filled from the Nile when at its height, and at low water flowed out again through the connecting canal, watering on one side the lands of Faioum, and on the other the contiguous territories of Memphis, and likewise at its double sluices affording abundant fisheries. Of all these peculiarities, Birket el Korn, to the grief of antiquaries and philologists, did not possess a single one. This is not an artificial but a natural lake, which is only fed in part by the water of the Jussuf canal. It is almost destitute of any use; no fisher's boat enlivens its desert-embosomed surface, for the brackish water contains scarcely any fish, and is not even favourable to vegetation on its banks. At high tide it is swelled by an abundant influx; but it lies much too low to allow a drop of its water to flow back again. The entire province must be overflowed before it could find its way back again to the valley, for the rocky pass over which the Bahr Jussuf is conducted is higher than the whole oasis. The surface of the Birket el Korn is, at present, about seventy feet below the point where the canal enters, and it can never have risen much higher. This is proved by ruins of ancient temples lying upon its banks. There is quite as little agreement with the statement, that the labyrinth and the capital Arsinœ (Medinet el Faioum) lay upon its shores. Now Linant has discovered immense dams, miles in length, of antique and solid construction, which bound the upper part of the convex, muscle-shaped bason of the Faioum, dividing it from the lower portion beyond, and which could only, according to his account, have been designed to confine a great lake, which now, since the dams have been long broken through, is completely

dry. This lake he holds to be that of Mœris. I must confess that all this, upon its first oral communication to me, made the impression of an extremely happy discovery, which would save us many fruitless investigations. A sight of the locality has taken away every doubt of the correctness of this view. I regard it as an irrefutable fact.

“The dam can still be traced for a mile and a half;\* its breadth cannot be accurately determined, but may have been about one hundred and fifty feet. Its height above the present level of the bottom of the lake is about six feet, and above the surface of the ground on the outside about seventeen feet. If we assume this eleven feet difference of level to be due to the accumulations of mud, during the two thousand years of its existence, and that the bottom of the lake was of the same height as the ground around it, the original walls must have been at least seventeen feet high. And when, in addition to this, it is taken into the account that the exterior soil has itself been raised, during the historical period, eleven or twelve feet by deposits from the overflow of the Nile, it will be seen that these estimates must be still farther increased. Linant has calculated, from the supposed extent of the lake, that the elevation of its bottom eleven feet would diminish its capacity thirteen thousand millions of cubic feet. At el Elam, where this dam terminates, are found the remarkable remains of the two monuments of Biahmu, which Linant takes to be the pyramids of Mœris and his wife, seen by Herodotus in the lake. As however, they rest not upon sand, nor upon rock, but upon the earth thrown up by the Nile, their great antiquity is doubtful; and from their position, they could scarcely ever have stood in the lake. The name Mœris, like so many others, seems to be owing to a misunderstanding on the part of the Greeks. No such name is found in Manetho or on the monuments. The Egyptians probably called the lake *Phiom en Mere*, the lake of inundation; and the Greeks mistook the last word for the name of the king by whom it was constructed. The whole province took the name of *Phiom*, or the lake; whence the modern name Faioum.”

\* i. e. six English geographic miles.

On the 16th of August, 1843, they left Cairo for Upper Egypt, and the region still farther South. In order that they might reach their southern limit in season and employ the coming winter, when only the climate would be tolerable, in their Ethiopian researches, they made few delays in their passage up the river, purposing upon their return, to complete the examination of the monuments thus hastily passed. At Benihassan and at Thebes they tarried longest; at the former, sixteen days, at the latter twelve days. The whole of Middle Egypt appears, judging from the tombs which are preserved, to have flourished principally in the old kingdom, before the invasion of the Hyksos, not only under the twelfth dynasty, to which the famous tombs of Benihassan, Siut and Bersheh belong, but even under the sixth. In one of the graves near Bersheh, they saw the transportation of the great Colossus represented, a picture already known from the publication of Rosselini, who, however, did not copy the accompanying inscriptions. The remarkable picture of the immigrant family, at Benihassan, supposed by Champollion to be Greeks, by Wilkinson to be a band of captives, and by Rosselini to be Jacob and his family, is thought by Lepsius to present a remarkable analogy to this scriptural event, but to be itself of earlier date. He supposes it to be a Hyksos family, such as entering Egypt in great numbers, finally prepared the way for the Hyksos conquest. Upon the alabaster quarries near El Bosra, they found the name of the Queen of Amasis I. head of the eighteenth dynasty, which expelled the Hyksos. Among the temples in the best state of preservation, is that at Edfu, dedicated to Horus, and to Hathor, the Egyptian Venus, "queen of men and women," as she is here called. Horus, as a child, is like all other children, represented with his finger upon his mouth. In their accounts of Harpocrates (Harpechroti, i. e. Horus the child) the Romans misunderstood the Egyptian gesture of the finger, and made of a child not yet able to speak, the God of silence who will not speak.

In the court of the temple of Isis, at Philæ, they made the valuable discovery of two tolerably long bilingual decrees, that is to say, written at once in the hieroglyphic and the demotic, one of which contained the same text as the stone at Rosetta,

which first furnished the key to the knowledge of the hieroglyphics. The Rosetta stone, as is well known, is broken and partly otherwise illegible; if this shall supply its chasms, it may prove of great advantage to Egyptian philology. At Hierasykaminos they found the last inscriptions from Greek and Roman travellers; and at Mehendi, a few hours beyond it, were the remains of a Roman camp in a fine state of preservation.

From Corusco they went overland direct to Abu Hammed, to avoid the great bend of the Nile, and then pursued the course of the stream to a village a little beyond thirteen degrees N. L., which was the farthest point to which they proceeded; upon their return, they crossed the bend of the river upon the other side from Shendi to Barkal. Some of the customs prevailing in the southern provinces, which they did not visit, as learned by report are thus detailed. "In Fazoql it is still the usage to hang their kings, when no longer liked; a usage which but a few years since was actually put in practice upon the father of the present king. His relatives and ministers assemble around him, and announce to him, that inasmuch as he is no longer agreeable to the men and women of the land, to the oxen, asses, and fowls, etc., but all detest him, it is better that he should die. Once, when a king would not submit to this custom, his wife and mother made the most urgent representations to him, not to bring a still greater disgrace upon himself, whereupon he yielded to his fate. Osman Bey informed us that he had himself abolished the custom of burying old people alive, when they became infirm. A pit was dug, and at the bottom a horizontal excavation made, in which the body was placed wrapped in cloths like a corpse, with a vessel of fermented dura-water, a pipe, and a hoe for tilling the land; also one or two ounces of gold, according to their means, to pay the ferryman for transporting the deceased over the great river between heaven and hell. This custom of burying old people alive, still exists among the negro tribes south of Kordofan. There the sick, especially such as have an infectious disease, are likewise put to death. The family complain to the sick person, that on his account people will no longer visit them, he is himself miserable, and death can only be a gain to him; in

the other world he will find his relations again, and there he will be well and happy. Greetings are sent by him to all the dead, and he is then buried, either as at Fazoql, or standing upright in a pit. They say nothing about a river and a ferryman there, but have the old Mohammedan tradition about the invisible angel Asrael, or as he is here called, Osrain. He is commissioned by God to take charge of the souls of the dead, and to conduct the good to the place of reward, the bad to that of punishment. He lives upon a tree called the tree of perfection, which has as many leaves as there are living men. On every leaf there is a name, and whenever a child is born there grows a new leaf. If a man is sick his leaf wilts, and if he dies, Osrain breaks it off. Formerly he came in a visible shape to those whom he was to take from the earth, and thus put them in great terror. Since the times of the prophet, he has become invisible. When he came for the soul of Mohammed, the prophet said to him, that it was not good for him to terrify men by appearing visibly to them; they might easily die from fright without first having prayed. He consequently asked God to make Osrain invisible, and his prayer was heard. The meaning of another usage is obscure. At a certain season of the year they have a kind of carnival, when everybody does what he pleases. Then four ministers bring out the king upon a seat from his house into an open square; a dog is tied by a long cord to one of the legs of the seat. The whole population assemble about the square, hurling spears and staves at the dog until he is killed; after which the king is carried back to his house."

At Soriba they paid a visit to the Sultana Nasr (Victoria,) sister of the most powerful and wealthiest king in Soudan. From early times it appears to have been a very general custom to accord a precedence to the female sex. It will be remembered how frequently we read of queens reigning in Ethiopia. Candace is well known, a name which, according to Pliny, all the Ethiopian queens received, according to others, the queen mother. "According to Macrizi, the genealogies of the Bega, whom I take to be the direct descendants of the Ethiopians of Meröe and the ancestors of the present Bishari, were reckoned not in the line of the men but in that of the women, and the

inheritance went not to the son of the deceased, but to that of his sister or daughter. So, according to Abu-Selah, among the Nubians a sister's son was preferred to an own son in the succession to the throne, and according to Ibn Batuta, the usage was the same among the Messofites, a western negro race. The court and highest officers of several of the southern chiefs are composed wholly of women."

At Naga they found several remarkable representations; among others, mention is made of a sitting figure with a radiant crown upon its flowing hair, the right arm raised at a right angle, and the index finger and middle finger of the hand pointing upwards, as Christ was commonly portrayed in the old Byzantine figures. The right hand grasps a long staff resting upon the earth, such as John the Baptist commonly holds. This figure is entirely foreign to Egyptian representations, and without doubt was borrowed from abroad. The mixture of religions was, in the period to which this belongs, carried to great lengths: and it would not be surprising if farther investigations were to show that the Egyptian kings had adopted among their various gods, Christ as well as Jupiter.

Upon the tomb-stones connected with the ruins of a Christian cloister near Nuri, they found the most southern Greek inscriptions yet known, with the exception of those in Adulis and Axum in Abyssinia. The Nubians, to whom Christianity penetrated from Abyssinia as early as the sixth century, were then a powerful people, until their Christian kings yielded in the fourteenth century, to the advance of Islamism. It is to this period that the building of those numerous churches must be referred, whose ruins are found scattered through the entire province.

Upon the island Argo, Egyptian sculptures were discovered of the period of the Hyksos, showing that at that time the native Egyptian sovereignty was forced up into Ethiopia. At the village of Kummeh they found what may prove to be not only interesting, but also of historical and geological value, a number of brief inscriptions indicating the greatest altitude reached by the Nile during a series of years, in the reigns of Amenemha III. (Mœris) and his successor. It appears that

four thousand years ago, the river rose twenty-four feet higher than it does at present.

After a careful examination of the monuments in Meröe, in Barhal, the residence of Tirhakah (Isa. xxxvii. 9,) and other places, Lepsius was decided in his opinion that Ethiopic art was but a late offshoot of the Egyptian. It does not begin under native rulers before the time of Tirhakah. There is every reason to deny that the indigenous Ethiopic culture, of which so much has been said by modern scholars, ever existed. As much of the accounts of the ancients as does not rest upon an entire mistake, refers only to the Egyptian civilization and art, which during the period of the Hyksos domination, fled to Ethiopia. The coming forth of the Egyptian power from Ethiopia, at the founding of the new Egyptian kingdom, and its penetrating deeply into Asia, was in both the Asiatic and Greek traditions, connected with the people of Ethiopia, instead of simply with the territory. For of a still older Egyptian kingdom, and of its high but peaceful prosperity, northern nations had never heard.

There proves to have been an Ethiopian-demotic writing, more in use and more generally understood than the hieroglyphics, and which resembled the Egyptian-demotic in its characters, though with a much more limited alphabet, consisting of but twenty-five or thirty signs. It is read from right to left, the separation of words being constantly denoted by two dots. Twenty-six such inscriptions were found, which manifestly were as old as the monuments on which they were written. The deciphering of this writing will probably not be very difficult, and it will then place us in possession of the sound of the Ethiopic language as then spoken, and enable us to decide as to its true relation to the Egyptian. In later times there was also an Ethiopian Greek alphabet, which may be compared with the Coptic, and borrowed some letters from it. It is found in the inscriptions of Loba and in some others on the walls of the temple ruins of Wadi e'Sofra. The old Abyssinian Geer language is now commonly called the Ethiopic, although as a Semitic tongue introduced from Arabia, it has only a local not an ethnographical right to this name. Considerable attention was paid to the languages of that southern region, which are as

yet so little known. There are three, which are most widely spoken: the Nuba language of the Nuba or Berber people, the Kungara language of the negroes of Darfur, and the Bega language of the Bishariba, inhabiting eastern Soudan; grammars of all three, and lists of words, were prepared sufficient to give a general idea of their character. Of the Nuba language Lepsius says in particular, it has a character quite different from the Arabic, even in its prime elements, its system of vowels and consonants. It is much more euphonious, because it has scarcely any combinations of consonants, no harsh gutturals, few sibilants, and many simple vowels, mostly separated by a consonant, so that the multiplication of concurrent vowels is also avoided. It has in none of its grammatical forms or roots the slightest agreement with the Semitic tongues, or with the Egyptian, or with our own, and belongs therefore with certainty to the original African tongues. They are not a mercantile people, and consequently can count but twenty in their own language, the higher tens being borrowed from the Arabic, though they have a word of their own for one hundred. Distinctions of gender are confined almost entirely to the separate personal pronoun: they distinguish "he" and "she," but not "he gives" and "she gives." Changes in words take place rather by appending actual inflexions than by alterations of accent and vowels as in the Semitic languages. The ordinals are formed by appending *iti*; the plural by *igi*; they have no dual. The pronoun is connected with the verb both as prefix and affix; they distinguish the present and preterite; the future is expressed by a particle, and a special form is employed for the passive. Their original range of ideas is very limited. They have words for sun, moon and stars; but the designations of time, year, month, day, hour, are borrowed from the Arabic. They have but one word for water, sea and river; although it is somewhat remarkable that they have a distinct word for the Nile. For all native animals, wild and tame, they have words of their own; but words connected with housebuilding and navigation are Arabic. Spirit, God, slave, the various degrees of relationship, the parts of the body, weapons, field fruits, and all that belongs to making bread, have Nubian names; but servant, friend, enemy, temple, to pray, believe, read, are Arabic.

Singularly enough, they have words for writing and book; but none for pen, ink, paper, letter. All the metals have Arabic names except iron.\*

By November 4, 1844, they had reached Thebes on their way northward. Under date of the 25th of February following, Lepsius writes: "We have tenanted the Theban acropolis now upwards of a quarter of a year, each busily employed in his own way from morning till evening in examining the most important monuments, describing, drawing, copying inscriptions, and taking plans of buildings, without having been able as yet to finish one (the Libyan) side, where there were twelve temple structures, twenty-five tombs of kings, fifteen of the wives or daughters of kings, besides numberless tombs of distinguished private persons to be examined. The eastern side with its twenty-six sanctuaries still partially preserved, will require no less time. And this though Thebes has more than any other place attracted the attention of former travellers, and we have everywhere only compared and supplemented the labours of our predecessors, not reperformed them."

We have room but for a brief passage relating to one of the monuments at Karnac. Here was the great imperial temple dedicated to Ammon-Ra, king of the gods. *Ap*, and with the feminine article *Tap*, whence the Greek *Thebe*, meant a sanctuary of Ammon, and is used in the hieroglyphics in the singular, or more frequently in the plural, consequently, the Greeks commonly employed the plural *Θῆβαι*. This temple was founded under the first Theban dynasty, the twelfth of Manetho, by its first king the powerful Sesurtesen I., in the twenty-seventh century before Christ and still exhibits in its central portions, some ruins from the times and with the name of this king. During the succeeding dynasties, which for centuries sighed under the oppression of the victorious foe, the sanctuary was without doubt deserted, and nothing has been preserved which belonged to this period. But after Amosis, the first king of the seventeenth dynasty, in the seventeenth century B. C., raised his standard successfully against the Hyksos, his two successors, Amenophis I. and Tuthmosis I.,

\* Brugsch, as the result of a later examination, makes a few unimportant corrections in the above statements, p. 213.

erected around the remains of the old sanctuary, a stately temple with many chambers and a broad court with the appropriate pylones, before which Tuthmosis II. erected two obelisks. Two other pylones were built by the same monarch. Tuthmosis III. and his sister enlarged this temple in the rear, by a hall resting upon fifty-six pillars, with many other chambers which surrounded it upon three sides, and were encircled by a common exterior wall. Additions of still greater magnitude were made by the monarchs of the nineteenth dynasty, under whom the structure attained a length of one thousand one hundred and seventy feet, exclusive of the rows of sphinxes before its extreme pylon, and of the sanctuary reared by Ramses Miamun adjoining its hindmost wall: including these, its extreme length would be about two thousand feet. Here are found the names of Shishak, with a list of his victories in Palestine, of So, and of Tirhakah. The Persian monarchs of Egypt, as might be supposed from their zeal against temple worship, have left no traces of themselves here. The names of Alexander, however, of Philip Aridaeus, the Ptolemies and Cæsar Augustus, are still legible.

Leaving the rest of the party to pursue their researches here, Lepsius with the younger Weidenbach, started March 3d upon an excursion to the peninsula of Sinai. After being nearly poisoned by the negligence of their cook, and reduced almost to the point of perishing by the unskilfulness, if not treachery of their guide, they reached the shore of the Red Sea at Jebel Zeit, whence a vessel conveyed them over to Tor. Their principal object was to visit the Egyptian monuments at Wady Maghara and at Sarbut el Chadem. At the former place are some of the earliest remains of Egyptian workmanship known to exist. The remarkable steles cut from the rock in the high sand-stone wall belong to the fourth dynasty of Manetho, the same which built the pyramids of Gizeh in the fourth millennium before our era.\* The copper mines of this region were then already discovered, and worked by a colony of labourers. Almost all the inscriptions belong to the period of the old kingdom; but one has been found from the joint

\* It has been before remarked, that Lepsius is alone responsible for the dates which he gives.

reign of Tuthmosis III. and his sister. At Sarbut el Chadem a small grotto hewn in the rock bears the name of Amenemha III. of the twelfth dynasty, the last of the old kingdom. The most recent stele exhibits the cartouche of the last king of the nineteenth dynasty. Vast masses of cinder show that mines were worked in this vicinity also.

In investigating the geography of this peninsula, Lepsius came to the conclusion, differing from that of tradition and of previous travellers, that the true Mt. Sinai was not Jebel Musa where the convent is built; but Mt. Serbal, a summit lying a day's journey farther northeast. His principal reason is, that the fertile oasis, Wadi Feizan, which lies near the base of Mt. Serbal, is the fittest spot in the whole peninsula for the reception and support of so vast a multitude. To which he adds, that the name Sinai (mountain of Sin) implies that it could be seen as a prominent object from the desert of Sin; the monkish tradition dates only from the building of the cloister by Justinian in the sixth century, and is of little worth; and the so-called Sinaitic inscriptions centering about Mt. Serbal seem to show that it was previously regarded as the scene of the promulgation of the law. Other arguments which he adduces, rest upon a neglect of the distinction observed in Scripture between the names Horeb and Sinai, the former being the more general designation of the range, the latter of the particular summit. Without entering minutely into the merits of this question here, it will be sufficient to cite the language of the most recent, and one of the most able authorities upon this subject, Prof. Kurtz of Dorpat, who, in Vol. II. p. 256 of his *History of the Old Covenant*, expresses himself thus: "We have every reason to reject the opinion adduced by Lepsius, that Serval is the mountain where the law was given, to pass over in silence other conjectures of novelty-hunting travellers. A careful examination of the scriptural statements, combined with a comparison of the localities, and a just regard to tradition, which is here by no means so baseless as often elsewhere, compels us irresistibly to the conclusion that the prize must be awarded to Jebel Musa. It could only still be a question whether, with Robinson, we are to regard its northern peak, Ras es Sussafeh, or with tradition and many

modern investigators, its southern peak, *Jebel Musa*, as the place where the Lord came down in the fire. A cautious investigation of the circumjacent valleys and plains can alone lead us to a certain decision of this contested point. And, fortunately, our knowledge of this locality has been so materially increased by the most recent investigations of travellers, that we can now maintain with tolerable certainty, that the place of encampment in the wilderness of Sinai was the plain *er-Rahah*, with the valleys and pastures in its neighbourhood, the mountain of the promulgation of the law was *Jebel Musa*, and the place to which Moses led forth the people of God was the plain *es-Sebaye*."

By the 14th of April, *Lepsius* had again returned to *Thebes*: a month later, they were on their way down the Nile, stopping first at *Dendera*, the most northern of the great temples and dating from the Roman period, and then at *Amarna* where they were occupied nine days with some remarkable tombs cut from the rock in the reign of *Amenophis IV*. "that royal Puritan who persecuted all the gods of Egypt and only tolerated the worship of the sun." It now only remained to complete the arrangements for transporting what they had destined for removal to Prussia, and the labours of the expedition were at an end.

*Brugsch* left Berlin for Egypt, January 4, 1853; examined the monuments in the valley of the Nile, as high as the island *Philæ*, and sailed on his return from *Alexandria*, April 16, 1854. We shall not follow him in the whole of his route, but content ourselves with a few extracts. Many new discoveries have recently been brought to light at *Alexandria*; most prominent is the discovery of the foundations of the *Alexandrine* library, on occasion of the building of a Greek school. They are in fact of astonishing extent. The foundation walls are often more than fourteen feet thick and rise to a considerable height, enclosing long cellar-like passages, in which two cisterns with clear drinkable water, have been found. In the mountains of rubbish which have hitherto concealed the foundations, have been discovered remains of granite and marble columns, also here and there capitals. The Austrian consul found in the

same ruins, and sent to Vienna, a hollowed stone with the inscription "Dioscorides, 3 volumes."

On his way to Cairo, he visited the natron lakes, which are a twelve hour's ride west of Terraneh on the Nile. "Viewed from a distance, the water in them appears dark blue, and but semifluid. When agitated by wind, however, its low waves shine with a faint crimson light. Upon approaching close to the shore, the water appears of a blood-red colour, which I suppose proceeds from infusoria. All about the shore of the lake (I speak only of the fourth lake, in whose vicinity I stayed) is covered with a thick saline incrustation. According to the statements of an old watchman, the lake is now (February) at its highest point. Its rise and fall are in inverse relation with those of the Nile. The work begins in the months of March and April. The ground about the lake is then covered with a crust six or eight inches thick, which is broken loose with a great iron bar. These lumps thus procured, contain at the top common salt, and at the bottom natron mixed with earthy materials. These are finally subjected to a purifying process, and thus the natron obtained in green crystalline pieces, which are laden upon camels, and carried to Cairo or to Alexandria."

In the vicinity of these lakes is a Coptic cloister, which he went to see. It is, counting from the north, the second of the four which are the sole remains of that innumerable multitude of cloisters which were so populated in the fourth century, that the Emperor Valens could from the nomes of Nitriotis and Mareotis alone raise about five thousand monks for the Byzantine army. The cloister is stated to be about fifteen hundred years old. It bears the name of the Holy Virgin of the Syrians, because in ancient times Syrian Christians dwelt here in common with the Egyptian. The number of monks and laymen is now about thirty. Divine service is performed thrice each day. Brugsch thus describes the scene at morning mass, which he attended: "We entered the church, lighted by lamps and filled with the odour of incense. The officiating clergy wore long and wide robes of white colour, which they had thrown about their head and neck after the fashion of the Bedouins. Upon their breast and sleeves was embroidered a red Coptic

cross. At our entrance crutches were handed to us, upon which, following the example of the monks, we supported ourselves on our elbows. I must confess that I never was present at a stranger scene in a house of God. Some of the monks had leaned their heads upon their crutches and were snoring or yawning with a loud noise. But these were not the worst; some were laughing and talking and disturbed the worship in a most boisterous manner. When we entered, the clergyman was reading the gospel in Coptic, the sacristan followed with the same in Arabic. After the sacrum officium was gone through with, in a singing tone, amidst the constant bawling of the monks, who often corrected aloud the clergyman's mistakes in reading or pronunciation, he drank the wine, and distributed to the rest unleavened bread which had been blessed."

Of the excavations, which the French archæologist Mariette had for two years and upwards been making in the vicinity of Cairo, he says: "they have been crowned with rich discoveries of monuments, both above and below the old surface of the ground. The former are the temple of Apis, the so-called Serapeum, with its accompanying chapels and buildings; the latter are the graves of the bulls of Apis, both enclosed by a great square wall, whose existence Lepsius has noted in his plan of the pyramids of Sakara, but without suspecting what a monumental treasure lay concealed beneath them. To the principal entrance which lay on the east, leads a walk between rows of sphinxes, which were already covered by the sands of the desert, at the time when Strabo visited this place. This walk opens upon a semicircle formed by the statues of distinguished philosophers and poets of Greek antiquity. A double wall encloses a narrow passage which leads to the pylones. This wall, upon which a multitude of children riding on panthers and other beasts is found, contains on one side a chapel of Apis, in which stands his statue finely carved and covered by a mass of demotic inscriptions. By the aid of these inscriptions and others found elsewhere in these ruins, I have been able to reconstruct the Apis periods under the Ptolemies, which will be of importance in fixing accurately the dates of certain historical events."

Of the native Christians he gives the following account.

“The number of the Coptic Christians in Egypt is from one hundred and fifty to one hundred and eighty thousand souls. Of these there are about ten thousand in the capital. Their numbers are diminished every year, however, by frequently hundreds at a time going over either voluntarily or by compulsion to Islamism. This takes place most frequently in the villages where no means of constraint are left unemployed. These conversions are facilitated by the Copts being more inclined to their Mohammedan countrymen than to European Christians. Their features are strongly marked and involuntarily remind one of the old Egyptians on the monuments. They are cowardly and deceitful. Purity of morals is one of their rarest characteristics; the Coptic quarter has the worst reputation of all parts of Cairo. The Copts belong to the sect of the Jacobites, and have a patriarch at their head, who resides in Cairo, but bears the title of Patriarch of Alexandria. The election of the present patriarch Carolos (who however has never been consecrated as such,) did not take place without difficulties. In the lifetime of his predecessor he had been sent by him as the metropolitan of the Abyssinian church into that country. Their personal relations produced difficulties between him and the Egyptian governor there. The latter went so far as to make the slanderous charge against him to the viceroy at Cairo, that he had expressed the wish, that he only had the soldiers to free Abyssinia from the Egyptian yoke. After the death of his predecessor the Coptic church transferred the see to him. Abbas Pacha sought to annul the election, and it was only by the intervention of the English consul-general that it was carried through. Meanwhile Abbas Pacha sought by other measures to oppress the Copts, who, destitute of courage and strength, succumbed to the Turkish despotism. He violated the written contract which Mohammed and his followers concluded with the Copts, and which is still extant in the original and in copies, according to which freedom from military service, and the unrestricted exercise of their religion and of trade was granted them in consideration of their paying a certain tax. Their distress, therefore, is very great. Many flee to the villages and conceal themselves. Mothers and wives are compelled by torture to betray the hiding-places of their sons

and their husbands. These are bastinadoed and go over in great numbers to Islamism. The English consul-general has interceded for them anew, which will only render their condition still worse.

The condition of the Armenian church is on the whole far more satisfactory. Under the wise conduct of their patriarch, Gabriel, both their internal and external affairs are well managed. According to the account given by the patriarch, an asylum was granted to the Armenians in Egypt and Arabia, in the second year of the flight of Mohammed, when they emigrated from their country in the great revolutions which broke out in Persia. They too made with Mohammed and his immediate successors two contracts, whose originals are in possession of the Armenian patriarch in Russia, and copies of which the patriarch showed me. They are two long rolls written cross-wise. Between the lines of the black Arabic text is a Turkish interlinear translation written in red ink. The copy of the contract between the prophet and the Armenians bears at the beginning the impression of the hand of Mohammed, the known seal of the founder of Islamism.

M. H. B. rev.

ART. VII.—*Comparative Accentual System, with a succinct exhibition of the grammatical agreements of the Sanscrit and Greek.* By Francis Bopp. 1854. 8vo. pp. 304.

[*Vergleichendes Accentuationssystem nebst einer gedrängten Darstellung der grammatischen Uebereinstimmungen des Sanskrit und Griechischen, von Franz Bopp.*]

No living scholar has done more than Bopp to exhibit the remarkable affinities, both in their verbal roots and in their general grammatical structure, of the Sanscrit and other Indo-European tongues. He has in the present work pushed his investigations a step farther, and has shown by an extended and elaborate induction that the Sanscrit and Greek have similar accentual systems; that they not only accent their words upon the same general principles, but agree to a most surprising extent in the minute details of their application.