







Handwritten text, possibly a signature or scribble, located in the center of the page.









A SECOND SERIES

OF THE

MANNERS AND CUSTOMS

OF

THE ANCIENT EGYPTIANS,

INCLUDING

THEIR RELIGION, AGRICULTURE, &c.

DERIVED FROM A COMPARISON OF

THE PAINTINGS, SCULPTURES, AND MONUMENTS STILL EXISTING,  
WITH THE ACCOUNTS OF ANCIENT AUTHORS.

---

By SIR J. GARDNER WILKINSON, F.R.S.

F.R.G.S. M.R.S.L. M.I.B.A. &c.

AUTHOR OF "A GENERAL VIEW OF EGYPT, AND  
TOPOGRAPHY OF THEBES," ETC.

---

TWO VOLUMES, AND A VOLUME OF PLATES.

VOL. I.

LONDON:  
JOHN MURRAY, ALBEMARLE STREET.

---

MDCCCXLI.

LONDON :  
Printed by A. SPOTTISWOODE,  
New-Street-Square.

CENTER  
LIBRARY



## P R E F A C E.

---

IN the previous portion of this work I was under the necessity of omitting certain subjects, which, though intimately connected with the manners and customs of the ancient Egyptians, could not have been introduced without increasing it to a disproportionate size. But, in order to fulfil my original intention of giving a summary view of the most striking usages of that people, I have now put together those which were omitted in the previous volumes; and if there appears any want of connection in the agriculture and religion, it will be explained by the reason already stated. It may also occur to the reader, that I have repeated some remarks previously introduced; but this I have sometimes thought preferable to a too frequent reference to the preceding part of the work, especially when they were directly connected with the present subjects.

It has been thought better to arrange the plates in a separate volume, many of which, from their size, might be inconvenient with the letter-press; and thus the necessity of publishing volumes of

larger dimensions has been avoided, and the uniformity of the two sets has been thereby maintained.

I have much pleasure in acknowledging the kind assistance of Mr. Burton and Mr. Pettigrew while writing the accompanying volumes, to the former of whom I am indebted for the Plates 85 and 86, which are copied from his drawings in the tombs of Thebes.

In offering any remarks on so abstruse and mysterious a subject as the religion of the Egyptians, I must observe that my view has been rather to present the result of observations derived from the Monuments, than to suggest my own opinion respecting it; feeling persuaded that the progress of discovery in hieroglyphical literature will at length explain the doctrines of that people without the necessity of unsatisfactory and doubtful conjecture. Whatever statements I have ventured to make are open to correction, and await the sentence of more matured opinions derived from the experience of future discoveries.

Many interesting comparisons might be brought forward of the religious notions of the Greeks, Hindoos, and others, with those of the Egyptians; but a minute examination of them would lead to a lengthened disquisition, which neither the limits of this work (already too long), nor the taste of the generality of readers, would permit. Those

who are interested in the subject will find their curiosity amply repaid by a reference to the valuable work of Dr. Prichard, and to the various publications which treat of the religions of other nations. They will find some striking analogies in most of them, which appear to connect them in a greater or less degree with each other; and which, by proclaiming a common origin at a most remote period, tend, like the discoveries in language and other modern investigations, to point out the important truths of the Mosaical history of the world.

London, July 1840.



View of the modern town of Manfaloot.





CONTENTS  
OF  
THE FIRST VOLUME.  
(SECOND SERIES.)

---

CHAPTER XI.

	Page
RICHNESS of Egypt. Shepherds, or Hycsos, a Tartar Race	2
Rich Countries exposed to Invasion. Duration of the Power of Egypt - - - - -	3
Attention paid to Agriculture. Resources and Army of Egypt - - - - -	4
Egypt famed for Agriculture and Manufactures - -	5
Agricultural Representations. Origin of Geometry -	6
Measuring Land to ascertain the Extent of the Possessions of each Individual. Survey of the Country, and Deter- mination of the Levels - - - - -	7
Menes turned the Course of the Nile. Dykes, Sluices, and mechanical Inventions connected with the Inundation. Nilometers - - - - -	8
The Introduction of the Water by Canals into the Fields. Propitiation of the God of the River - - - -	9
The Inundation. Rain rare in Egypt - - - -	10
Early Study of Astronomy connected also with the In- undation - - - - -	11
Books of Hermes. Ages of Civilisation even before Menes. Calculation of the Return of the Seasons - - -	12
Division of the Year, originally into Lunar Months. Sub- stitution of Solar for Lunar Months. The Five Days -	13

	Page
The Twelve Months, and the Three Seasons - -	14
Intercalation. Sothic Period - - -	15
Sothic Year. Tho' the Name of the first Month. The early Intercalation of the Five Days. The Quarter Day. Doubts respecting its first Adoption - - -	16
Flocks and Herds, Breed of Horses, Wool. Egypt united the Advantages of an Agricultural and Manufacturing Country. Export of Linen - - -	20
Manufactures. Important Discoveries arising from their Agricultural Pursuits - - - -	21
Their Style of Building. Excavations under Ground. Temples not imitated from excavated Monuments -	22
Abundance of Grain. Export. Many sold their Corn, and lived on Doura Bread, — Esculent Roots - -	23
Three and Four Crops a Year. Profit to Government on Exportation of Corn. Egyptian Land Measures. The Aroura, Schœne, Cubit, Stade - - -	24
Plethrum. Measurements of the Pyramid, by Herodotus and others, uncertain - - - -	25
The Cubit, supposed to vary at different Periods -	27
The Cubit appears to have been always of the same Length	28
Cubit of the Nilometer at Elephantine. Wooden Cubit of M. Jomard. Division of the Cubit - - -	29
M. Jomard's Calculations. Cubit of the Nilometer of Ele- phantine rudely divided - - - -	31
Royal Cubit. Double Cubit recently found at Thebes -	32
The Aroura, how divided. Modern <i>Feddán</i> . The Stade of uncertain Length - - - -	33
Cultivation of the Land. Governors of Provinces. The Peasants sowed what Crops they chose - - -	34
Rented Land from the Rich. Water of the Inundation managed differently, according to Circumstances -	35
Canals. Agricultural Scenes in the Sculptures - -	36
Subsiding of the Nile. The Nile rises now as high as for- merly, varying in different Years - - -	37
The Land sowed as soon as the Water had retired. Some- times previously prepared by the Plough and Hoe, some- times only dragged with Bushes, or the Seed trodden in by Animals - - - -	39



	Page
Simple Process of Tillage. Slight Furrows of the Plough.	
The modern <i>Khonfud</i> , a sort of Harrow. Plough of	
Wood - - - - -	41
Parts of the Plough. Yoke. Driver - - - - -	42
Two different Animals not yoked together - - - - -	44
Plough and Hoe. Axe - - - - -	45
Felling Trees with an Axe. Admission of Swine into the	
Fields. Opinion of Larcher - - - - -	46
The Duties of the Ploughman arduous. Barrel placed in	
the Field, probably holding Seed. Seed put into a	
Basket. Scattered with the Right Hand - - - - -	47
Cultivation of Land. Harrow and Rake unknown. Arti-	
ficial Irrigation. Dressing of Nitrous Soil - - - - -	49
Component Parts of the Alluvial Deposit - - - - -	50
Nature of the Two Branches of the Nile. Other Kinds of	
Dressing - - - - -	51
The Edge of the Desert cultivated. Vestiges of ancient	
Cultivation in the Fyoom - - - - -	52
Quality of the Crops. Productions of the Winter Sea-	
son - - - - -	53
<i>Carthamus tinctorius</i> , an ancient Plant - - - - -	54
Oil extracted from various Plants - - - - -	55
Castor-berry Tree. Mode of extracting the Oil - - - - -	56
Oil of Bitter Almonds. Length of Time to raise different	
Crops. Plants of the Summer Season.—(Note.) Nature	
of some Ointment at Alwick Castle, and Analysis of a	
Bronze Chisel found at Thebes - - - - -	58
Great Use of Vegetables. Names of some Roman Families	
derived from certain Pulse - - - - -	60
Names of Plants known to be grown in Ancient Egypt - - - - -	61
Indigenous Plants of Egypt. Desert Plants. Herbarium	
of Egypt. Those mentioned by Pliny - - - - -	63
Trees of Ancient Egypt from the Paintings, and the Fruit	
or seeds of others discovered in the Tombs - - - - -	76
Seeds and Fruits of India or Africa found there. Flowers	
represented not very intelligibly. Little Attention to the	
Growth of Plants and Trees in Modern Egypt - - - - -	78

	Page
The <i>Sont</i> still grown for its Pods, which are used in tanning. Groves occupying their ancient Sites - -	80
Bees. Hives require much attention in Egypt - -	81
Woods used by the Egyptians. Tools. Cabinet-work. Woods, Ivory, and other Things brought by Foreign Tributary People - - - - -	82
Wild Plants cultivated for medicinal Purposes. Their Use still known to the Arabs - - - -	83
The Rhamnus, or Holy Thorn - - - -	84
Cultivation of Wheat and Barley. Mode of Reaping. Cropped a little below the Ear - - - -	85
Threshing by Oxen. Song of the Threshers - - - -	88
The <i>Tritura</i> , or treading out the Grain by Cattle - -	91
Two Scribes to check the Accounts - - - -	92
Oxen unmuzzled while treading out the Grain, as with the Jews. Jewish Threshing Instruments - - - -	92
The modern <i>Noreg</i> , or Corn Drag. Wheat bound in Sheaves, not generally the Custom. Mostly carried in Rope Nets, or Baskets. Modern Egyptians cut the Wheat close to the Ground - - - - -	93
Sometimes, though rarely, the Oxen driven round the Heap of Corn placed in the Centre of the Threshing-floor. The modern <i>Noreg</i> - - - - -	94
The <i>Tribulum</i> . Horses fed on Straw. Cut up, as with the Jews, for Provender - - - - -	95
Stall-fed Cattle. Land prepared for a Second Crop. Artificial Irrigation - - - - -	96
Avoided Repetition of similar Crops. Wheat and <i>Doora</i> represented: the latter plucked up by the Roots - -	97
Stripped off the Grain by a Machine. Flax. The Return of the Inundation anxiously looked for - - - -	98
Inundation. Its Commencement. The Water then bad. Previously laid up in Jars - - - - -	100
Colour of the God Nilus. Water entering the Canals. Flocks and Herds rescued from the Inundation. Care of the Dykes. Watched by Guards - - - -	101
Cavalry and Infantry to protect them. Management of the Water to render a deficient Inundation available. Height of the Rise. Villages overflowed - - - -	103

	Page
Pliny's Statement of its Rise. The Nile rises still in the same Proportion.* Elevation of the Bed and Banks	- 104
Land about Elephantine and Thebes. Extracts from a Memoir presented to the Geographical Society	- 106
Difference in the Height of the immediate Bank and the Interior. Section of the Land	- 107
The Dykes: perpendicular Elevation of the Land, in consequence of which the Inundation extends farther E. and W. now than formerly; proved by Examination of the Colossi at Thebes, and other Monuments	- 108
Encroachments of the Sand partial, and much exaggerated	- 113
Sand Drifts in some Places, as in other Countries. The Balance in favour of the Advance of Alluvial Deposit. The Nature of the Desert. Its Mountains	- 115
Sections of the Desert between the Nile and Red Sea	- 116
Other Sections. Sandstones and Granites cross the Nile. Quarries of Silsilis. Valley of Nubia very narrow	- 117
Libyan Desert. Lake Mæris. Fýóóm. High Table Land of Africa. The Oases Depressions in this Mountain Plain. Character of the Oases	- 118
Fancied Dangers from the Sand. The <i>Simóom</i> . Abrupt Separation of the most fertile and most barren Land	- 120
The <i>Háger</i> cultivated. Good Soil for some Productions. The Vine. Remains of Canals there	- 121
Roots of Vines, and Vestiges of once cultivated Fields. Festivals of the Peasants during the Inundation, and other Seasons	- 122
Feast of First Fruits of Lentils, when instituted. Festival of Hermes. Rearing of Animals	- 125
Pastors, represented deformed	- 126
The Peasant who tilled the Land responsible for the Cattle feeding there. Stall-fed Oxen	- 127
The Head Shepherd gave an Account of the Stock of Cattle and the Flocks on the Estate. Shepherds chosen by the Steward. Jews set over the Herds of Pharaoh	- 128
Cattle brought into a Court to be counted	- 129

\* The last inundation carried away several villages from the plain.

	Page
Sculptures with Numbers inscribed over the Animals. Antiquity of the Tombs at the Pyramids - -	131
Geese numbered, as well as the Eggs - -	132
All done by Writing. Veterinary Art. Artificial Mode of Hatching Eggs of Hens and Geese - -	133
The modern Ovens for Hatching Eggs ; and the Process -	134
Sheep twice shorn and twice produced Lambs in one Year. The Veterinary Surgeons - - -	138
Wild Animals treated in the same Manner - -	140

## CHAP. XII.

Religious Opinions of the Egyptians - -	141
Sacred Institutions of other Countries borrowed from Egypt. A particular Deity for each Month and Day. Astrology from Egypt - - - - -	142
Supposed themselves the first who taught Man the proper Mode of approaching the Deity. Study of Omens -	143
Divination of Children. Superstitious Notions. Sacrifices of Meat-Offerings of very early Use in Egypt - -	144
The Opinions of Proclus and Macrobius of early Sacrifices. The Israelites. Victims. Passover - -	145
Earliest Sacrifices of Animals. The first Offering -	146
Oxen and Geese offered in Egypt to the Gods. Oracles of very old Date. Origin of different Deities in Greece a new Idea - - - - -	147
Borrowed from Egypt. Some not Egyptian. No Heroes among the Gods of Egypt. Statues of Mercury. Gods known in Egypt, though under other Names - -	148
Gods of Pelasgi without Names. Adopted from Egypt. Worship of Bacchus introduced by Melampus. Phallic Mercury - - - - -	149
Oracle of Dodona of Egyptian Origin. Oracles of Egypt. Besa. Its Answers given, as at Heliopolis, in Writing, and sealed - - - - -	150
Different Forms in consulting different Oracles. At Aphaca, the Presents sinking or swimming gave a good or bad Omen. Oracle of Ammon. ( <i>Vide infra</i> , p. 248, 249.) -	151

	Page
Oracles consulted on all Occasions. To discover Theft.	
Predictions from Astrological Calculations; not very un- like our Moore's Almanac - - -	153
Offerings of the Jews of various Kinds - - -	154
Offerings for various Occasions. With the Egyptians, also, they varied according to Circumstances. The Pig only offered to "the Moon and Bacchus." Different Animals sacrificed in different Parts of Egypt - - -	157
Certain Rites in some Provinces. The great Gods wor- shipped every where, though more respect was paid to the presiding Deity - - -	158
The same Sacred Animals not respected in different Places	159
Reasons for some being sacred, that they might abstain from eating them. Prejudice in favour of old Customs, as for the supposed Poems of Isis. The original Motive forgotten in Process of Time - - -	160
Greeks derided the Religion of Egypt, particularly their Animal Worship - - -	161
Plutarch's Observation on the Remark of Xenophanes -	163
Unjust to mislead the People while the Priests had a Creed peculiar to themselves - - -	164
The Religion originally more simple, corrupted in Time. The Emblems often appeared ridiculous - - -	165
The Explanations not to be taken literally. Certain Secrets confined to the Priests to prevent Perversion. Ignorance of the Uninitiated - - -	166
No Egyptian Gods once Human Beings - - -	167
Ignorance of the Greeks respecting their own Religion. Derived from Egypt - - -	168
The Greeks considered by the Egyptians Children in point of Antiquity (conf. Joseph. contra Apion. lib. 1.). They ridiculed the Greeks for deriving their Origin from Gods	169
The Word Piromi, and Remark of the Egyptians to Hero- dotus. Manifestation of Osiris on Earth, a different Idea	170
The Images of the Gods not intended to represent real Beings. Corruption of the Symbols. Adoration of them in lieu of the Original - - -	171
Various Forms of the One sole God under different Names.	

	Page
An abstract Idea. The Folly of the Greeks in calling themselves the Descendants of "Strength" (Hercules)	172
Many abstract Ideas made into Gods. Strange Gods of Greece and Rome. Physical Deities of Egypt	- 173
Animals' Heads given to Gods served to distinguish them more clearly than any conventional Features. Too numerous for this. Greek Gods and Christian Saints distinguished by certain Emblems	- - - 174
The Priests aware of the Nature of their Gods, which was concealed from the People. The Character of the Greek Vulcan degraded	- - - 175
Egyptian Gods not reduced to the Level of Men. The Egyptian Religion based on the Belief in One Omnipotent God	- - - 176
Notion of some of the early Greeks. An ancient Theogony	177
Question if the Egyptians made any Representation of the Unity of the Deity. Many allegorical Figures supposed to be adopted for this Purpose. Snake with its Tail in its Mouth	- - - 178
Osiris not the Unity of the Deity. He became a Member of a separate Triad after his Death. Many Names of Osiris and Isis. The Divinity himself not represented. The Great Gods Characters of the Divinity himself	- 179
Various Grades of Deities. Degraded Offices of some Greek and Roman Gods. The Twelve Great Gods of Rome and Greece called Consentes or Consentes	- 180
The Eight Selecti, and the Dii Semones. Arrangement of the Greek Gods according to Cicero and others	- 181
The Cabiri. Division of Pythagoras and Plato	- - 184
Eight Great Gods of Egypt. The Triad	- - 185
Trinity. Elohim of the Bible. The Creative Power as a Trinity	- - - 186
Elohim "Gods." First Mention of Jehovah (Ihôah). The Trinity obscurely noticed in the Old Testament	- 187
Connection between Truth and the Creative Power	- 188
Osiris the Deity manifested on Earth. His curious History in a Chamber at Philæ	- - - 189



	Page
The Monad or One Deity above and apart from the Triad.	
The Three Intellects, the Three Kings of Plato - -	190
Triple Nature of the Deity under different Names -	191
Intelligence, Matter, and <i>Kosmos</i> . Plato's Nuptial Diagram.	
The Triangle of Osiris, Isis, and Horus (Orus) -	192
Pythagorean Numbers, and those of Egypt -	193
Pythagoras borrowed them from Egypt. His Numerical System now appears evidently to agree with theirs.	
Egyptian Hieratic Numbers - -	197
Speculations of later Times have attached other Meanings to Numbers - - - -	198
Manifestation of the Deity on Earth borrowed from early Revelation. Other Traditions, as of the Deluge, Ark, &c.	
Altered by Speculations of later Times - -	200
Much corrupted by the Greeks and Romans; bringing Discredit on the Egyptians. The Religion at Alexandria much degraded from that of the Ancient Egyptians -	201
Errors of the Greeks respecting Egypt. The Pallacides of Amun - - - - -	203
Little Dependence to be placed on the Theogony of Greece as illustrative of that of Egypt. Some Traces of their Connection discernible. Mistake respecting the Principles of the Egyptian Religion. Greek Fables, of various Kinds -	205
Rule of Egyptian Gods on Earth, explained to be that of the Hierarchy - - - -	206
The early Portion of History fabulous. Old Tales still believed to a late Time, though no one would credit them if not sanctioned by Antiquity - - - -	207
Greek Religion founded on popular Legends, with an Addition of Metaphysical Speculation in after Times. Inconsistency in the History of some Deities. Foreign Notions altered. Mythological Tales in the Religion of Greece	208
Historical Fable not Part of Egyptian Belief. Ground-work of their Religion. Sun and Moon - -	209
Sun, Chief of Heavenly Bodies. A Physical and Metaphysical Deity. Allegorical Portion of the Religion. Moral Emblems - - - - -	210

	Page
The Religion in early Times more simple. Sabæan Worship. Belief in Future State, when introduced	- 211
The Religion the same in the Time of the Erection of the oldest Monuments. Changes in the Number of the Gods, and in the Accessories of the Religion, but not in the Religion itself. The Alteration of the Name of Amun, and the Worship of the Sun at Tel-el-Amarna, not Changes in the Religion	- - - - 212
Opinions of the Greeks on the Theogony of Egypt	- 213
Erroneous Notion of the Planets and Stars being the real Gods of the Egyptians. Porphyry's Description of "Kneph"	- - - - 214
Some correct Notions to be gleaned from Plato and others. Hermetic Books. Cosmogony of Egypt from Iamblichus	215
Another Division, Emeph (Kneph), and the <i>One</i> before all Sun and Moon. Heavens divided into certain Parts. The <i>One</i>	- - - - 217
Principle of all Things, God and Intellect, Nature, Matter, Energy, Fate, <i>Conclusion</i> and <i>Renovation</i> . Cheræmon relates only the lowest Principles. Almanacs	- - 218
Doctrines of Plato	- - - - 219
Opinions of the Egyptians according to Plato. The Great Year. Deluge; several Deluges. Atlantic Island	- 221
Dæmons employed in the Creation. Middle Order of Beings subject to Punishment	- - - - 222
Pythagorean Doctrines, Idea or Form, Matter, and the World. Matter the Receptacle of Form; Mother	- 223
Idea, Matter, and God, existed before the World	- 224
The Monad preceded the Triad or Trinity of the Creative Power, according to Iamblichus. The different Characters of the Deity. The Sun and Moon. Other Rulers of Heaven	- - - - 225
The Chaotic Egg. Masculo-feminine Being. Distortions of the new Platonists	- - - - 226
Authority of Plato and Pythagoras. Herodotus. The Eight Great Gods	- - - - 227
Re, Physical and Intellectual Sun. Offspring of Re. Grades of Deities	- - - - 228

	Page
Roman Gods. Children of Seb and Netpe. Manetho's Dynasties of Gods - - -	229
Names of Egyptian Gods. Neptune and the Dioscuri. Error respecting Pan and Diana - - -	230
Triads of Egyptian Towns - - -	231
Funereal Triad. Stone with a Triad. <i>Bait</i> - - -	232
Great Triads. King introduced in some of them - - -	233

## CHAP. XIII.

EGYPTIAN PANTHEON. Eight Great Gods. NEPH, Nef the Spirit of the Deity - - -	235
Idea handed down from the Sons of Ham - - -	236
Division of the Attributes of the Deity. Form of Neph. Error respecting Amun - - -	237
Cneph, or Cnuphis, of Elephantine. Jupiter of Ethiopia. A Theban Deity - - -	238
Asp of Neph and Ranno. Asp, Emblem of Dominion - - -	239
Asp opposed to the Vulture. The Uræus Asp. De- scription of "Kneph," by Porphyry - - -	240
Form and Colour of Neph. Worshipped in Ethiopia. Sheep sacred to Neph - - -	241
Large Flocks of Sheep in the Thebaid. Neph at Esneh. A Ram's Head given to the God - - -	242
The Ram and Goat in Hieroglyphics. AMUN-RE - - -	243
Alteration in the Name of Amun - - -	244
Gods assumed each other's Attributes - - -	245
Rank of Osiris. Great Triad of Thebes. Amun of a blue Colour. Error respecting Amun and Anubis. Jupiter. Union of Amun and Re. Amun-re and Atin-re - - -	246
Amun-re and Amunre-Generator. Two Theban Triads. Meaning of the word Amun - - -	247
Horned Snake. Meaning of Amun, Maut, and Khonso. Oracle of Thebes - - -	248
Oracle of the Oasis. PTHAH, the Creator - - -	249
Accompanied by Truth. The Beetle belonged to him - - -	250
Other Characters of Pthah. The Greek Vulcan - - -	251
Name Hephæstus. Form of Pthah - - -	252

	Page
Emblem of Stability. Pthah Toses. PTHAH-SOKARI- OSIRIS, the God of Memphis - - -	253
Boat of Sokari. The Hearse of Osiris. Deformed Figure of this God - - - - -	255
Called also Sokari-Osiris. PTHAH TORÉ, with a Scarabæus on his Head. FROG-HEADED GOD, probably a Form of Pthah. - - - - -	256
FROG-HEADED GODDESS. KIEN. Pan, God of Pano- polis - - - - -	257
Priapus. Hermes Statues - - - - -	258
Name of Egypt. Represented by a Tree. Egypt called Khem - - - - -	259
The Fig Tree. Error of Herodotus respecting Pan - - -	260
Mendes. Ham. Ham and Mizraim Egypt - - -	261
Progeny of Ham and of Cush. Ethiopia - - -	262
Memnon. Chemi black. Pan of Thebes - - -	263
Khem, the Generative Power, a very ancient God - - -	264
THRIPHS. Inscription at Athribis - - -	265
SÁTÉ, Juno. Greatly worshipped at the Cataracts - - -	266
The Heaven considered Masculine by the Egyptians. Errors of the Greeks from accidental Analogies in the History of the Gods of Egypt. Many Forms given to Juno - - - - -	268
Human Sacrifices to Juno. The Great Goddesses of Egypt - - - - -	269
Amenti and the West. The East the Beginning of the World - - - - -	270
MAUT, Nature? BUTO. Oracle of Buto - - -	271
Temple of Latona at Buto. Floating Island - - -	272
Not certain that Maut and Buto were the same. Thriphis. The Mygale. Primeval Night - - -	273
Night older than Day. Darkness. Night the Origin of all Things. Not the same as Evening - - -	274
Custom of clothing Mysteries in the Guise of popular Tales - - - - -	275
Dress of Maut. Hieroglyphical Name of Buto, or of Bu- bastis - - - - -	276
PASHT, Bubastis, Diana. City of Bubastis. The Temple there - - - - -	277

	Page
Bubastis had the Head of a Lioness, or of a Cat. The Speos Artemidos. Bronzes - - -	278
Festival of Bubastis. Women striking Crotala. -	279
Error respecting Bubastis or Diana. Not related to Isis. Story in Ovid of Diana and the Cat - - -	280
Error of Juvenal. Different Characters of the Greek Diana. Cicero's Remark on the Uncertainty respecting the Gods - - - - -	281
The Name of Hecate applied also to Pasht. The Moon a Male Deity. ΝΕΙΤΗ, Minerva. Called Onka. Wor- shipped at Saïs - - - - -	282
The Word Saïs not the Olive. Town of Saïs or Ssa -	283
The Olive not believed by the Egyptians to be given by Minerva. Athena. Name of Neith in Hieroglyphics -	284
It is confounded with another. Form of Neith. Armed as was Minerva. - - - - -	285
Supposed to be <i>Air</i> . Gods of the Second and other Orders - - - - -	286
RE the Sun, Phre, Phrah, Pharaoh - - -	287
The Sun, the Chief of Heavenly Bodies; as the King, the Chief of all on Earth - - - - -	288
RE in the Names of Kings. Early Worship of Heavenly Bodies probable - - - - -	289
Diodorus supposed Isis and Osiris to be the Moon and Sun. Macrobius calls Osiris the Sun, and Isis Earth, or Nature - - - - -	290
Early Sabæan Worship. Importance of Re - - -	291
A Star connected with the Idea of Prayer. The principal Deities of Egypt not Physical Objects - - -	292
Planets dedicated to, and called after, certain Deities -	293
Study of Astronomy unconnected with the Worship of Heavenly Bodies. Obelisks supposed to be always de- dicated to the Sun - - - - -	294
Form of Re. Hawk and Scarabæus Emblems of the Sun	295
Re of a Red Colour. Atin-re - - - - -	296
Lions Solar Animals. Sun and Horus. Atin-re -	297
Grottoes of Tel-el-Amarna. Emanations of Re. Characters of the Sun separated - - - - -	298

	Page
Baal. Several Deities made of the Sun - - -	299
Heliopolis. <i>On</i> . Wine not used by the Priests of the Sun	300
Potipherah, a Priest of On, or Heliopolis; his Name in Hieroglyphics answering to Heliodotus - - -	301
The Learning of the Priests of Heliopolis. Greeks studied there. The Colleges and Learning transferred to Alexandria; with its Obelisks - - -	302
The Phœnix. Story of its Death - - -	303
Represented in the Sculptures. Emblem of a Traveller -	304
Phœnix and Star, in Attitude of Prayer. Name of Phœnix. ( <i>Vide infra</i> , vol. ii. p. 228.) Rising from its Ashes	305
Periodical Return of the Phœnix, probably the Sothic Period	307
SEB, Saturn, or Chronos. Differed from the Saturn of Greece, whose Temple was not admitted within an Egyptian City - - -	308
Early Offerings. Lawful in Egypt to sacrifice Animals -	309
Children of Seb and Netpe. The Five Days of the Epect -	310
The Goose the Emblem of Seb, who was called the Father of the Gods. NETPE, or Rhea, his Wife, the Mother of Osiris and Isis - - -	312
The Sycamore Fig Tree sacred to her - - -	313
Netpe bears some Analogy to Lucina. OSIRIS, Judge of the Dead - - -	314
Souls of Men Emanations of the Divine Soul. Metempsychosis - - -	316
Numerous Characters of Osiris and Isis. Manifestation of the Deity under a Human Form. Osiris not a Human Being deified - - -	317
Doctrine of Emanations. The Origin of Animal Worship supposed to be the Portion of the Divine Essence each possessed - - -	318
Osiris, Manifester of Good. Onuphis, or Ouón-nofre, called also "President of the West," &c. - - -	320
Other Titles. Supposed Figure of Osiris in the British Museum - - -	321
Name of Osiris applied to Men and Women after Death. Osiris, why called a God of the Third Order - - -	322
Gods imparted Knowledge of various Kinds to Men. Osiris	

	Page
identified with Bacchus, and Pluto. In this Character spoken of with great reserve - - -	324
Also identified with other Deities - - -	325
The Names of Minos and Rhadamanthus have an Egyptian Character. Existence of Osiris on Earth an Allegory -	326
Mysteries of Osiris unknown. Origin of those of Eleusis. Ceremonies on the Lake of Saïs. Herodotus scrupulous in mentioning them - - - -	327
The Thesmophoria brought from Egypt. Sepulchre of Osiris at Saïs. Fête of Lamps. Fête of Busiris. Burial-places of Osiris - - - -	328
The allegorical Tales of Osiris, and his fabulous History. Compared to the Nile; Isis, the Land of Egypt; and Typho, the Sea. Story of the Life of Osiris -	329
Typho's Conspiracy. The Chest in which Osiris was carried away - - - -	330
The 17th Day of Athyr. His Age Twenty-eight Years. Pans and Satyrs. Koptos (Coptos). Nephthys, and the Melilot Garland ( <i>vide infra</i> , Vol. II. p. 266., note). Anubis - - - -	331
The Chest carried to Byblos. The Tamarisk Tree. Found by Typho. The scattered Members of Osiris. Many Sepulchres - - - -	332
The Three Fish. Battle between Horus and Typho. Harpocrates. Osiris the Inundation, Isis the Land, and Horus their Son, born from these two -	333
Other Explanations of this Story - - -	334
The Details of the Story explained summarily -	336
An Allegory, and not a real Event. The early Notion of a God who lived on Earth, and was the King and Father of Mankind - - - -	339
Colour of Osiris. The Leopard Skin answering to the <i>Nebris</i> of Bacchus. Emblem of Stability; not a Nilometer - - - -	341
Osiris in White Dress. Isis in many-coloured Robes. Osiris as Sokari. ( <i>Vide</i> also a form of Osiris, <i>infra</i> , Vol. II. p. 477., note on last page but six.) Phallic Ceremonies. Paamyliia - - -	342



	Page
Puppets now used in Egypt. Name of Osiris in an Oval.	
Triad. Osiris and Isis admitted into every Temple	- 344
Sepulchre of Osiris at Philæ. His Temple at Abydus.	
Persons buried there from distant Towns. Apis at Memphis	- - - - - 346
Names of Memphis, Busiris, and Taposiris. APIS the Bull of Memphis; an Image of the Soul of Osiris	- - 347
Apis, or Epaphus, known by certain Marks. His Colour.	
How produced	- - - - - 348
All clean Oxen belonged to Apis. Hapi his Egyptian Name.	
Kept at Memphis. Considered a God	- - 350
Death of Apis. Said to be sometimes put to death	- 352
Rites of Bacchus supposed to be very similar to the Ceremonies at his Funeral. Whence this Idea. Funeral of Apis; its Expense	- - - - - 353
Public Lamentation. Re-appearance of the Deity. A new Apis sought, and discovered by certain Marks	- - 354
Children inspired by him. Anger of Cambyses. Favourable or unfavourable Omens derived from the Actions of Apis	- - - - - 356
Crocodiles awed by Apis. His Two Stables. Care taken of him. Nile Water not given him, to prevent his becoming fat	- - - - - 358
A Bull with Globe and Feathers. A black Bull on the Coffins a Representation of Apis. ( <i>Vide infra</i> , Vol. II. p. 315.)	- - - - - 359
A White Bull. SARAPIS. His Worship, when introduced into Egypt	- - - - - 360
The Name of Sarapis the Union of Osiris and Apis; the Sarapis of old Time being no other than Osiris	- 364
Sarapis not really an Egyptian Deity, but attached by the Greeks to the Pantheon of Egypt. Isis confounded with other Deities	- - - - - 366
Thermuthis. The Asp. Names of Isis	- - - 367
The Nuptial Diagram of Plato. Anubis and Hecate	- 369
Isis-Sothis. The Dog-Star. Legends of Osiris and Isis	- 371
The Two Egyptian Years; the Sothic Period of 1460 Years	- - - - - 372



	Page
The Egyptians had the Solar and Sidereal, or Sothic Year -	374
The Quarter Day, or Intercalary Day every Four Years, of Egyptian Origin. The Heliacal Rising of Sothis an im- portant Time in Egypt - - - - -	376
The Twelve Months at the Memnonium. Isis-Sothis. Isis the greatest of Goddesses, in her mysterious Character -	378
Fête of Isis at Busiris. The Votaries beat themselves. The Carians cut themselves, showing they were not Egyptians. Heifers not allowed to be sacrificed in Egypt, being sac- red to Isis - - - - -	380
Abhorrence felt for the Greeks. Bulls and Heifers, how buried. Atarbechis the City of Venus. Connection of Isis and Athor - - - - -	381
Forms and Titles of Isis. Nursing the Infant Horus -	384
Married her Brother Osiris. This Custom in Egypt. Great Temple of Isis at Philæ. Coptos. Festivals of Isis -	385
An Address to Isis. ATHOR - - - - -	386
Her Name. Her Title in a Papyrus. Represented under the Form of a Cow. Comes from the Mountain, perhaps as the Morning Star. Name of Pathyris a Part of Thebes - - - - -	387
Athor answered to Night; not the original Night, or primeval Darkness. Notion of Jablonski on the Two Nights. The Cow Ebe, Io - - - - -	388
The Month Athor. Death of Osiris. Worshipped at Aboosimbel or Aboshek. Cow of Momemphis -	389
Aphroditopolis, Chusæ, Atarbechis, Tentyris -	390
Her Dress. President of the West. The Persea Tree sac- red to her. Persea and Peach confounded - -	391
Patroness of Dress. Worship of the Cow, and the Indian Sepoys. No Argument to be drawn from their Respect to its Figure in Egypt. Reason of the Worship of the Cow, or Bull - - - - -	393
Horus, the Son of Isis and Osiris. Identified with Apollo. Slew the Serpent, corresponding to the Pytho of the Greeks and the Caliya of the Hindoos - -	395
The Aphophis of Plutarch. The War of the Gods and Giants. The Hawk of Horus. Aroeris, or the Elder	

	Page
Horus, supposed to be Apollo, and therefore usurping the Character of the younger Horus - - -	396
Other Deities claim the same Character; and the Two Horuses are confounded. Peculiar Title of the younger Horus "the Defender of his Father Osiris" - -	398
Horus the Type of Majesty. The Steersman of the Sacred Boats - - - - -	399
Notions respecting Horus, his Colour and allegorical Character - - - - -	400
Mistaken for Priapus. Duties of Horus. The Hawk on Tablets and Mummy Cases of Horus - -	401
Horus and Arés. Horus was Apollo. Warlike Weapons given to several Deities. The <i>Horæ</i> - -	402
Horus and <i>Ouro</i> . Pharaoh or Phrah the Sun. Re and Horus both the Types of Majesty. AROERIS, the elder Horus, and Brother of Osiris. ( <i>Vide infra</i> , xxvi., the name of Aroeris) - - - -	403
Aroeris, perhaps the Light or Splendour of the Sun. HARPOCRATES, the Infant Horus. Born of Isis after her Husband's Death. Fable of his being the tender Shoots of Pulse - - - - -	405
Supposed to indicate Silence. The First Fruits of Lentils offered to him. The Peach Tree. Form of Harpocrates an Infant - - - - -	406
Other Infant Deities. Wears the Emblem of Truth. May represent <i>Youth</i> in general. Resuscitation or New Birth. Dissolution the Cause of Reproduction - -	407
Triad of Isis, Nephthys, and Harpocrates. Harpocrates seated on a Throne supported by Lions. Called Horus -	408
Notion of his being the God of Silence erroneous. His Finger to his Mouth does not indicate this. ΕΗΘΟΥ, the Day; in Form similar to Harpocrates - -	409
Athor his Mother. The Rising Sun. The Deity Ehôou may be the Day or Morning, answering to Aurora, distinct from Venus or the Morning Star - -	410
Ehôou and <i>Eós</i> . The Lotus a Nymphæa; and not the Nelumbo, as in India - - - - -	411
ИЛОР-НАТ or Agathodæmon. His Offices - - -	412

	Page
His Form. The Good Genius, distinct from Ranno. The winged Globe - - - - -	413
The God of Apollinopolis Magna. <i>OMBTE</i> , Abtaut, or Ombo, the Evil Being. His Duties - - - - -	414
His Name, related to Tithrambo. He was a Son of Netpe, and one of the Family of Seb in the Place assigned to Typho - - - - -	415
His peculiar Head of a fabulous Animal*, not of an Ass. Confusion of the Greeks respecting the Name of Typho	417
Two Deities who answered to Typho. The Figure of Ombte always erased. Sacrifices offered to him though the Evil Being - - - - -	419
His Resemblance to Antæus - - - - -	420
The Good and Bad Principles - - - - -	422
Period when the Erasure of his Name and Figure took place. This Aversion, whence derived - - - - -	424
Distinction between the positively Good and the positively Bad - - - - -	426
Birthday of Typho inauspicious. Evil Being propitiated. Conclusion respecting the Erasure - - - - -	427
Supposed to be Joseph. <i>ΤΥΦΟ</i> Gestation? not the Son of Seb, but a Female Deity - - - - -	428
Her Name appears to read Typho, which has probably, by mistake, been given to Ombte by the Greeks. Her Form. Worshipped. Her Character and Office - - - - -	429
Has even the Name Isis over her. Hippopotamus and Crocodile the Emblems of Typho. Typho and Mars - - - - -	430
Buildings called Typhonia. <i>Mammeisi</i> , where the Third Member of the Triad was born. <i>DEATH?</i> in a bad Sense	431
Character of this Deity. Where represented - - - - -	432
Resemblance to Hercules. Connection of Death and Infancy, or Horus. These Two sometimes united under one Form. An allegorical and mythological Subject - - - - -	433
Perhaps the same as Besa. Invocation of "Typhon Seth." Opinion of Professor Reuvens - - - - -	434

\* The two heads, of the hawk and this animal, given to one figure (in Plate 38.), may allude to the fact of Aroeris and Typho (or Ombte) being twins.

	Page
APHÔPHIS, the Serpent. The Name signifies a Giant. The Fable of Pytho, and of the Giants - - -	435
Horus destroying the Serpent Aphôphis. A Snake pursued Thueris. NEPHTHYS supposed to have been the Wife of Typho - - - - -	436
Opposed to her Sister Isis as the End, not in a bad Sense. Two Triads of Amenti. Her Character in the fabulous History of Osiris. Employed like Isis about the Dead. Her Name how composed - - - - -	437
Her Office and Resemblance to other Deities - - -	438
The Termination of Life not Annihilation. She was distinct from Death. Perhaps she was the End of the Year, opposed to Isis as the Beginning - - - - -	439
ANUBIS, the Son of Osiris and Isis. Error of the Greeks in giving him the Head of a Dog - - - - -	440
Explanation of his Character by Plutarch. Hecate. Time. Office of Anubis - - - - -	441
Corresponded to Mercurius Psychopompos. Represented with a Corpse. The Soul and the Symbol of Transmigration. Answered to Death in a good Sense - - - - -	442
Whence thought to signify Time. Thoth and Anubis, their separate Offices. Story of Anubis accompanying Osiris in his Expedition. Anubis and Macedo Sons of Osiris - - -	443
MACEDO. His Form uncertain - - - - -	444



No. 456. a.

The name of Aroeris, Hor-Oeri.

*Phile.*

The word *oeri* signifies "beautiful," "precious," "fine," &c. ; and is applied to women, valuable gifts, and monuments. It readily calls to mind the Greek word *ωραιος*, which is of similar import.

# LIST AND EXPLANATION

OF THE

## WOODCUTS AND VIGNETTES.

Device on the Cover of the Book, . . . the Ark of Neph. — The rams' heads are emblematic of that God; the sphinx of the king. The centre of the upper part is intended to represent a transverse section of the Great Hall of Assembly. (The Hall of the Assemblies or Panegyries, *infra*, Vol. II. p. 288., and Pl. 54., are in like manner sections of the central and lateral colonnades.) The column on the left is the centre avenue; that on the right is the side colonnade of lower columns, with its attic above, in which were windows, as at Karnak, the Memnonium, &c. The inner lines represent the section of the *Schos* or sanctuary, in which are the holy emblems, with the veil partially drawn aside. This stands in a boat; and the whole having been borne by the priests by means of the staves at the side of the sledge, is placed on a table. *Vide infra*, Vol. II. p. 271. 275.

### CHAP. XI.

Page

1. Vignette K. Machine used as a harrow after the land is ploughed. — Heliopolis.
14. Woodcut, No. 420. The twelve Egyptian months.
32. (not numbered) The two cubits (in note).
38. No. 421. Goats treading in the seed when sown in the mud, after the retiring of the waters.
40. No. 422. Ploughing and hoeing.
42. No. 423. Yoke of an ancient plough.

Page

44. Woodcut, No. 424. Hoes.  
 46. No. 425. Hoeing, sowing, and felling trees.  
 47. No. 426. Ploughing, sowing, and reaping.  
 78. No. 427. Plants from the sculptures.  
 86. No. 428. Harvest scene.  
 87. No. 429. The *tritura*, with oxen.  
 88. No. 430. Song of the threshers to the oxen.  
 89. No. 431. Harvest scene.  
 90. No. 432. *Tritura*, and winnowing.  
 93. No. 433. Wheat bound in sheaves.  
 94. No. 434. Oxen sometimes driven round the heap, to tread out the grain.  
 98. No. 435. Gathering the *doora*, and wheat.  
 99. No. 436. Stripping off the grain of the *doora*.  
 102. No. 437. Cattle rescued from a sudden inundation.  
 126. No. 438. A deformed ox-herd.  
 128. No. 439. Giving an account of the cattle on the estate.  
 129. No. 440. Herdsman giving an account of the cattle.  
 130. No. 441. Cattle, goats, asses, and sheep, with their numbers over them.  
 132. No. 442. Geese brought and numbered.  
 135. No. 443. Modern ovens for hatching eggs.  
 139. No. 444. Herdsmen and poulturers treating sick animals.  
 140. No. 439. (repeated.)

CHAP. XII.

141. Vignette L. The two colossi of Thebes before the temple built by Amunoph III., with the ruins of Luxor in the distance, during the inundation.  
 232. Woodcut, No. 445. Stone representing a triad.

CHAP. XIII.

235. Vignette M. Pavilion of Remeses III.  
 253. Woodcut, No. 446. Pthah under the form of Stability.  
 276. No. 447. A name probably of Buto, or of Bubastis.

Page

288. Woodcut, No. 448. The king, under the form of a hawk and a sphinx, to whom the God is giving "life."  
 292. No. 449. Figures praying, accompanied by a star.  
 301. No. 450. Name of Potipherah, Pet-ré.  
 321. No. 451. Titles of Osiris.  
 Ibid. No. 452. Supposed figure of Osiris in the British Museum.  
 349. No. 453. The bull APIS.  
 350. No. 454. Hieroglyphic name of Apis.  
 374. The square year.  
 384. No. 455. A Head-dress of Isis.  
 401. No. 456. Wooden hawk of the tombs.  
 404. No. 456. a. Name of Aroeris (omitted). *Vide supra*, p. xxvi.



The two colossi of Thebes.

ERRATA, ADDENDA, ETC.

VOL. I.

- Page 194. line 27., for "strait," read "straight."  
208. note \*, for "*suprà*, p. 3.," read "*suprà*, p. 148."  
253. line 13., after "make," insert "Pthah was worshipped with particular honours at Memphis, and he held a distinguished post in the temples of all Egypt."  
305. add, note on the name of the Phœnix, "*Vide infrà*, Vol. II. p. 228."  
331. and 334., for Mellilot," read "Melilot."  
324. line 1., for "Neph shows them," read "Neph and Pthah show \* them." And add as note \*, "At Philæ, these two Gods are moulding the clay of which Osiris was to be formed, when he visited the world in a human shape."  
327. last line but 6., for "Themophoria," read "Thesmophoria."  
403. cut omitted, — the name of Aroeris or Hor-oeri; put into Contents, p. xxii. (*q. v.*)  
Plates 73. and 74. have been omitted, or rather transferred to another place, and numbered 24a. and 26a.



MANNERS AND CUSTOMS  
OF THE  
ANCIENT EGYPTIANS.



VIGNETTE K. Machine used as a harrow after the land is ploughed.  
Heliopolis — Cairo in the distance.

CHAPTER XI.

*Richness of Egypt. — An Agricultural and Manufacturing Country. — Origin of Mensuration and Geometry. — Astronomical Calculations connected with the Rise of the Nile. — Year of 365 Days. — Sothic Year of 365 $\frac{1}{4}$  Days. — Flocks. — Sheep kept for their Wool. — Former Advantages of Egypt in Manufactures. — Abundance of Produce. — Land Measures. — Weights. — Irrigation. — The Inundation. — Mode of cultivating the Land. — Plough. — Hoe. — Swine and Cattle to tread in the Seed. — Sowing. — Soil of Egypt. — The Nile, its Branches. — Dressing of Lands. — Different Crops. — Cultivation of Wheat, gathering the Corn, and threshing. — Inundation. — Different Levels of Egypt. — Edge of Desert cultivated. — Harvest Home and other Festivals of the Peasants. — Care of Animals, Veterinary Art. — Eggs hatched by artificial Means.*

IN a country like Egypt, whose principal riches consist in the fruitfulness of its soil, it is reason-

able to suppose that agriculture was always one of the principal cares of the inhabitants; and a subject to which their attention was directed at the earliest period of their existence as a nation.

The richness of the valley of the Nile was proverbial; and this had no doubt induced the conquering tribe, who, as already observed \*, were the ancestors of the afterwards powerful Egyptians, to migrate from Asia and settle in that fertile country; and the same continued to be an inducement to other people in later times to invade and possess themselves of Egypt.

The Pastor race, called Hycsos or Shepherd Kings, appear to have been the first to follow the example of the early Asiatic invaders; and though the period and history of their conquest are involved in obscurity, it is evident that they entered Egypt from the side of Syria, and that they obtained for some years a firm footing in the country, possessing themselves of Lower Egypt, with a portion of the Thebaïd, and perhaps advancing to Thebes itself.

I at first supposed them to have come from Assyria; but on more mature consideration have been disposed, as already stated †, to consider them a Scythian tribe, whose nomade habits accord more satisfactorily with the character of a pastor race, and whose frequent inroads at early periods into other countries show the power they possessed, as well as their love of invasion, which were continued till a late time, and afterwards imitated by their successors, the Tartar hordes of Central Asia.

\* Vol. I. p. 3.

† Vol. I. Introduction, p. viii.

This inroad of the shepherds was followed, after a long interval, by the successive occupations of Egypt by the Persians, the Macedonians, and the Romans; and Egypt, after having passed under the dominion of the Arabs, and at length of the Turks, still continues, in spite even of the injuries it has received from the misrule of these last, to be coveted for the richness and capabilities of its productive soil.

It is an old and true remark, that the inhabitants of a rich country are ever exposed to the aggressions of powerful neighbours, whose soil is less productive, whilst the destiny of these last is rather to be conquerors than conquered; and this has been fully proved by experience and the history of the world. We are therefore more surprised at the great duration of the power of Egypt, which, to calculate only from the reign of Osirtasen to the Persian conquest, continued without interruption through a period of twelve hundred years.

So remarkable a circumstance can only be attributed to the rigid discipline of the Egyptian constitution, and the stern regulations of the priesthood, which, by scrupulously watching over the actions of the monarch, and obliging him to conform to certain rules established for his conduct both in public and in private, prevented the demoralising effect of luxurious habits, with the baneful example of a corrupt court, and by a similar attention to the conduct of all classes, exercised a salutary influence over the whole community. And the successful promotion of industry, the skill of their

artisans, and the efficiency of their army, were owing to the same well-ordered system.

Particular attention was always given to the agricultural classes; grain was looked upon as the staple commodity of the Egyptian market, and the memorial of this was maintained to a late time, after Egypt had arrived at an unrivalled celebrity as a manufacturing country, in some of the religious ceremonies, and above all, at the festival of the coronation. Such, indeed, was the respect paid in Egypt to the pursuits of husbandry, that the soldiers, a class inferior only to the priesthood, and from which alone the king, when not of the priestly order, could be chosen, were permitted and even encouraged to occupy their leisure time in the tillage of the lands \* allotted them by government; and every priest and noble of the country was expected to use his utmost endeavours to encourage the industry of the agricultural population.

Of the three states of society, the hunter, the shepherd, and the agriculturist, the last, as has been already observed †, is the most capable of arriving at and advancing in civilisation; and those countries, where agriculture is successfully encouraged, speedily rise to opulence and power. To this was Egypt indebted for its immense resources, which, even from so confined a valley, maintained a population of seven millions, supplied several neighbouring countries with corn, supported an army of 410,000 men besides auxiliaries, extended its conquests into the heart of Asia, and exercised

\* Vol. I. p. 284.

† Vol. I. p. 14.

for ages great moral influence throughout a large portion of Asia and Africa.

In the infancy of her existence as a nation, Egypt was contented with the pursuits of agriculture ; but in process of time, the advancement of civilisation and refinement led to numerous inventions, and to improvements in the ordinary necessaries of life, and she became at length the first of nations in manufactures, and famed amongst foreigners for the excellence of her fine linen, her cotton and woollen stuffs, cabinet work, porcelain, glass, and numerous branches of industry. That Egypt should be more known abroad for her manufactures than for her agricultural skill might be reasonably expected, in consequence of the exportation of those commodities in which she excelled, and the ignorance of foreigners respecting the internal condition of a country, from which they were excluded by the jealousy of the natives ; though, judging from the scanty information imparted to us by the Greeks, who in later times had opportunities of examining the valley of the Nile, it appears that we have as much reason to blame the indifference of strangers who visited the country, as the exclusiveness of the Egyptians. The Greeks, however, confessed the early advancement of the Egyptians in agricultural as well as mechanical pursuits ; and Diodorus is evidently of opinion, that with colonisation, the knowledge of husbandry and various institutions were carried from Egypt into Greece.\*

\* Diodor. i. s. 20. 23. 28. 96. &c., and v. 58.

There are fortunately other sources of information, which explain their mode of tilling the land, collecting the harvest, and various peculiarities of their agriculture; and, independent of what may be gleaned from Herodotus and Diodorus, numerous agricultural scenes, in the tombs of Thebes and Lower Egypt, give full and amusing representations of the process of ploughing, hoeing, sowing, reaping, threshing, winnowing, and housing the grain.

In considering the state of agriculture in Egypt, we do not confine its importance to the direct and tangible benefits it annually conferred upon the people, by the improved condition of the productions of the soil; the influence it had on the manners and scientific acquirements of the people is no less obvious, and worthy our contemplation; and to the peculiar nature of the Nile, and the effects of its inundation, has been reasonably attributed the early advancement of the Egyptians in geometry and mensuration. Herodotus, Plato, Diodorus\*, Strabo†, Clemens of Alexandria ‡, Iamblichus, and others, ascribe the origin of geometry to changes which annually took place from the inundation, and to the consequent necessity of adjusting the claims of each person respecting the limits of the lands; and, though Herodotus may be wrong in limiting the commencement of those observations to the reign of Sesostris, his remark tends to the same point, and confirms the general opinion that this science had its origin in Egypt.

\* Diodor. i. 81.

† Clem. Strom i. p. 20.

† Strabo, xvii. p. 542.



It is reasonable to suppose that as the inundation subsided, much litigation sometimes occurred between neighbours respecting the limits of their unenclosed fields; and the fall of a portion of the bank, carried away by the stream during the rise of the Nile, frequently made great alterations in the extent of land near the river side; we therefore readily perceive the necessity of determining the quantity which belonged to each individual, whether to settle disputes with a neighbour, or to ascertain the tax due to government.\* But it is difficult to fix the period when the science of mensuration commenced; if we have ample proofs of its being known in the time of Joseph, this does not carry us far back into the ancient history of Egypt; and there is evidence of geometry and mathematics having already made the same progress at the earliest period of which any monuments remain, as in the later era of the Patriarch, or of the Great Remeses.

Besides the mere measurement of superficial areas, it was of paramount importance to agriculture, and to the interests of the peasant, to distribute the benefits of the inundation in due proportion to each individual, that the lands which were low might not enjoy the exclusive advantages of the fertilising water, by constantly draining it from those of a higher level. For this purpose, the necessity of ascertaining the various elevations of the country, and of constructing accurately levelled canals and dykes,

\* Herodot. ii. 109.

obviously occurred to them; and if it be true, that Menes, their first king, turned the course of the Nile into a new channel he had made for it, we have a proof of their having, long before his time, arrived at considerable knowledge in this branch of science, since so great an undertaking could only have been the result of long experience.

These dykes were succeeded or accompanied by the invention of sluices, and all the mechanism appertaining to them; the regulation of the supply of water admitted into plains of various levels, the report of the exact quantity of land irrigated, the depth of the water and the time it continued upon the surface, which determined the proportionate payment of the taxes, required much scientific skill; and the prices of provisions for the ensuing year were already ascertained by the unerring prognostics of the existing inundations. This naturally led to minute observations respecting the increase of the Nile during the inundation: Nilometers, for measuring its gradual rise or fall, were constructed in various parts of Egypt, and particular persons were appointed to observe each daily change, and to proclaim the favourable or unfavourable state of this important phenomenon. On these reports depended the time chosen for opening the canals, whose mouths were closed until the river rose to a fixed height\*,

\* Pliny says, " Nilus ibi coloni vice fungens, evagari incipit, ut diximus, à solstitio aut nova Luna, ac primò lentè, deinde vehementius, quamdiu in Leone sol est. Mox pigrescit in Virginem transgresso, atque in Libra residet. Si duodecim cubita non excelsit fames certa est: nec minus si sedecim exsuperavit." . . . " Vulgo credebatur ab



upon which occasion grand festivities were proclaimed throughout the country, in order that every person might show his sense of the great benefit vouchsafed by the Gods to the land of Egypt. The introductions of the waters of the Nile into the interior, by means of these canals, was allegorically construed into the union of Osiris and Isis; the instant of cutting away the dam of earth, which separated the bed of the canal from the Nile, was looked forward to with the utmost anxiety; and it is reasonable to suppose that many omens were consulted in order to ascertain the auspicious moment for this important ceremony.

Superstition added greatly to the zeal of a credulous people. The Deity, or presiding Genius, of the river was propitiated by suitable oblations, both during the inundation, and about the period when it was expected; and Seneca \* tells us, that on a particular fête the priests threw presents, and offerings of gold into the river near Philæ, at a place called the Veins of the Nile, where they first perceived the rise of the inundation. Indeed, we may reasonably suppose that the grand and wonderful spectacle of the inundation excited in them feelings of the deepest awe for the divine power,

---

*ejus decessu serere solitos, mox sues impellere vestigiis semina deprimentes in madido solo, et credo antiquitus factitatum. Nunc quoque non multo graviore opera; sed tamen inarari certum est, abjecta prius semina in limo digressi amnis, hoc est, Novembri mense incipiente, postea pauci runcant, quod botanisonon vocant. Reliqua pars non nisi cum falce arva visit paulo ante Calend. Aprilis: peragitur autem messis Maio, stipula nunquam cubitali.” Lib. xviii. 18.* The canals are now generally cut about the 10th of August.

\* Seneca, Nat. Quæst. IV. ii. p. 886.

to which they were indebted for so great a blessing: and a plentiful supply of water was supposed to be the result of the favour of the Gods, as a deficiency was attributed to their displeasure, punishing the sins of an offending people.

On the inundation depended all the hopes of the peasant; it affected the revenue of the government, both by its influence on the scale of taxation, and by the greater or less profits on the exportation of grain and other produce; and it involved the comfort of all classes. For in Upper Egypt no rain fell to irrigate the land; it was a country, as ancient \* writers state, which did not look for showers to advance its crops; and if, as Proclus† says, these fell in Lower Egypt, they were confined to that district, and heavy rain was a prodigy in the Thebaïd. There is, however, evidence that heavy rain did occasionally fall in the vicinity of Thebes, from the appearance of the deep ravines worn by water in the hills, about the tombs of the Kings, though probably, as now, after intervals of fifteen or twenty years; and it may be said from modern experience, that slight showers fall there about five or six times a year, in Lower Egypt much more frequently, and at Alexandria almost as often as in the South of Europe.

The result of a favourable inundation was not confined to tangible benefits; it had the greatest effect on the mind of every Egyptian by long anticipation; the happiness arising from it, as the regrets

\* Mela, i. c. 9. calls Egypt "terra expers imbrium."

† Proclus in Tim. lib. i.

on the appearance of a scanty supply of water, being far more sensibly felt than in countries which depend on rain for their harvest, where future prospects not being so soon foreseen, hope continues longer; the Egyptian, on the other hand, being able to form a just estimate of his crops even before the seed is sown, or the land prepared for its reception.\*

Other remarkable effects may likewise be partially attributed to the interest excited by the expectation of the rising Nile; and it is probable that the accurate observations required for fixing the seasons, and the period of the annual return of the inundation, which was found to coincide with the heliacal rising of Sothis, or the Dog-star, contributed greatly to the early study of astronomy in the valley of the Nile. The precise time when these and other calculations were first made by the Egyptians, it is impossible now to determine; but from the height of the inundation being already recorded in the reign of Mœris†, we may infer that constant observations had been made, and Nilometers constructed, even before that early period; and astronomy‡, geometry, and other sciences are said to have been known in Egypt in the time of the hierarchy which preceded the accession of their first king, Menes.

\* Seneca says, "Nemo aratorum" (in Ægypto) "adspicit cœlum;" and quotes this from Ovid, "nec pluvio supplicat herba Jovi." He adds, "Quantum crevit Nilus, tantum spei in annum est, nec computatio fallit agricolam; adeo ad mensuram fluminis respondet, quam fertilem facit Nilus; . . . . . majorque est lætitia gentibus, quo minus terrarum suarum vident." *Quæst. Nat.* iv. 2.

† Herodot. ii. 13.

‡ Diodor. i. 16., and Clem. Alex. Strom. 6.

We cannot, however, from the authority of Diodorus and Clemens of Alexandria, venture to assert that the books of Hermes which contained the science and philosophy of Egypt, were all composed before the reign of Menes ; the original work, by whomsoever it was composed, was probably very limited and imperfect, and the famous books of Hermes were doubtless compiled at different periods, in the same manner as the Jewish collection of poems received under the name of David's Psalms, though some were composed after the Babylonish captivity. Nor was Hermes, or Mercury, as I have elsewhere observed, a real personage, but a deified form of the divine intellect, which being imparted to man had enabled him to produce this effort of genius ; and the only argument to be adduced respecting the high antiquity of any portion of this work is the tradition of the people, supported by the positive proof of the great mathematical skill of the Egyptians in the time of Menes, by the change he made in the course of the Nile. It may also be inferred, from their great advancement in arts and sciences at this early period, that many ages of civilisation had preceded the accession of their first monarch.

At all events, we may conclude that to agriculture and the peculiar nature of the river, the accurate method adopted by the Egyptians in the regulation of their year is to be attributed ; that by the return of the seasons, so decidedly marked in Egypt, they were taught to correct those inaccuracies to which an approximate calculation was at first subject ; and that the calendar, no longer

suffered to depend on the vague length of a solar revolution, was thus annually brought round to a fixed period.

It is highly probable that the Egyptians, in their infancy as a nation, divided their year into twelve lunar months\*; the twenty-eight years of Osiris's reign being derived, as Plutarch observes †, from the number of days the moon takes to perform her course round the earth; and it is worthy of remark that the hieroglyphic signifying "month" was represented by the crescent of the moon, as is abundantly proved from the sculptures and the authority of Horapollo. From this we also derive another very important conclusion; that the use of hieroglyphics was of a far more remote date than is generally supposed, since they existed previous to the adoption of solar months.

The substitution of solar for lunar months was the earliest change in the Egyptian year. It was then made to consist of twelve months of thirty days each, making a total of 360 days †: but as it was soon discovered that the seasons were disturbed, and no longer corresponded to the same months, five additional days were introduced at the end of the last month, Mesoré, in order to

\* The moon's revolution round the earth is evidently the origin of this division of the year into months. The German *monat* signifies both moon and month, from which our own words are derived; the Greek *μην* and *μηνη*, a 'month' and the 'moon,' the Latin *mensis*, and the Sanscrit *mās*, 'month,' *mās* or *māsa*, 'moon,' are from the same origin. *Vide* Plut. Tim. p. 498. Transl. Taylor.

† Plut. de Is. s. 42.

‡ The 360 cups filled daily with milk at the tomb of Osiris at Philæ, appear to show that the year once consisted of 360 days. *Diodor.* i. 22.

remedy the previous defect in the calendar, and to insure the returns of the seasons to fixed periods.

The twelve months were Thoth, Paopi, Athor, Choeak, Tobi, Mechir, Phamenoth, Pharmuthi, Pachons, Paoni, Epep, Mesoré: and the year being divided into three seasons, each period comprised four of these months. That containing the first four was styled the season of the water plants, the the next of the ploughing, and the last season was that of the waters. The 1st of Thoth, in time of Julius Cæsar, fell on the 29th of August; and Mesoré, the last month, began on the 25th of July; as may be seen in the accompanying woodcut,

No. 420.

The 12 Egyptian Months.

Egypt. Name. } Choeak.	Athor.	Paopi.	Thoth.
Coptic Name. } Keeak.	Hatoor.	Babeh.	Toot.
	27 Nov.	28 Oct.	29 Sept.

*Season of the Water Plants.*

Egypt. Name. } Pharmuthi.	Phamenoth.	Mechir.	Tobi.
Coptic Name. } Baramoodch.	Baramhát.	Imsheer.	Toobeh.
	27 March.	25 Feb.	26 July.

*Season of Ploughing.*

Egypt. Name. } Mesoré.	Epep.	Paoni.	Pachons.
Coptic Name. } Mesoree.	Ebib.	Baooneh.	Beshens.
	25 July.	25 June.	26 May.

*Season of the Waters.*



where I have introduced the modern names given them by the Copts, who still use them in preference to the lunar months of the Arabs; and, indeed, the Arabs themselves are frequently guided by the Coptic months in matters relating to agriculture, particularly in Upper Egypt.

A people who gave any attention to subjects so important to their agricultural pursuits, could not long remain ignorant of the deficiency which even the intercalation of the five days left in the adjustment of the calendar; and though it required a period of 1460 years for the seasons to recede through all the twelve months, and to prove by the deficiency of a whole year the imperfection of this system, yet it would be obvious to them, in the lapse of a very few years, that a perceptible alteration had taken place in the relative position of the seasons; and the most careless observation would show, that in 120 years, having lost a whole month, or thirty days, the rise of the Nile, the time of sowing and reaping, and all the periodical occupations of the peasant, no longer coincided with the same month. They therefore added a quarter day to remedy this defect, by making every fourth year to consist of 366 days; which, though still subject to a slight error, was a sufficiently accurate approximation; and, indeed, some modern astronomers are of opinion, that instead of exceeding the solar year, the length of the sidereal, computed from one heliacal rising of the Dog-star to another, accorded exactly in that latitude (in consequence of a certain concurrence in the positions of the

heavenly bodies) with the calculation of the Egyptians.\* “This sidereal or Sothic year,” says Censorinus, “the Greeks term ‘*κουρικον*,’ the Latins ‘*canicularem*,’ because its commencement is taken from the rising of the Dog-star on the first day of the month called by the Egyptians Thoth †;” which, while it accords with the observations of Porphyry, that “the first day of the month is fixed in Egypt by the rising of Sothis,” fully confutes the opinion of those who suppose that the name Thoth was applied to the first day alone, and not to the month itself.

That the five days, called of the Epact, were added at a most remote period, may readily be credited; and so convinced were the Egyptians of this, that they referred it to the fabulous times of their history, wrapping it up in the guise of allegory; and it is highly probable that the intercalation of the quarter day, or one day in four years, was also of very early date.

On this subject, much controversy has been expended, without, as usual on such occasions, arriving at any satisfactory result; many doubting that it was known to them before the late time of the Roman conquest, some confining it to the period of the Persian conquest, and others assigning to it the year 1322 before our era, which was the beginning of a Sothic period, when the solar year of 365 days coincided with the Sothic

\* Mure’s “Calendar and Zodiac of Ancient Egypt,” p. 8.

† Censorin. de Die Nat. c. 13. Porphyry and Solinus say the Egyptians considered this period to commence at the beginning of the world.



of  $365\frac{1}{4}$  days, or which, in other words, intercalated an additional day every fourth year. For the Egyptians, finding by observation that 1460 Sothic were equal to 1461 solar years, the seasons having in that time passed through every part of the year, and returned again to the same point, established this as a standard for adjusting their calendar, under the name of the Sothic period; and though for ordinary purposes, as the dates of their Kings and other events, they continued to use the solar or vague year of 365 days, every calculation could thus be corrected, by comparing the time of this last with that of the Sothic or sidereal year. The sacred was the same as the solar or vague year; and an ancient author, cited by Jablonski\*, asserts that the Egyptian Kings took an oath in the adytum that they would not intercalate any month or day, but that the sacred year of 365 days should remain as instituted in ancient times. If this be true, it argues that intercalation of the additional day was coeval with the era of the Pharaohs, since the prohibition could only have been directed against this innovation. But without pretending to give a decided opinion respecting the period of its first introduction, I may observe, that the positive testimony of Diodorus† shows it to have been in use before the Roman conquest, that historian having lived, and, as he says, “visited Egypt, under Ptolemy Neus Dionysus”‡;

\* Jablonski, *Panth. Egypt. lib. iv. c. 2. p. 210.*

† Diodor. i. 50.

‡ Diodor. i. 44.

and the ignorance of Herodotus on the subject, who speaks\* of the Egyptian year of 365 days having the effect of keeping the seasons in their proper places, is readily accounted for by the fact of the Egyptians only using this solar year for their ordinary calculations, the knowledge of the sidereal one being confined to the priests. For it is more reasonable to suppose the father of history to be mistaken in this, as he is on so many points relating to Egypt, than that so important a discovery, which had escaped them whilst their astronomical skill was at its zenith, during the flourishing period of the Pharaohs, should be made at a time when "the wisdom" of Egypt had already declined, and, above all, during the confusion consequent upon the occupation of the country by the Persians. Nor does the circumstance of the Hebrews neglecting to adopt the Sothic year argue that it was introduced subsequently to the Exodus and the age of Moses: the Arabs, who conquered Egypt long after its universal adoption, persisted and still persist in the use of their imperfect lunar months; as some Europeans are indifferent to the introduction of the Gregorian calendar; but both these are not the less known, because unadopted, and no argument can fairly be derived from similar omissions. I do not, however, assert that the Sothic year was invented before the time of Moses, and it will, probably, long remain uncertain when the Egyptians first introduced so important an innovation.

\* Herodot. ii. 4.

The examination of the astronomical subjects in the tombs of the Kings and on other monuments may, perhaps some day tend to decide this question, when the complete interpretation of hieroglyphics does away with the necessity of conjecture ; in the mean time, I feel less regret in abstaining from the mention of many arguments which might be adduced to maintain the antiquity of the intercalation of the quarter day, as the learned M. Letronne has already prepared an elaborate essay on the subject, and is supported in his opinion by the authority of a Greek papyrus in the collection of the Louvre. And whilst mentioning this, I must not omit my tribute of praise to another excellent work, in which this question is treated with great candour and learning ; many valuable remarks being embodied in Mr. Mure's "Calendar and Zodiac of Ancient Egypt."

I have also introduced some remarks on the adoption of the Sothic year, in another part of this work, extracted from a previous publication in the year 1828.\*

The pursuits of agriculture did not prevent the Egyptians from arriving at a remarkable pre-eminence as a manufacturing nation ; nor did they tend to discourage the skill of the grazier and the shepherd ; though the office of these last was looked down upon with contempt, and the occupation of persons engaged in manufactures and all handicraft employments was, to the soldier at least,

\* *Vide infra*, Chap. xiii., on the Goddess Isis.

ignoble and unmanly.\* Large flocks and herds always formed part of the possessions of wealthy individuals; the breed of horses was a principal care of the grazier, and besides those required for the army and private use, many were sold to foreign traders who visited the country †; and the rearing of so many sheep in the Thebaid, where mutton was unlawful food ‡, proves the object to have been to supply the wool-market with good fleeces, two of which, owing to the attention they paid to its food, were annually supplied by each animal.

That the Egyptians should successfully unite the advantages of an agricultural and a manufacturing country is not surprising, when we consider that in those early times the competition of other manufacturing countries did not interfere with their market; and though Tyre and Sidon excelled in fine linen and other productions of the loom, many branches of industry brought exclusive advantages to the Egyptian workman. Even in the flourishing days of the Phœnicians, Egypt exported linen to other countries, and she probably enjoyed at all times an entire monopoly in this, and every article she manufactured, with the caravans of the interior of Africa.

Now, indeed, the case is widely different. The population of Egypt is so reduced as not to

\* *Vide supra*, Vol. I. p. 286.

† 1 Kings, x. 28, 29.

‡ Strabo says sheep were only sacrificed in the Nitriotic nome, lib. xvii. p. 552.

suffice for the culture of the lands ; an over-grown military force has drained the country of able-bodied men, who ought to be employed in promoting the wealth of the community, by increasing the produce of the soil ; and a number of hands is continually withdrawn from the fields to advance manufactures, which, without benefiting the people, are inferior (especially for exportation) to those of other countries. Add to this the great cost for machinery, which is quickly injured by the quantity of fine sand that constantly clogs the wheels and other parts, causing additional mischief from the nitre with which it is impregnated ; and it must be evident that modern Egypt, with a population of not one million and a half, and with the competition of European manufacturing countries, is no longer in the same position as Egypt of the Pharaohs, with upwards of four times the population, less competition, greater variety of manufactures, and no comparative local disadvantages unexperienced by their rivals.

I have attributed the early advancement of the Egyptians in land surveying, levelling, and various branches of geometry, to their great attention to the agricultural interests of the country ; and as it is reasonable to suppose the knowledge they thus acquired led to many other important discoveries, we are not surprised to find them at a very early time well versed in numerous operations indicative of mathematical science and mechanical skill.

Of these the most remarkable instances occur in the construction of those ancient and magnificent

monuments, the pyramids of Geezeh (where the beauty of the masonry of the interior has not been surpassed, and I may even say has not been equalled, in any succeeding age); in the transport and erection of enormous masses of granite; and in the underground chambers excavated in the solid rock at Thebes and other places; where we admire the combined skill of the architect, the surveyor, and the mason.

The origin of these subterraneous works was derived from the custom of burying the bodies of the dead in places removed beyond the reach of the inundation, and not, as some have supposed, from the habit of living in caves, ascribed to the fabled Troglodytæ; and it is a remarkable fact, that the excavated tombs and temples bear direct evidence of having derived their character from built monuments, in the architrave reaching from column to column, which is taken from the original *beam* supporting a roof, — a feature totally inconsistent with a simple excavated chamber.

These feelings, derived from architecture, are carried still further; we find them extended to statues, which are supported from behind by an obelisk, or a stela; and the figure of a king is applied to a square pillar, both in built and excavated temples.

The abundant supply of grain and other produce gave to Egypt advantages which no other country possessed. Not only was her dense population supplied with a profusion of the necessaries of life, but the sale of the surplus conferred considerable



benefits on the peasant, in addition to the profits which thence accrued to the state ; for Egypt was a granary where, from the earliest times, all people felt sure of finding a plenteous store of corn\* ; and some idea, as I have already had occasion to observe †, may be formed of the immense quantity produced there, from the circumstance of “ seven plenteous years ” affording, from the superabundance of the crops, a sufficiency of corn to supply the whole population during seven years of dearth, as well as “ all countries ” which sent to Egypt “ to buy ” it, when Pharaoh by the advice of Joseph ‡ laid up the annual surplus for that purpose.

The right of exportation, and the sale of superfluous produce to foreigners, belonged exclusively to the government, as is distinctly shown by the sale of corn to the Israelites from the royal stores, and the collection having been made by Pharaoh only ; and it is probable that the landowners were in the habit of selling to government whatever quantity remained on hand, at the approach of each successive harvest. Indeed, their frugal mode of living enabled the peasants to dispose of nearly all the wheat and barley their lands produced, and they may frequently, as at the present day, have been contented with bread made of the *Doura* § flour ; children, and even grown persons, according to Diodorus ||, often living on roots and esculent

\* Gen. xii. 11. and xlii. 2.

† Vol. I. p. 234.

‡ Gen. xli. 29. *et seq.*

§ The *Holcus Sorghum*.

|| Diodor. i. 80. 34. and 43., and Herodot. ii. 92.



herbs, as the papyrus, lotus, and others, either raw, toasted, or boiled. At all events, whatever may have been the quality of bread they used, it is certain that the superabundance of grain was very considerable, Egypt annually producing three, and even four, crops; and though the government obtained a large profit on the exportation of corn, and the price received from foreign merchants far exceeded that paid to the peasants, still these last derived great benefit from its sale, and the money thus circulated through the country tended to improve the condition of the agricultural classes.

#### EGYPTIAN MEASURES.

The Egyptian land measure was the aroura, which, according to Herodotus and Horapollo\* being a square of 100 cubits, covered an area of 10,000 cubits, and, like our acre, was solely employed for measuring land. The other measures of Egypt were the schœne, equivalent † to 60 stades in length, which served, like the Greek stade, the Persian parasang, and the more modern mile, for measuring distance, or the extent of a country; and the cubit, which Herodotus considers equal to that of Samos ‡; for though the stade is often used by Greek writers in giving the measurements of monuments in Egypt, it was not really an Egyptian measure, as Herodotus plainly shows by ascribing its use to the Greeks, and the schœnus to the Egyptians. § They also

\* Horapollo, Hierog. i. 5. † Herodot. ii. 6. *Vide also infra*, p. 33.

‡ Herodot. ii. 168. § Herodot. ii. 6. and 149. *Vide infra*, p. 32.

mention the plethrum in giving the length of some buildings, as the pyramids; but this was properly a Greek square measure, double the Greek aroura, and containing, according to some, 10,000 square feet, or, as others suppose, 1·444. When used as a measure of length, it was generally estimated at 100 feet; though, if Herodotus's measurement of the great pyramid be correct, it could not complete 100 of our feet, as he gives the length of each face 8 plethra. But little reliance can be placed on his measurements \*, since in this he exceeds the true length; and to the face of the third pyramid he only allows 3 plethra, which, calculating the plethrum at 100 feet, is more than half a plethrum short of the real length, — each face, according to the measurement of Colonel Howard Vyse †, being 354 feet.

In former times, the difficulty of measuring the exterior dimensions of the pyramid was much less than at present; and owing to the mound of broken stone, earth, and sand, which has accumulated about the centre of each face, it is so difficult to ascertain their exact extent, that no two persons agree in their measurements; and all attempts to calculate the value of ancient measures from this monument are hopeless; as well from the inaccuracy and disagreement of Greek and Roman writers

\* We may forgive Herodotus and other writers for an error in the height of the pyramid. He makes it equal to the length of the face; Strabo says the side is a little less than the height (xvii. p. 555.).

† The importance of the discoveries made by Col. Howard Vyse, at the Pyramids, can only be appreciated on referring to the valuable work he has published.

upon the subject, as from the variation of modern measurements. Of my own I shall only say, that the mode I adopted in measuring the face of the great pyramid appeared to me as little liable to error as any I could devise, which was, of ascending to the tier above the level and encumbrance of the mound of earth in the centre of the face, and measuring along that uninterrupted horizontal line, from whose end having let fall a perpendicular (easily determined by the eye) to the base, in order to ascertain the additional portion at each corner, I completed the whole measurement, by adding the bases of those two right angles. This made the total length of the present face 732 feet, agreeing to within one foot of the measurement of Mr. Lane, who gives it 733 feet: an approximation highly satisfactory, from the well-known accuracy of his observations. The total length when entire I believe to have been 755 or 756 feet, which would be exactly 440 cubits, according to the length I shall presently show to have been that of the Egyptian cubit.

I do not, however, pretend to derive (or even to require) any authority from this monument, respecting the length of the cubit; the measurements are not sufficiently accurate for this purpose, and the cubit is too small a measure to be defined by the proportionate parts of so long a line. Nor are the courts of different temples suited to guide us in so delicate a calculation; and even the small dimensions of colossi may mislead, as it is not certain (and, indeed, there are evident proofs

to the contrary) that they were measured to a decimal number of cubits. The *vocal* statue of Thebes and its companion are little more than 60 feet high (including the pedestal), which make 35 cubits; but this leads to no conclusion, because we are uncertain whether a fixed measurement was assigned to the whole statue with its pedestal, or to the figure alone, and neither this part nor the pedestal bear an exact proportion to the cubit. It is, indeed, probable that a monument of such magnitude, and of such consequence, as the pyramid was measured by a decimal number of cubits, and the exact length of its faces was doubtless divisible by such a number; but, as I have already stated, the accurate determination of its original dimensions is still a desideratum, and no conclusion can thence be formed of the length of the Egyptian cubit. Happily other data of a less questionable nature are left us for this purpose, and the graduated cubit in the Nilometer of Elephantine, and the wooden cubits discovered in Egypt, suffice to establish its length, without the necessity of uncertain hypotheses.

Some have supposed that the Egyptian cubit varied at different periods, and that it consisted at one time of 24, at another of 32 digits; or that there were two cubits of different lengths\*, — one of 24 digits or 6 palms, the other of 32 digits or 8 palms, employed at the same period for different purposes. Some have maintained, with M. Girard, that the cubit

\* The Jewish cubit was 1 ft. 8·24 in., or 1 ft. 9·888 in.

used in the Nilometer of Elephantine consisted of 24 digits, others that it contained 32\*; and numerous calculations have been deduced from these conflicting opinions, respecting the real length of the cubit. But a few words will suffice to show the manner in which that cubit was divided, the number of its digits, and its exact length in English inches; and respecting the supposed change in the cubit used in the Nilometers of Egypt, I shall only observe, that people far more prone to innovation than the Egyptians would not readily tolerate a similar deviation from long-established custom; and it is obvious that the greatest confusion would be caused throughout the country, and that agriculture would suffer incalculable injuries, if the customary announcement of a certain number of cubits for the rise of the Nile were changed, through the introduction of a cubit of a different length. The peasant would no longer understand the quantity of water, the proportionate height of the river, or the proper time for admitting it from the canals; in short, all the system of irrigation would be deranged, and this without any result, without any advantage to compensate for this arbitrary change in the standard of measurement. Indeed, the very few alterations made by the Ptolemies, beyond the precincts of Alexandria, in the habits and customs of the Egyptians, are a strong argument against the probability of their interference in a matter of so much importance, and involving so many interests, as the change in the mode of measuring the inun-

\* *Vide* Mém. de l'Acad. vol. vi. p. 105. *et seq.*

dation of the Nile; and the ancient wooden cubits found in Egypt are the same measure as the graduated scale at Elephantine. To these I now invite the attention of the reader.

The Nilometer in the island of Elephantine is a staircase between two walls descending to the Nile, on one of which is a succession of graduated scales containing one or two cubits, accompanied by inscriptions recording the rise of the river at various periods, during the rule of the Cæsars. Every cubit is divided into fourteen parts, each of 2 digits, giving 28 digits to the cubit; and the length of the cubit is 1 ft.  $8\frac{5}{8}$  in., or 165 eighths, which is 1 ft. 8·625 in. to each cubit, and 0·736 in. to each digit.

The wooden cubit, published by M. Jomard, is also divided into 28\* parts or digits, and therefore accords, both in its division, and, as I shall show, very nearly in length, with the cubit of Elephantine. In this last we learn, from the inscriptions accompanying the scales, that the principal divisions were palms and digits; the cubit being 7 palms or 28 digits: and the former in like manner consisted of 7 palms or 28 digits. The ordinary division, therefore, of the cubit was,

The Cubit in the Nilometer of Elephantine.									
								Feet.	Inches.
1 digit	-	-	-	-	-	-	-	0	0·736
4	1 palm	-	-	-	-	-	-	0	2·946
28	7	1 cubit	-	-	-	-	-	1	8·625

\* M. Jomard represents one with 29 divisions, which he computes at a total of 0·5235 millimètres.



In the cubits of M. Jomard the divisions, or digits, commence on the left, with 1, 2, 3, and 4 digits or 1 palm; the latter indicated by a hand (sometimes with, sometimes without, a thumb): next to this is the whole hand, or 5 digits (with the thumb); then the fist, or, as the Arabs call it, the *kubdeh* (the hand closed, with the thumb erect), making 6 digits; after which may perhaps be traced the *dichas*, or 2 palms, of 8 digits; the *fitr*, or span with the forefinger and thumb; and the *shibr*, or spithamé, the entire span; the former of 11, the latter of 13 digits. But there is no indication of a foot, and the 15 last digits are solely occupied with fractional parts, beginning with a 16th and ending in  $\frac{1}{2}$  a digit: from which we may conclude that the smallest measurement in the Egyptian scale of length was the 16th of a digit, or the 46th of an inch.

From this may be constructed the following scale and division of the Egyptian cubit:—

Parts of the Cubit.							Cubit of the Nilometer.	Cubit of Memphis according to Jomard.
							Inches English.	Inches English.
$\frac{1}{16}$	of a digit	-	-	-	-	-	0·04603	0·04569
16	1 digit	-	-	-	-	-	0·7366	0·73115
	2	1 condyle ?	-	-	-	-	1·4732	1·4623
	4	2	1 palm	-	-	-	2·9464	2·9247
	5	-	-	1 hand	-	-	3·6830	3·6557
	6	-	-	-	1 <i>kubdeh</i>	-	4·4196	4·3869
	8	-	2	-	-	1 <i>dichas</i> , or 2 palms	5·8928	5·8494
	11	-	-	-	-	1 <i>fitr</i>	8·1026	8·0428
	13	-	-	-	-	1 <i>shibr</i> , spithamé, or span	9·5758	9·5051
	28	-	7	-	-	-	20·6250	20·47291

In the foregoing table I have compared the cubit of the Nilometer, according to my measurements,



taken from that monument, and the wooden cubit found at Memphis, described by M. Jomard\*, which he reckons at 520 millimètres, or 20·47291 English inches,

That in the Museum					
at Turin he states					
to be	-	-	522 $\frac{7}{10}$	millimètres,	or 20·57869 English inches.
Another	-	-	523	—	or 20·61806 —
Another	-	-	524	—	or 20·65843 —
And he computes					
that of the Nilo-					
meter at	-		527	—	or 20·74840 —

which last far exceeds my calculation.


The careless manner in which the graduation of the scales of the Nilometer at Elephantine has been made by the Egyptians, renders the precise length of its cubit difficult to determine; but as I have carefully measured all of them, and have been guided by their general length as well as by the averages of the whole, I am disposed to think my measurement as near the truth as possible; and judging from the close approximation of different wooden cubits, whose average M. Jomard estimates at 523·506 millimètres, we may conclude that they were all intended to represent the same measures, strongly arguing against the supposition of different cubits having been in use, one of 24 and others of 28 and 32 digits; and indeed, if at any time the Egyptians employed a cubit of a different length, consisting of 24 digits, it is not probable that it was used in their Nilometers, for architectural purposes, or for measuring land.

\* *Vide* Jomard's *E'talon métrique*, and *Lettre à M. Abel Remusat sur une nouvelle Mesure de Coudée*.

If it really existed, the name of Royal Cubit\*, inscribed on these wooden measures, was doubtless applied exclusively to that of 28 digits (which I have shown to be the usual length of the wooden measures, and of the cubit of Elephantine), and the simple cubit may have contained only 24; but there is no authority for that of 32 digits above alluded to; nor, indeed, is it at all certain that a smaller one of 24 was actually used by the Egyptians.

Since writing the above, I have received from Mr. Harris, of Alexandria, an account of a measure which has been discovered at Karnak, on the removal of some stones from one of the towers of a propylon, between which it appears to have been accidentally left by the masons, at the time of its erection, at the remote period† of the 18th Dynasty. It is divided into 14 parts, but each part is double in length those of the cubit of Elephantine, and therefore consists of 4 digits; and the whole measure is equal to 2 cubits, being  $41\frac{5}{10}$  inches English. Thus then one of these contains 20·6500 inches, which suffices to show that the cubit of

\*  The difference in length of these

two cubits was perhaps taken from the measurement at the upper side of the arm A to B,  and the under or outside from

A to C, which would be a difference of about four fingers.

† These towers were erected by Horus or Amun-men? 9th King of the 18th Dynasty, who reigned from 1408 to 1395 B. C., and who used stones from older monuments, bearing the *ovals* of the King whose name occurs at Tel el Amarna (*vide* pl. 5. of my *Materia Hierog.* V. and W.), who had also erased the name of an Amunoph.

Elephantine was employed for ordinary purposes (differing from it only in  $\cdot 0250$  decimal parts), and confirms my opinion respecting the general use of one and the same measure.

This double cubit has the first division in its scale of 14 parts subdivided into halves, and the next into quarters, one of these last being equal to 1 digit.

It is highly probable that the aroura, or square land measure, was divided into poles, answering to the *ḵassobeh* (reed) now used in Egypt, by which the *feddán* is measured; and in the absence of any explanation of the ancient land measure, it may not be irrelevant to notice the mode of dividing the modern *feddán*. Till lately, it was a square of 20 *ḵeerát* (carrots), or 400 *ḵassobeh* (reeds) or rods; and each *ḵassobeh* was divided into 24 *ḵharoobeh* or *ḵubdeh*. But various alterations have taken place in the modern land measure of Egypt; and even supposing the ancient aroura to have been divided in a similar manner, nothing can be obtained respecting the real contents of it, beyond what we learn from Herodotus, of its being a square of 100 cubits.

There is also much uncertainty respecting the length of the stade. It is generally estimated at 600 feet or 606·875; though, from Herodotus at one time specifying “a stade of six *plethra* \*,” it would seem that on ordinary occasions he uses another of a different length; and the proportionate value of the measures, and of the dimen-

\* Herodot. ii. 149.

sions of the monuments he describes in Egypt, are far from satisfactory. Nor is the schœne accurately defined; and Strabo\*, on the authority of Artemidorus, states that the length of the schœne varied among the Egyptians.

#### CULTIVATION OF THE LANDS.

Of the nomes, or provinces, of Egypt I have already treated †; and have shown that the nomarchs, who were similar to “the officers appointed over the land” by Pharaoh ‡, and answered to the *beys* of the present system, superintended all the agricultural regulations, established for the interests of the peasant, or connected with the claims of government. I do not believe that the government interfered directly with the peasant respecting the nature of the produce he cultivated, or that any of the vexations of later times existed under the Pharaohs. The peasants were naturally supposed to have obtained, from actual observation, the most accurate knowledge on all subjects connected with husbandry; and, as Diodorus observes §, “being from their infancy brought up to agricultural pursuits, they far excelled the husbandmen of other countries, and had become acquainted with the capabilities of the land, the mode of irrigation, the exact season for sowing and reaping, as well as all the most useful secrets connected with the harvest, which they had derived from

\* Strabo, xvii. p. 553.

† Gen. xli. 34.

‡ Vol. II. p. 72, 75.

§ Diodor. i. 72.

their ancestors, and had improved by their own experience." "They rent," says the same historian, "the arable land belonging to the kings, the priests, and the military class, for a small sum, and employ their whole time in the tillage of their farms;" and the labourers who cultivated land for the rich peasant, or other landed proprietors, were superintended by the steward or owner of the estate, who had authority over them, and the power of condemning delinquents to the bastinado; and the paintings of the tombs frequently represent a person of consequence inspecting the tillage of the field, either seated in a chariot, walking, or leaning on his staff, accompanied by a favourite dog.\*

Their mode of irrigation I have already noticed.† It was the same in the field of the peasant as in the garden of the villa; and the principal difference in the mode of tilling the former consisted in the use of the plough.

The water of the inundation was differently managed in various districts. This depended either on the relative levels of the adjacent lands, or on the crops they happened to be cultivating at the time. When a field lay fallow, or the last crop had been gathered, the water was permitted to overflow it as soon as its turn came to receive it from the nearest sluices; or, in those parts where the levels were low, and open to the ingress of the rising stream, as soon as the Nile arrived at a sufficient height; but when the last autumn crop was in the ground,

\* Vol. II. p. 136.

† Vol. II. p. 1. 137. 139.

every precaution was taken to keep the field from being inundated; and “as the water rose gradually, they were enabled,” says Diodorus\*, “to keep it out by means of small dams, which could be opened if required, and closed again without much trouble.”

In the sculptures of the tombs are sometimes represented canals conveying the water of the inundation into the fields; and the proprietor of the estate is seen, as described by Virgil †, plying in a light painted skiff or papyrus punt, and superintending the maintenance of the dykes, or other important matters connected with the land. Boats carry the grain to the granary, or remove the flocks from the lowlands; and as the water subsides, the husbandman ploughs the soft earth with a pair of oxen, and the same subjects introduce the offering of firstfruits to the Gods, in acknowledgment of the benefits conferred by “a favourable Nile.” ‡ These subjects, however, give little insight into the actual mode of laying out the canals, being rarely more than conventional pictures; though we may infer from their general character, that the main canal was usually carried to the upper or southern side of the land, and that small branches leading from it at intervals traversed the fields in straight or curving lines, according to the nature or elevation of the soil.

\* Diodor. i. 36.

† Virg. Georg. iv. 289.

“Adcolit effuso stagnantem flumine Nilum,  
Et circum pictis vehitur sua rura phaselis.”

‡ This is a translation of the expression used in Egypt for a favourable inundation: where they always speak of “the time of the Nile,” or “a good Nile,” — meaning the *inundation*.

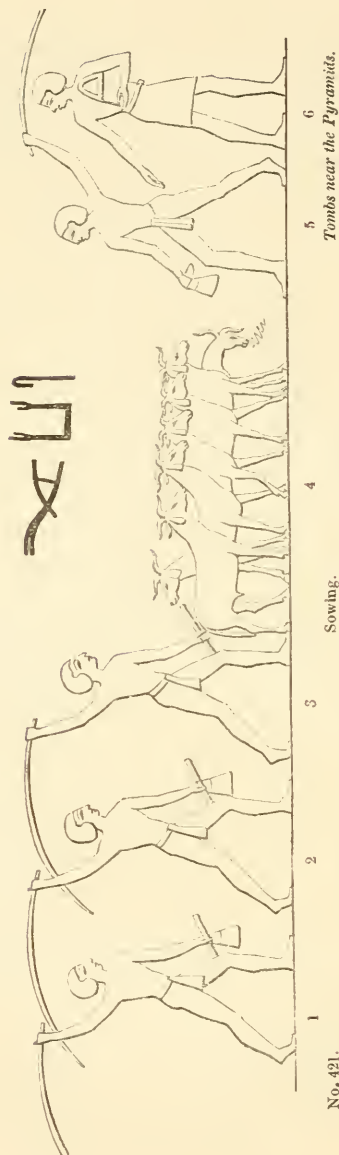


As the Nile subsided, the water was retained in the fields by proper embankments; and the mouths of the canals being again closed, it was prevented from returning into the falling stream. By this means the irrigation of the land was prolonged considerably, and the fertilising effects of the inundation continued until the water was absorbed. And so rapidly does the ardent sun of Egypt, even at this late period of the season, — in the months of November and December, — dry the mud when once deprived of its covering of water, that no fevers are generated, and no illness visits those villages which have been entirely surrounded by the inundation. For though some travellers pretend that the Nile ceases to rise to the same height as in the days of Herodotus, and assert that the villages no longer present the appearance he describes \*, of islands resembling the Cyclades in the Ægean Sea, it is not less certain that the great inundations have precisely the effect he mentions; and I have seen the villages perfectly isolated, as in olden times. But this, as may be reasonably supposed, does not happen every year; and, as in all ages of Egyptian history, the Nile sometimes rises to a great height, and at others falls short of the same limit; and a casual observer, judging only of what he witnessed during a short stay in the country, may form too hasty an opinion, and draw conclusions which longer experience would prove to be erroneous.

As soon as the canals were closed, the quantity of

\* Herodot. ii. 97.





No. 421.

Fig. 4. Goats treading in the grain, when sown in the field, after the water has subsided.  
 6. is sprinkling the seed from the basket he holds in his left hand; the others are driving the goats over the ground.  
 The hieroglyphic word above, Sk, or Skai, signifies "tillage," and is followed by the demonstrative sign, a plough.

5  
 6  
*Tombs near the Pyramids.*

fish collected in them afforded an abundant supply to the neighbouring villages ; and, as already observed \*, the advantages arising from these fisheries were of the greatest importance both to the people and the revenue.

The land being cleared of the water, and presenting in some places a surface of liquid mud, in others nearly dried by the sun and the strong N.W. winds (that continue at intervals to the end of autumn and the commencement of winter), the husbandman prepared the ground to receive the seed ; which was either done by the plough and hoe, or by more simple means, according to the nature of the soil, the quality of the produce they intended to cultivate, or the time the land had remained under water. When the levels were low, and the water had continued long upon the land, they often dispensed with the plough †, and probably, like their successors, broke up the ground with hoes, or simply dragged the moist mud with bushes ‡ after the seed had been thrown upon the surface ; and then merely drove a number of cattle, asses, pigs, sheep, or goats into the field to tread in the grain.§

“ In no country,” says Herodotus||, “ do they gather their seed with so little labour. They are not obliged to trace deep furrows with the plough,

\* Vol. III. p. 63.

† To this, perhaps, the 10th verse of Deut. xi. refers, where mention is made of the simple process of sowing the seed in Egypt “ as a garden of herbs.”

‡ A sort of harrow seems to have been used as early as the time of Job (ch. xxxix. 10.).

§ Diodor. i. 36. Plin. xviii. 18. *Vide* woodcut, No. 421.

|| Herodot. ii. 14.

to break the clods, nor to partition out their fields into numerous forms, as other people do ; but when

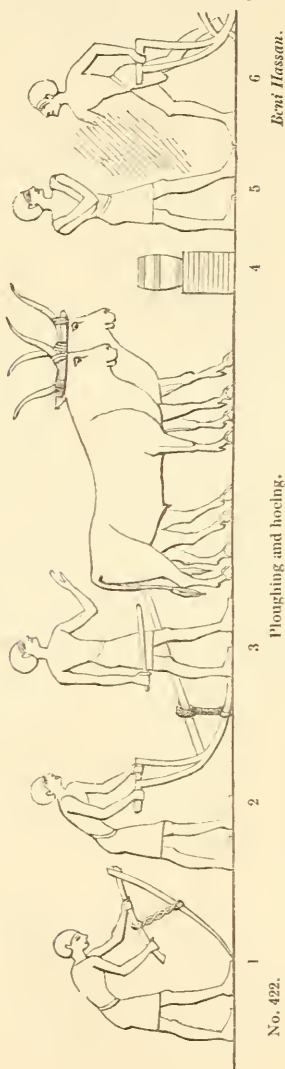


Fig. 1. breaks the clods of earth after the plough has passed.

3. The driver.

4. A barrel, probably containing the seed.

5. An attitude common to the Egyptians.

6. Another plowman. The ancient Egyptians were evidently as fond of talking while at work as their successors.

the river of itself overflows the land, and the water retires again, they sow their fields, driving the pigs over them to tread in the seed; and this being done, every one patiently awaits the harvest.”

On other occasions they used the plough, but were contented, as Diodorus\* and Columella† observe, with “tracing slight furrows with light ploughs on the surface of the land;” and others followed the plough with wooden hoes‡ to break the clods of the rich and tenacious soil.

The modern Egyptians sometimes substitute for the hoe a machine §, called *khonfud*, “hedgehog,” which consists of a cylinder studded with projecting iron pins, to break the clods after the land has been ploughed; but this is only used when great care is required in the tillage of the land: and they frequently dispense with the hoe; contenting themselves, also, with the same slight furrows as their predecessors, which do not exceed the depth of a few inches, measuring from the lowest part to the summit of the ridge. This mode of ploughing was called by the Romans *scarificatio*.

The ancient plough was entirely of wood, and of very simple form, like that still used in Egypt. It consisted of a share, two *handles*, and the pole or beam; which last was inserted into the lower

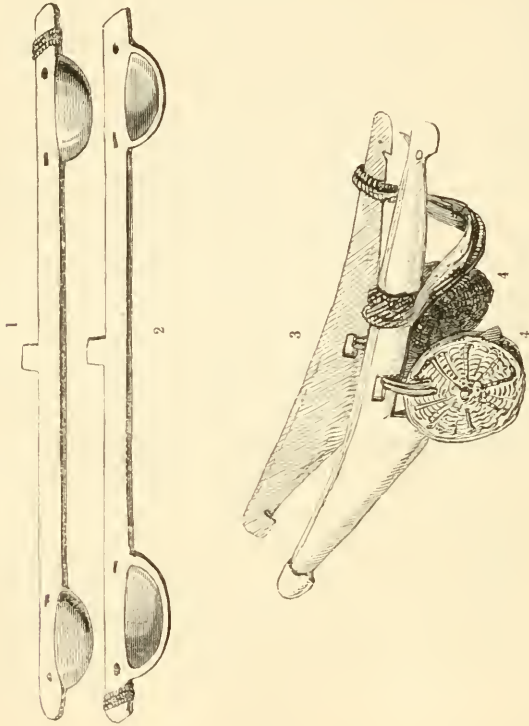
\* Diodor. i. 36.

† Columella de Re Rust. ii. 25.

‡ Of this instrument, dedicated to the God of Gardens, I have given a remarkable instance in my *Materia Hierog.*, Plate 6., and in Pl. 6. of the Pantheon, in this volume. *Vide*, also, woodcuts, No. 422. and 424.

§ *Vide* the Vignette K. at the beginning of this Chapter.

end of the stilt, or the base of the handles, and was strengthened by a rope connecting it with the heel. It had no coulter, nor were wheels applied to any Egyptian plough: but it is probable that the point was shod with a metal sock, either of bronze or iron. It was drawn by two oxen; and the plough-



No. 423.

Yoke of an ancient plough found in a tomb.

*Collection of S. D'Anastasy.*

Figs. 1, 2. The back and front of the yoke.

3. Collar or shoulder pieces attached to the yoke.

4, 4. The pieces of matting for protecting the two shoulders from friction.

man guided and drove them with a long goad, without the assistance of reins, which are used by the modern Egyptians. He was sometimes accom-

panied by another man, who drove the animals\*, while he managed the two handles of the plough; and sometimes the whip was substituted for the more usual goad.

The mode of yoking the beasts was exceedingly simple. Across the extremity of the pole, a wooden yoke or cross bar, about fifty-five inches or five feet in length, was fastened by a strap (the *ζυγοδεσμων* of the Greeks), lashed backwards and forwards over a prominence (*ομφαλον*) projecting from the centre of the yoke, which corresponded to a similar peg, or knob, at the end of the pole; and occasionally, in addition to these, was a ring passing over them, as in some Greek chariots.† At either end of the yoke was a flat or slightly concave projection, of semi-circular form, which rested on a pad placed upon the withers of the animal; and through a hole on either side of it passed a thong for suspending the shoulder pieces, which formed the collar. These were two wooden bars, forked at about half their length, padded so as to protect the shoulder from friction, and connected at the lower end by a strong broad band passing under the throat.

Sometimes the draught, instead of being from the shoulder, was from the head, the yoke being tied to the base of the horns‡; and in religious

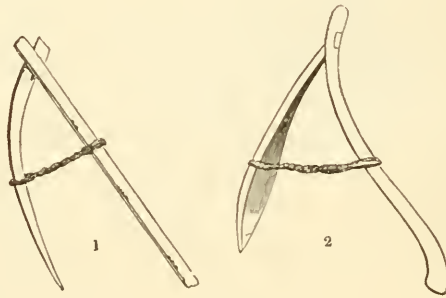
\* *Vide* instances of both in woodcut, No. 123. Vol. II. p. 136.

† The parts, according to Homer, were called *ρυμος*, the pole; *ζυγος*, the yoke; *ομφαλον*, a prominence in the centre of the yoke, corresponding with a peg or knob, *εστωρ*, at the end of the pole; to which it was connected by a ring, *κρικος*, and then bound by the *ζυγοδεσμων*, or strap. II. Ω. 268., and *suprà*, Vol. I. p. 383.

‡ *Vide supra*, woodcut, No. 422. p. 40.

ceremonies oxen frequently drew the bier, or the sacred shrine, by a rope fastened to the upper part of the horns, without either yoke or pole.\*

From a passage in Deuteronomy †, “Thou shalt not plow with an ox and an ass together,” it might be inferred that the custom of yoking two different animals ‡ to the plough was common in Egypt; but since no representation of it occurs in the sculptures, we may conclude, if it ever was done there, that it was of very rare occurrence; and it is probable that the Hebrew lawgiver had in view a practice adopted by some of the people of Syria, whose country the Israelites were about to occupy, rather than the land of Egypt they had recently quitted.



No. 424.

Wooden hoes.

Fig. 1. From the sculptures. Fig. 2. Found in a tomb.

The name of the plough was  $\text{ⲪⲚⲃⲓⲰ}$ ; ploughed land appears to have been  $\alpha\varphi\tau$ , a word still traced

\* *Vide infra*, the Funeral Ceremonies.

† Deut. xxii. 10.

‡ I have often seen it done in Italy. The cruelty of the custom is evident, the horn of the ox wounding its companion.

§ This being the name of the capital of the Great Oasis, the plough was adopted as the hieroglyphic for that city.



in the Arabic *hart*, which has the same import; and the Greek *αρητρον*, and Roman *aratrum*, appear to indicate, like the *αρουρα*, an Egyptian origin.

The hoe was of wood, and in form not unlike our letter A, with one limb shorter than the other, and curving inwards: the longer limb, or handle, being of uniform thickness, round, and smooth; and the lower extremity of the other, or the blade, being of increased breadth, and either terminated by a sharp point, or rounded at the end. The blade was frequently inserted into the handle \*, and they were bound together, about the centre, with a twisted rope. They are frequently represented in the sculptures; and several, which have been found in the tombs of Thebes, are preserved in the museums of Europe. †

The figure of the hoe in hieroglyphics is well known: its alphabetic force is an M, though the name of this instrument was in Egyptian, as in Arabic, *Toré*. It forms the commencement of the word *Mai*, “*beloved*,” and enters into numerous other combinations.

I have found no instance of hoes with metal blades; nor is there evidence of the ploughshare having been sheathed with metal; though, as I have already observed, probability suggests that on some occasions the Egyptians may have adopted this simple improvement in their implements of husbandry.

The axe had a metal blade, either bronze or iron; and the peasants are sometimes represented

\* *Fide* woodcut, No. 424.

† *Fide* *suprà*, Vol. III. p. 248.

felling trees with this implement ; while others are employed in hoeing the field preparatory to its



No. 425.

Hoeing and sowing the land, and felling trees.'

*Thebes.*

being sown, — confirming what I before observed, that the ancient, as well as the modern, Egyptians frequently dispensed with the use of the plough.

There has been some doubt respecting the admission of swine into the fields after the inundation, and considerable criticism has been expended on the statement of Herodotus above quoted.\* Some have objected, that their voracious habits were more likely to injure than to benefit the cause of the husbandman, and that many other animals might be chosen for the purpose of treading in the grain, without the fear of their destroying what they were intended to preserve : but the learned Larcher very properly suggests, that muzzling them would effectually obviate this inconvenience, and that the historian may allude to their admission into the fields previous to the sowing of the grain, for the purpose of clearing the land of roots and noxious weeds, whose growth was favoured by the water of the inundation : an opinion which is strengthened by the representation of some pigs given in a previous part of this work, from a tomb

\* *Suprà*, p. 39.

at Thebes \*, where the introduction of water plants seems to indicate the use for which they were employed. Nor, indeed, considering how unclean those animals were considered by the Egyptians,—the swineherd being deemed unworthy to intermarry with other persons †, — is it likely that they were kept for any but agricultural purposes; and no one has a greater appearance of probability than that to which I have alluded.

The heat of the climate rendered the duties of the ploughman particularly arduous, and care was taken to provide a supply of water, which was sometimes kept cool by suspending the skin that held it in a tree. At Beni Hassan, a barrel is represented placed at the extremity of the furrows, which calls to mind the description given by Homer ‡ of the ploughing scene on the shield of Achilles, where, as soon as each ploughman arrived at the end of the field, a man presented him with a cup of wine; but, as already observed §, it seems more probable that it contained the grain intended for sowing the field after the plough had passed.

Like the Romans, they usually brought the seed in a basket ||, which the sower held in his left hand, or suspended on his arm, (sometimes with a strap round his neck,) while he scattered the seed with his right ¶; and, judging from the paintings of

\* Vol. III. p. 34.

† *Suprà*, Vol. I. p. 239.

‡ Hom. II. E. 541. *Vide* woodcut, No. 422.

§ Vol. III. p. 182. 184.

|| The Roman basket of seed contained three pecks or modii. Colum. ii. 9.

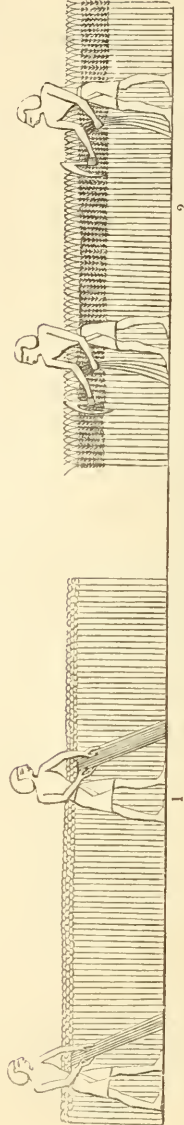
¶ Conf. Plin. xviii. 24.

Part 1.



Fig. 1. sows the seed into the basket.  
 2. sowing the land, after the plough has passed. The handle of the plough has a peg at the side like the modern Egyptian plough, which may be seen in the Vignette K.

Part 2.



No. 426.

Ploughing, sowing, and reaping.  
 Fig. 1. plucking up the roots by the roots.  
 2. reaping wheat.

*Tombs of the Kings — Thebes.*

the tombs, the sowers sometimes followed the plough, in those fields which required no previous preparation by the use of the hoe, or from their elevated level were free from the roots of noxious herbs. The mode of sowing was what we term broadcast, the seed being scattered loosely over the surface, whether ploughed or allowed to remain unbroken; and in no agricultural scene is there any evidence of drilling, or dibbling. Nor were the harrow\* or rake known in Egypt; and the use of the spade was supplied by the hoe, as it still is throughout the valley of the Nile.

Corn, and those productions which did not stand in need of constant artificial irrigation, were sown in the open field, as in other countries: but for indigo, esculent vegetables, and herbs, which required to be frequently watered, the fields were portioned out into square beds like our salt pans, surrounded by a raised border of earth to keep in the water, which was introduced by channels from the *shadoof*, or poured in with buckets †; and it is probably to this method of sowing the land and turning the water from one square to another, by pushing aside the mud to open one and close the next with the foot, that reference is made in a passage of Deuteronomy, already noticed. ‡

Sometimes, as we are informed by Pliny §, they used a dressing of nitrous soil, which was spread over

\* *Vide supra*, p. 39. note †.

† These square beds are represented in woodcut, No. 356. Vol. II. p. 137.

‡ Vol. II. p. 5.

§ Plin. lib. xix. c. 5.

the surface ; a custom continued to the present day : but this was confined to certain crops, and principally to those reared late in the year ; the fertilising properties of the alluvial deposit answering all the purposes of the richest manure.\* Its peculiar quality is not merely indicated by its effects, but by the appearance it presents ; and so tenacious and silicious is its structure, that when left upon rock, and dried by the sun, it resembles pottery, from its brittleness and consistence. Its component parts, according to the analysis given by Regnault in the “*Mémoires sur l’Egypte\**,” are —

11 water.  
 9 carbon.  
 6 oxide of iron.  
 4 silica.  
 4 carbonate of magnesia.  
 18 carbonate of lime.  
 48 alumen.

---

100

the quantity of silica and alumen varying according to the places whence the mud is taken, which frequently contains a great admixture of sand near the banks, and a larger proportion of argillaceous matter at a distance from the river.

The same quality of soil and alluvial deposit seems to accompany the Nile in its course from Abyssinia to the Mediterranean ; and though the

\* *Conf. Plin. xviii. 18. “ Nilus ibi coloni vice fungens.”* Macrobius attributes the use of manure to Saturn. *Lib. i. c. 7.*

† *Tome i. p. 351.*

White River is the principal stream, being much broader, bringing a larger supply of water, and probably coming from a greater distance than the Blue River, or Abyssinian branch, which rises a little beyond the lake Dembea, still this last claims the merit of possessing the real peculiarities of the Nile, and of supplying those fertilising properties which mark its course to the sea. The White River, or western branch, likewise overflows its banks, but no rich mud accompanies its inundation; and though, from the force of its stream (which brings down numbers of large fish and shells at the commencement of its rise, probably from passing through some large lakes), there is evidence of its being supplied by an abundance of heavy rain, we may conclude that the nature of the mountains at its source differs considerably from that of the Abyssinian ranges.

Besides the admixture of nitrous earth, the Egyptians made use of other kinds of dressing for certain produce; and in those places where the vine was cultivated on alluvial soil, we may conclude they found the addition of gravel beneficial to that valuable plant,—a secret readily learnt from its thriving condition, and the superior quality of the grape in stony soils; and some produce was improved by a mixture of sand. Nor were they neglectful of the advantages offered by the edge of the desert for the growth of certain plants, which, being composed of clay and sand, was peculiarly adapted to such as required a light soil; and the cultivation of this additional tract,



which only stood in need of proper irrigation to become highly productive, had the advantage of increasing considerably the extent of the arable land of Egypt. In many places, we still find evidence of its having been tilled by the ancient inhabitants, even to the late time of the Roman empire; and in some parts of the Fyoom, the vestiges of beds and channels for irrigation, as well as the roots of vines, are found in sites lying far above the level of the rest of the country.

The occupation of the husbandman depended

English Name.	Botanical Name.
Wheat - - -	Triticum sativum. (Arab. <i>Kumh.</i> )
Barley - - -	Hordeum vulgare. (Arab. <i>Shayéer.</i> )
Beans - - -	Vicia faba. (Arab. <i>Fool.</i> )
Peas? - - - -	Pisum arvense. (Arab. <i>Bisilleh.</i> )
Lentils - - -	Ervum lens. (Arab. <i>Ads.</i> )
Vetches - - -	(Hommos) Cicer arietinum. (Arab. <i>Hommos.</i> )
Lupins - - -	Lupinus Termis. (Arab. <i>Termus.</i> )
Clover - - -	Trifolium Alexandrinum. (Arab. <i>Bersím.</i> )
	Trigonella fœnum-græcum. (Arab. <i>Helbeh.</i> )
	Lathyrus sativus. (Arab. <i>Gilbán.</i> )
A sort of French Bean -	Dolichos lubia. (Arab. <i>Loobieh.</i> )

much on the produce he had determined on rearing. Those who solely cultivated corn, had little more to do than to await the time of harvest; but many crops required constant attention, and some stood in need of frequent artificial irrigation.

In order to give a general notion of the quality of the crops, and other peculiarities relating to their agriculture, I shall introduce the principal productions of Egypt in the two following tables; of which the first presents those raised after the retirement of the inundation:—

Remarks.

Sown in November; reaped in beginning of April, a month later than barley; conf. Exod. ix. 32.

Sown at same time; reaped, some in 90 days, some in the 4th month.\*

Sown in October or November; cut in about 4 months.

Sown in the middle of November; ripen in 90 or 100 days.

Sown in the middle or end of November; ripen in 100 or 110 days.

Id. Called *Σαρρος* in Coptic, which is still retained in the modern Arabic name Ternus.

Sown in beginning of October; first crop after 60 days, second after 50 more days, third left for seed; if a fourth crop is raised by irrigation, it produces no seed.

The Helbeh, or *Trigonella fœnum-græcum*, sown in November; cut in about 2 months.

*Lathyrus sativus*, a substitute for clover, gathered in 60 days; seed ripens in 110.

Sown at same time as wheat in November, ripens in 4 months. A crop raised by the *Shadoof* in August, gathered in about 3 months; its beans for cooking in 60 days.

\* Pliny says in the sixth, and wheat in the seventh, month after sowing. xviii. 7.

English Name.	Botanical Name.
Safflower - - -	<i>Carthamus tinctorius.</i> (Arab. <i>Kortum.</i> )
Lettuce - - -	<i>Lactuca sativa.</i> (Arab. <i>Khus.</i> )
Flax - - -	<i>Linum usitatissimum.</i> (Arab. <i>Kettán.</i> )
Coleseed - - -	<i>Brassica oleifera.</i>
Hemp? - - -	(Arab. <i>Selgam.</i> ) <i>Cannabis sativa.</i>
Cummin - - -	(Arab. <i>Hasheesh.</i> ) <i>Cuminum Cyminum.</i>
Coriander - - -	(Arab. <i>Kammoon.</i> ) <i>Coriandrum sativum.</i>
Poppy - - -	(Arab. <i>Koosbera.</i> ) <i>Papaver somniferum.</i>
Water Melon, and several other Cucurbitæ.	(Arab. <i>Aboonóm.</i> ) <i>Cucurbita citrullus.</i>
Cucumber, and other Cu- cumis.	(Arab. <i>Batéekh.</i> ) <i>Cucumis sativus.</i>
<i>Doora.</i> - - -	<i>Holeus Sorghum.</i> (Arab. <i>Doora Sayfee.</i> )

All these, the ordinary productions of modern Egypt, appear to have been known to and cultivated by the ancient inhabitants: and according to Dioscorides, from the *Helbeh*, or *Trigonella*, was made the ointment, called by Athenæus\* 'Telinon.' The *Carthamus tinctorius* is now proved, by the discovery of its seeds in a tomb at Thebes, to have been an old Egyptian plant; and there is reason to believe the coleseed to be an indigenous production, though it may be doubted if peas and hemp were formerly grown in the valley of the Nile.

The *Carthamus* was not only cultivated for the

\* Athen. lib. v. p. 195.

## Remarks.

The flowers used for dyeing; the seeds giving an oil. Sown middle of November; seeds ripen in 5 months.

Cultivated for oil. Sown in middle of November; seeds ripen in 5 months.

Sown middle of November; plucked in 110 days.

Yields an oil. Sown middle of November; cut in 110 days.

Sown middle of December; cut in 4 months.

Sown end of November; seeds ripen in April. The Arabic name signifies father (of) sleep.

Sown middle of December; cut in 90 days.

Cut in 60 days.

Independent of the crop raised by the *Shadoof*; and that *during* the inundation; sown middle of November; ripens in  $5\frac{1}{2}$  months.

dye its flower produced, but for the oil extracted from its seeds. The ancient, as well as the modern Egyptians, also obtained oil from other plants, as the olive, *simsim* or sesamum, the *cici* or castor-berry tree, lettuce, flax, and *selgam* or coleseed. This last, the *Brassica oleifera* of Linnæus, appears to be the Egyptian *raphanus* mentioned by Pliny \*, as “celebrated for the abundance of its oil,” unless he alludes to the *seemga*, or *Raphanus oleifer* of Linnæus, which is now only grown in Nubia and the vicinity of the first cataract. The seeds of the *simsim* also afforded an excellent oil, and they were

\* Plin. xix. 5., and xv. 7.

probably used, as at the present day, in making a peculiar kind of cake, called by the Arabs, *Koosbeh*, which is the name it bears when the oil has been previously extracted.\* When only *bruised* in the mill, and still containing the oil, it is called *Taheéneh*; and the unbruised seeds are strewed upon cakes, or give their name and flavour to a coarse conserve, called *Halouéh simsemeéh*. The oil of *simsim* (called *seerig*) is considered the best lamp oil of the country; it is also used for cooking, but is reckoned inferior in flavour to that of the lettuce.†

The castor-berry tree is called by Herodotus‡ Sillicyprion, and the oil kiki (*cici*), which he says is not inferior to that of the olive for lamps, though it has the disadvantage of a strong unpleasant smell. Pliny§ calls the tree *cici*, which, he adds, “grows abundantly in Egypt, and has also the names of croton, trixis, tree sesamum, and ricinus.” The mode he mentions of extracting the oil by putting the seeds into water over a fire, and skimming the surface, is the manner now adopted in Egypt; though he says the ancient Egyptians merely pressed them after sprinkling them with salt. The press, indeed, is employed for this purpose at the present day, when the oil is only wanted for lamps||; but by

\* Plin. xviii. 10.

† Pliny shows it was inferior to the oil of the cypros, since they were in the habit of “adulterating the cyprine with the sesamine oil.” xiii. 1.

‡ Herodot. ii. 94.

§ Plin. xv. 7.

|| Pliny evidently had an aversion to castor oil, in which he cannot be considered singular. He calls it “cibis fœdum, lucernis utile.” Conf. Strabo, xvii. p. 566.

the other method it is more pure, and the coarser qualities not being extracted, it is better suited for medicinal purposes. Strabo says, “Almost all the natives of Egypt used its oil for lamps, and workmen, as well as all the poorer classes, both men and women, anointed themselves with it,” giving it the same name, *kiki*, as Pliny, which he does not confine, like Herodotus, to the oil: and of all those by which it was formerly known in Egypt or Greece, no one is retained by the modern Egyptians. It grows in every part of Upper and Lower Egypt; but the oil is now little used, in consequence of the extensive culture of the lettuce, the coleseed, the olive, the carthamus, and the *simsim*, which afford a better quality for burning: it is, therefore, seldom employed except for the purpose of adulterating the lettuce and other oils; and the Ricinus is rarely cultivated in any part of the country.

Herodotus tells us the ancient Egyptians adopted both methods, of pressing and boiling the seeds, which is much more probable than the statement of Pliny; the choice of the two depending, as I have observed, on the quality of the oil they required. “The enicon, a plant unknown in Italy, according to Pliny \*, was sown in Egypt for the sake of the oil its seeds afforded;” the chorticon, urtica, and amaracus † were cultivated for the same purpose ‡, and the cypros, “a tree resembling the ziziphus in its foliage, with seeds like the coriander, was noted in Egypt, particularly on the Canopic branch

\* Plin. xxi. 15.

† Plin. xxi. 11. 22.

‡ Plin. xv. 7., and xxii. 13.

of the Nile, for the excellence of its oil.”\* Egypt was also famed for its “oil of bitter almonds †;” and many other vegetable productions were encouraged for the sake of their oil, for making ointments, or for medicinal purposes. ‡

In the length of time each crop took to come to maturity, and the exact period when the seed was put into the ground, much, of course, depended on the duration of the inundation, the state of the soil, and other circumstances; and in the two accompanying tables I have been guided by observations made on the crops of modern Egypt, which, as may be supposed, differ in few or no particulars from those of former days; the causes that influence them being permanent and unvarying.

“The plants of the summer season,” as I have

English Name.				Botanical Name.
Rice	-	-	-	<i>Oryza sativa.</i> (Arab. <i>Rooz</i> or <i>Aroos.</i> )
<i>Doora</i>	-	-	-	<i>Holeus Sorghum.</i> (Arab. <i>Doora Kaydee.</i> )

\* Plin. xii. 24., xiii. 1., and xxiii. 4. Athen. xv. p. 688.

† Plin. xiii. 1.

‡ *Vide supra*, Vol. II. p. 214., and Vol. III. p. 378. In the former place, I have mentioned some ointment preserved in a vase at Alhwick Castle, upon which I have lately received some observations by Dr. Ure, who says, “In consistence, this unguent is intermediate between tallow and hog’s lard. It has an orange yellow colour. Its specific gravity is 0.991; and this density would seem to indicate the presence of rosin. It gives a greasy stain on paper, not removable by heat. It is soluble in hot oil of turpentine and in hot alcohol, but it precipitates from the latter in the cold. From these results I am of opinion, that it is of the nature of a fixed fat, which may have been flavoured with an essence or volatile oil; but it does not belong to the class of stearopteries, like otto of rose, or the precious oriental perfumes.” I may also here introduce



elsewhere observed §, “which succeed the above mentioned, either immediately or after a short interval, are produced solely by artificial irrigation.” “But the use of the *shadoof* is not confined to the productions of summer ; it is required for some in spring, and frequently throughout the winter, as well as in autumn, if the inundation be deficient ;” and the same system was, of course, adopted by the ancient Egyptians.

The chief productions sown the half year before, and during the inundation, are enumerated in the table eblow.

Herbs and esculent roots were cultivated in great abundance by the Egyptians ; experience having taught them, that a vegetable diet was highly conducive to health in their climate ; and the sculptures, the authority of Pliny ¶, the fact of

Remarks.

Cut in 7 months : in October. Grown in the Delta.

Sown in beginning or end of April ; cut at rise of Nile in 100 days. Its seed sown as *Byoód*.

the analysis which Dr. Ure has favoured me with of a bronze chisel, alluded to in Vol. III. p. 252.

Of 100 parts, 94·0 are copper.  
5·9 tin.  
0·1 iron.

100·0

§ Topography of Thebes and General View of Egypt, p. 263.

|| It is not certain that rice was cultivated formerly in Egypt.

¶ Conf. Plin. xxi. 15. “*Herbæ sponte nascentes, quibus pleræque gentium utuntur in eibis, maximeque Ægyptus, . . . tanta est ciborum ex herbis abundantia.*”

English Name	Botanical Name.
<i>Byoód</i> or autumn <i>Doora</i> -	Holeus Sorghum. (Arab. <i>D. Byoód</i> , or <i>Dimeéree</i> .)
Yellow Doora - - -	Id.
Millet - - -	(Arab. <i>D. Saffra</i> .)
Cotton - - -	Holeus saccharatus. (Arab. <i>Dokhn</i> .)
Simsim, Sesame - - -	Gossypium herbaceum. (Arab. <i>Koton</i> .)
<i>Simsim</i> , Sesame - - -	Sesamum orientale. (Arab. <i>Simsim</i> .)
Indigo - - -	Indigofera argentea. (Arab. <i>Néech</i> .)
<i>Henneh</i> - - -	Lawsonia spinosa et inermis.
Water Melon - - -	And other Cucurbitæ. (Arab. <i>Bateekh</i> , &c.)
Onion (Leek, and Garlic) -	Allium Cepa, &c. (Arab. <i>Bussal</i> .)
<i>Bámia</i> - - -	Hibiscus esculentus, or perhaps only the <i>H. præcox</i> .

four thousand persons being engaged in selling vegetables at Alexandria when that place was taken by Amer, and the habits of the people at the present day, show how partial they always were to their use. The same may be remarked of the Italians; and it is a curious fact, that several Roman families of note received their names from the cultivation of certain pulse. †

\* Pliny says, "All kinds of pulse appear above the ground, in Egypt, on the third day." xviii. 7.

† As the Lentuli, Fabii, Pisones.

Remarks.

Sown middle of August; cut in 4 months; but its seed, no longer prolific, is all used for bread.

Sown when the Nile is at its height, in middle of August, and banked up from the inundation: ripens in 120 days.

Only in Nubia and the Oases: sown at same time as the Doora.

Planted in March, and summer. In good soil, some is gathered the 5th month.

Gives an oil. Ripens in about 100 days. Sown 10 days after the Doora Byóód.

Sown in April: the first crop in 70 days; second in 40; third in 30; fourth in 25, in the first year: it is then left without water all the winter, and watered again in March. Then the first crop is cut after 40 days; second in 30; third in 30; and the same in the third year. After three years it is renewed from seed. The first year's crop is the best.

Used for the dye of its leaves.

During the rise of the Nile, and in March, on the sandbanks of the river.

Sown in August.

Mostly in gardens. Gathered in 50 or 60 days, in September and October. Many other vegetables were raised at different seasons, by artificial irrigation.\*

Having, in the preceding tables, shown the seasons when the principal productions of Egypt were raised, I proceed to enumerate those which appear from good authority to have been grown by the ancient Egyptians. Wheat<sup>1</sup>, barley<sup>1</sup>, *doora*<sup>2</sup>, peas<sup>3</sup>?, beans<sup>4</sup>, lentils<sup>5</sup>, *hommos*<sup>6</sup>, *gilbán*<sup>7</sup>?, cartha-

<sup>1</sup> Exod. ix. 31, 32., and the seed found in the tombs.

<sup>2</sup> The seeds found in the tombs.

<sup>3</sup> Said to be found in the tombs.

<sup>4</sup> Herodot. ii. 37. Diodor. i. 89. Plin. xviii. 12.

<sup>5</sup> Virg. Georg. i. 228. Plin. xviii. 12. "Duo genera ejus in Egypto." Plut. de Is. s. 68. Aul. Gell. xvii. 8., and in the tombs.

<sup>6</sup> Cicer arietinum.

<sup>7</sup> Lathyrus sativus.

mus<sup>8</sup>, lupins<sup>8</sup>, *bamia*<sup>9</sup>, *figl*<sup>10</sup>, *simsim*<sup>11</sup>, indigo<sup>12</sup>, sinapis or mustard<sup>13</sup>, origanum<sup>14</sup>, succory<sup>15</sup>, flax<sup>16</sup>, cotton<sup>17</sup>, cassia senna<sup>18</sup>, colocinth<sup>19</sup>, cummin<sup>20</sup>, coriander<sup>21</sup>, several Cucurbitæ, “cucumbers, melons, leeks, onions, garlic<sup>22</sup>,” lotus<sup>23</sup>, nelumbium<sup>24</sup>, cyperus esculentus<sup>25</sup>, papyrus<sup>26</sup>, and other Cyperi<sup>27</sup>, are proved to have been cultivated by them; and the learned Kircher<sup>28</sup> mentions many productions

<sup>8</sup> Found in the tombs.

<sup>9</sup> Hibiscus esculentus.

<sup>10</sup> Raphanus sativus, var. edulis, of Linnæus. Herodot. ii. 125. Plin. xv. 7., and xix. 5.

<sup>11</sup> Plin. xv. 7.

<sup>12</sup> Cloths found dyed with it.

<sup>13</sup> Plin. xix. 8. “Semen (sinapis) optimum Ægyptium.”

<sup>14</sup> Plin. xix. 8.

<sup>15</sup> Plin. xix. 8., xx. 8., and xxi. 15. Cichorium intybus, Linn. Pliny calls it “Erraticum intubum.”

<sup>16</sup> Exod. ix. 31. &c.

<sup>17</sup> Plin. xix. 1. &c.

<sup>18</sup> An indigenous plant, called by the Arabs *Senna mekkeh*: the best is brought from Ethiopia and the interior of Africa.

<sup>19</sup> An indigenous plant.

<sup>20</sup> Plin. xx. 15. Seeds used on bread in Egypt, as at the present day. Plin. xix. 8.

<sup>21</sup> Plin. xx. 20. In Numbers, xi. 7., the manna was compared to coriander seed, which the Israelites had seen in Egypt. The name of Manna, properly men or min, signifies “what:” for “when the children of Israel saw it, they said to one another, ‘What (is) this?’ (it is manna) for they wist not what it was.” Exod. xvi. 15. “And the house of Israel called the name thereof what (manna).” Ver. 31.

<sup>22</sup> Numbers, xi. 5.

<sup>23</sup> Buds found in the tombs. Herodot. ii. 92. &c. Plin. xiii. 7.

<sup>24</sup> Herodot. ii. 92. It now only grows in India. It is called by Pliny Colocasia as well as Cyamon. (xxi. 15.)

<sup>25</sup> The seeds found in the tombs.

<sup>26</sup> Plin. xiii. 11. Herodot. ii. 92. Isaiah, xix. 7., and found dried in the tombs.

<sup>27</sup> Indigenous. Vide Plin. xxi. 18.

<sup>28</sup> *Antiamas*, or minor Centaurea. *Asout*, or Plantago major. *Mené*, or Satyrion, called Panion. *Ortebioké*, or *Ophitebioca*, Pentaphyllum. *Nemnestphe*, or *Nesphe*, Chamæpythys. *Anesen*, or Artemisia. *Sapht*, or Hyoscyamus. *Sephseph*, or *Sophosph*, (Arab. Zarawend,) Aristolochia? Linn. *Semmeòri*, or *Samur*, Chamælea. *Eminion*, or *Asclepias*, probably the *Osher*, or *Asclepias gigantea*. *Pemptemph*, Verbena?. *Antouernibous*, Lingua bovis, (*Lissan-e-tor*.) Borrage officinalis? Linn.

of the country, principally on the authority of Apuleius, and early Arab writers. But the greater part of these last are wild plants: and, indeed, if all the indigenous productions of Egypt (which unquestionably grew there in ancient as well as modern times) were enumerated, a large catalogue might be collected, those of the desert alone amounting to nearly 250 species. For though the Egyptian Herbarium is limited to about 1300, the indigenous plants constitute a large proportion of that number, and few countries have a smaller quantity introduced from abroad than Egypt, which, except in a few instances, has remained contented with the herbs and trees of its own soil; and the plants of the desert may be considered altogether indigenous, without, I believe, one single exception. It is true, as I have observed, that these last belong to ancient as well as modern Egypt, but I do not think it necessary to enter into any description of them in the present work; and shall content myself with a brief enumeration of those mentioned by Pliny, together with the most

---

*Asteropé*, or Marrubium, or Prasion (*Phrascœon*), Marrubium Alyssum, Linn. *Sulétho*, or Squill, Scillamaritima, (*Bussal el fur*). *Scmet*, or Nasturtium?. *Taborin*, (Chamomile,) (Arab. *Babooneg*), Santolina fragrantissima, Forsk. *Stemphit*, (Sanguinaria,) Polygonum. *Palalia*, or Cyclaminus. *Ethôoni*, or Venus's Hair, Adiantum Capillus Veneris, Linn. *Nîsine*, or Heliotrope. *Menipht*, or Dictamnus. *Lotometra*, or Lotus, Nymphaea Lotus, Linn. *Soumonas*, or Mint, (*Naanaa*), Mentha Kahiriua, Forsk. *Somi*, or Absynthium Marinum, or Seriphium. *Aphlophoi*, or Mercurialis Herba. *Thôdôn*, or *Bryonia*, Vitis alba. *Phepre*, or Scelopendra. *Agathosdemon*, or Cyclaminus. *Pantagatha*, or Origanum. *Aimcôs*, or wild Myrtle. *Dentorobon*, or Cosecuta. *Motmoutin*, or Portulaca, (Oleracea?). *Iratôria*, or Betonica. *Ocheôn*, or Coriander. *Anysi*, or Salvia. *Ide* Kircher, Prod. et Lex. Sup. c. 8., and Cœdipus.

striking characteristics or properties he ascribes to them. I have arranged them in the order in which they are given by the naturalist, not according to their botanical classification, some being un-

Name from Pliny.	lib.	c.	Botanical Name.
A plant producing ladanum.	12.	17.	Cistus ladaniferus.
Tree producing Myrobalanum, Myrobalanus - - }	12. 23.	21. 5.	{ Moringa aptera? * (Arab. <i>Yessur</i> , fruct. <i>Hab-ghálee</i> .)
Palma † called Adiposos.	12.	22.	
Sphagnos, Bryon, or Sphacos - - }	12. 24. 13.	23. 6. 1.	{ Parmelia parietina? (Arab. <i>Shegeret éneddeh</i> .)
Cypros - - - }	12. 13.	24. 1.	
Maron - - - }	23. 12.	4. 24.	{ Lawsonia spinosa et inermis. (Arab. <i>Henneh</i> .)
(—————) -	12.	25.	
Elate (Abies?), Palma, or Spathe - }	12. 23.	28. 5.	{ Teucrium Iva? (Arab. <i>Miskeh</i> ?) Amyris Opobalsamum. (Arab. <i>Belisán</i> .)
Amygdalus, Almond	13.	1.	
Palma, Palm - - }	13.	4.	{ Amygdalus communis. (Arab. <i>Lóz</i> .)
Myxa - - - }	13.	5.	
Ficus Ægyptia - }	13. 23.	7. 7.	{ Phoenix dactylifera. (Arab. <i>Nakhl</i> .)
( <i>Ceraunia siliqua</i> ) - }	13.	8.	
			{ Cordia Myxa, Sebostena domestica, <i>Alpin</i> . (Arab. <i>Mokháyt</i> .)
			{ Ficus Sycomorus. (Arab. <i>Gimnayz</i> .)
			{ Ceratonia Siliqua. (Arab. <i>Kharoob</i> .)

\* There appears more reason to suppose it the moringa than the Balanites Ægyptiaca, or Myrobalanus Chebulus (Arab. arbor, *Egléeg*, fruct. *Lalób*). They both grow in the Egyptian desert. The former is called *Yessur*: the seeds, contained in a long pod, are called *Hab-gháli*. This and the Balanites are very different; but Pliny's description is very indefinite, and might apply to one or the other. Theophrastus and Dioscorides neither agree with each other, nor with Pliny.

known; and in assigning the botanical names, I have received much assistance from the Paris edition of Pliny, by M. Desfontaines, from whom I have in few instances found reason to dissent.

## Remarks.

- "The plants which produce ladanum, introduced into Egypt by the Ptolemies." *Plin.*
- "Producing a fruit from which an oil or ointment was extracted. Growing in the Thebaïd." *Plin.*
- "Gathered before ripe: that which is left is called Phœnicobalanus, and is intoxicating." *Plin.*
- "Said to grow in Egypt." *Plin.* A sort of lichen growing on trees. Oil extracted from it. *Plin.* 13. 1.
- "Bearing leaves like the Zizyphus. Cooked in oil to make the ointment called Cyprus. The best grown about Canopus. Leaves dye the hair." *Plin.*
- There are four or five other species of Teucrium in Egypt.
- Balsam in Egypt, according to Dioscorides and Strabo, till lately cultivated at Heliopolis.
- "Of use for ointments." *Plin.* It is supposed to be the sheath of the palm flowers. *Vide Dioscor.* 1. 150. (Arab. *Sabat*, conf. *Spathe*.)
- "Oil of bitter almonds made in Egypt." *Plin.*
- "*Vide supra*, Vol. II. p. 176. "Thebaïc palms." *Plin.* 23. 4.
- "Wine made from the fruit in Egypt." *Plin.*
- "Fruit growing on the stem itself." *Plin.* and *Athen. Deipn.* ii. p. 51.
- (Locust tree, or *Kharoób*, said by Pliny *not* to grow in Egypt. It is now an Egyptian tree.)

† Pliny appears to mention two trees which produced myrobalanum, the myrobalanus, and the "palma quæ fert myrobalanum." (Lib. xxiii. 5.) The fruit of this last being without any stone, "nullo intus ligno," or "ossa non habens," was owing to their gathering it when young. When full grown, it was called Phœnico-balanus.



Name from Pliny.	lib.	c.	Botanical Name.
Persica or Peach* - {	13.	9.	Amygdalus Persica. (Arab. <i>Khokh.</i> )
	15.	13.	
Cuci - - -	13.	9.	Cucifera Thebaïca. (Arab. <i>Dôm.</i> )
Spina Ægyptia, the Acanthus of Hero- {	13.	9. 11.	Mimosa Nilotica. (Arab. <i>Sont.</i> )
dotus and Strabo - {	24.	11. 12.	
Quercus †, Oak -	13.	9.	Quercus —————
(Perséa) - -	13.	9.	Balanites Ægyptiaca. (Arab. <i>Eglég.</i> fruct. <i>Lalób.</i> )
Oliva, Olive - {	13.	9.	Olea Europæa. (Arab. <i>Zaytoon.</i> )
	15.	3.	
Prunus Ægyptia -	13.	10.	Rhamnus ‡ Spina Christi or R. Nabeca, Forsk. (Arab. <i>Nebk.</i> )
Papyrus or Biblus - {	13.	11. 12.	Cyperus papyrus.   (Arab. <i>Berdi?</i> )
	24.	11.	
Lotus - - - {	13. §	17.	Nymphæa Lotus. (Arab. <i>Beshnín.</i> )
	24.	2.	
Punicum malum or Granatum, Pome- granate. -	13.	19.	Punica Granatum. (Arab. <i>Roomán.</i> )

\* Pliny appears to have confounded the Peach and Persea together in lib. xii. 9. In lib. xv. 13. he is evidently speaking of the peach.

† In this sentence, "Circa Thebas hæc (spina) ubi et quercus, et Persica et oliva," on the authority of Theophrastus (who says, lib. iv. 3. "Silva ingens circa agrum Thebanum est, ubi et robur, et Persea, et olea,") the Persica should be Persea; supposed to be the Balanites Ægyptiaca. The trees now growing at Thebes are principally the Mimosa Nilotica, Tulh, Sellem, and Albida; Ochradenus baccatus; and sycomore. The wood Pliny mentions was at some distance from the Nile: but there must be an error in his expression, 300 stades (about 37 miles) from the river. I have introduced the Persea as well as the Peach. The former, if it be really the Eglég, is now only found in Southern Ethiopia, and in the deserts south of the latitude of Ombos and Esouan; and indeed it appears, even in the time of the

## Remarks.

“Pliny rejects the idle tale of the peach being a poisonous fruit introduced by the Persians into Egypt.” *Vide* lib. xv. 13.

“Like to a palm, but with spreading branches. Fruit fills a man’s hand; of a brown yellow colour. That within large and hard; turned and made into pulleys or sail rings. The nucleus within it eaten when young; exceedingly hard when dry (and ripe).” *Vide supra*, Vol. II. p. 178.

“Seed pods used for tanning.” “Produces gum.” *Plin. Vide Athen.* xv. p. 680. Groves of it at Thebes, Memphis, and Abydus: the two last still remain.

“About Thebes, where the Persica, olive (and spina) grow.” *Plin.* The oak is now unknown in Egypt.

Grows in the Eastern desert of the Thebaïd. *Vide Descr. de l’Egypte. Bot.* pl. 28. fig. 1.

“The olives of Egypt very fleshy, but with little oil.” *Plin.* xv. 3. This is very true. Strabo says “the Arsinoite nome alone (excepting the gardens of Alexandria) produces the olive. The oil is very good if carefully extracted; if not, the quantity is great, but with a strong odour.” Lib. xvii. p. 556.

“Near Thebes.”

*Vide supra*, Vol. III. p. 146. Strabo, xvii. p. 550.

*Vide supra*, Vol. II. p. 183. 215. 217.

“The flower called Balaustium.” *Plin.* It is the ancient *rodon* or rose, which was used for its dye, and gave its name to the Island of Rhodes. It is therefore on the reverse of the coins of that island.

Romans, that care was required for its preservation in the valley of Egypt, since a law was made by them against cutting down the Persea; “de Persetis per Ægyptum non excidendis vel vendendis.”

‡ Pliny’s description does not altogether agree with the Rhamnus, as he says the Prunus resembles the Spina or Acacia, especially in its feathery leaves, which when touched fall, and rise again. This calls to mind the sensitive plant, or *Mimosa sensitiva*; but it is unknown in Egypt. I thought Pliny might have had in view the *Sodada decidua*, or *Tonthob*; but I am inclined to refer his prunus to the Nabeca.

§ In lib. xiii. c. 16. Pliny mentions the Thya tree growing in the Oâsis of Ammon, and the Cyrenaïca, on the authority of Theophrastus, which he says was known to Homer; its wood was very durable, and was used for rafters in temples.

Name from Pliny.	lib.	c.	Botanical Name.
Tamarix, Myrice, } Tamarisk - - {	13. 21. 24. 9.		Tamarix Gallica. (Arab. <i>Tarfa</i> .)
Ferula - - - {	13. 22. 20. 23.		Ferula communis? or Bubon tortuosum? (The Crythmum Pyre- naicum of Forskal.) (Arab. <i>Shebet e' Gebel</i> .)
Capparis - - -	13. 23.		Capparis spinosa. (Arab. <i>Lussuf</i> .)
Sari - - - -	13. 23.		Cyperus dives? or C. fas- tigiatum? (Arab. <i>Dees</i> .)
Vitis, Vine - - {	14. 3. 7. 16. 18.		Vitis vinifera. (Arab. <i>Enéb</i> .)
Cici, Croton, Trixis, or wild Sesamum.	15. 3.		Ricinus communis. (Arab. <i>Kharwah</i> .)
Raphanus - - {	15. 7. 19. 5.		Raphanus oleifer, or the Brassica oleifer. (Arab. <i>Seemga</i> , or the <i>Selgum</i> ?)
Chorticon, a Grass -	15. 7.		_____?
Sesama - - - -	15. 7.		Sesamum orientale. (Arab. <i>Simsim</i> .)
Urtica, called Cneci- } mum, or Cnidium - {	15. 7. 22. 13.		Urtica pilulifera. (Arab. <i>Fiss el Keláb</i> .)
Pyrus Alexandrina, } Pear of Alexandria {	15. 15.		Pyrus communis? (Arab. <i>Koomittree</i> .)
Ficus, Fig - - -	15. 18.		Ficus Carica. (Arab. <i>Tim</i> .)
Myrtus, Myrtle - {	15. 29.* 21. 11.		Myrtus communis. (Arab. <i>As</i> , or <i>Mersia</i> .)

\* According to Pliny, "the cherry tree could not be produced in Egypt, by any means." Lib. xv. c. 25. It is not grown there now.

† Pliny contradicts himself, when he says, "in Egypto minime odorati flores, quia nebulosus et roscidus aër est a Nilo flumine," having before stated (lib. v. 9.) that the same river alone, of all others, "nullas expirat auras;" and (lib. xvii. 2.) "calidus semper aër est in Egypto:" and the reason he assigns

## Remarks.

- “Called also Myrice, or wild brya, very abundant in Egypt and Syria.”  
 “Brya, or bryonia, commonly called Arbor infelix.” *Plin.*  
 “Knotted and hollow stem, very light, good for matches. Some call the seed *Thapsia*.” *Plin.* Two kinds, like the anethum. A large umbelliferous plant, supposed to be a sort of wild fennel.

The Caper. The fruit of the Egyptian caper, or *Lussuf*, is very large, like a small cucumber, about  $2\frac{1}{2}$  inches long, which is eaten by the Arabs.

*Vide Theophr.* iv. 9. “It grows on the banks of the Nile, with a head (*coma*) like the papyrus, and is eaten in the same manner.” *Plin.*

*Vide suprà*, Vol. II. 143. Pliny says that no trees, not even vines, lose their leaves about Memphis and Elephantine. Lib. xvi. 21.

Castorberry tree, or Palma Christi. “Oil extracted from it, abounds in Egypt.” *Plin.*

“Oil made from its seeds in Egypt. *Plin.* It is probably the *Seemga* or *Raphanus oleifer*, and not the *sativus*, that he alludes to. He may perhaps have had in view the *Selgam* (*Brassica oleifer*), or cole-seed, so common throughout Egypt. The seemga is now confined to Nubia and the southern extremity of the Thebaid.

“Oil extracted from it.” *Plin.*

“Cultivated for its oil.” *Vide suprà*, p. 54.

“Giving an oil.” “The Alexandrian the best quality.” “Used also medicinally.” *Plin.* Supposed to be a nettle.

Perhaps of Greek introduction.

It is a singular fact, that the small fruit of the wild fig of the Egyptian desert, and of Syria, is called by the Arabs *Kottayn*, since Pliny says, “the small Syrian figs are called *Cottana*.” Lib. xiii. c. 5. The tree is called *Hamát*.

“The myrtle of Egypt is the most odoriferous.” *Plin.* and *Athen.* 15. It is only now grown in gardens. Pliny in another place says, “the flowers of Egypt have very little odor,” xxi. 7.†, probably on the authority of Theophrastus. *Hist. Plant.* vi. 6.; *De Caus. Plant.* vi. 27.

for the deficiency of scent, in Egyptian flowers, would rather tend to increase than diminish it. Herodotus (ii. 19.) and Diodorus (i. 38.) say the same of the Nile. The words of the former are, “the Nile is the only river which does not produce cold winds;” of the latter, “the Nile is the only river about which clouds never collect, cold winds never blow, and where the air is not thickened (by fogs):” but these statements are not borne out by fact. Some flowers in

Name from Pliny.	lib.	c.	Botanical Name.
Calamus, Reed -	16.	36.*	Arundo Donax, and Arundo Isiaea. (Arab. <i>Kussub</i> , and <i>Boos</i> .)
Hordeum, Barley -	18.	7.	Hordeum vulgare. (Arab. <i>Shayír</i> .)
Triticum, Wheat -	18.	8.	Triticum sativum. (Arab. <i>Kumh</i> .)
Zea - - - {	18.	8.	Triticum Zea? }
Olyra - - - {		10.	Holcus Sorghum? } (Arab. <i>Dóora</i> .)
Tiphe - - - {		11.	Triticum Spelta? }
Faba, Beans - -	18.	12.	Vicia Faba. (Arab. <i>Fool</i> .)
Lens, Lentils - -	18.	12.	Ervum Lens. (Arab. <i>Atz</i> or <i>Adduz</i> .)
Linum, Flax - -	19.	1.	Linum usitatissimum. (Arab. <i>Kettán</i> .)
Gossipion, Cotton -	19.	1.	Gossypium herbaceum. (Arab. <i>Kóton</i> .)
Aron - - - {	19.	5.	Arum Colocasia? } (Arab. <i>Kolhás</i> .)
Aris - - - {	24.	16.	Arum Arisarum? }
Allium, Garlic - -	19.	6.	Allium sativum. (Arab. <i>Tóm</i> .)
Cepa, Onion - -	19.	6.	Allium Cepa. (Arab. <i>Bussal</i> .)
Porrum, Leak - -	19.	6.	Allium Porrum. (Arab. <i>Korrát</i> .)
Cuminum, Cummin - {	19.	8.	Cuminum Cyminum, and } Nigella sativa (Arab. <i>Kammoon-</i> <i>abiad</i> , and <i>Kammoon-</i> <i>aswed</i> .)
Origanum - - - {	20.	15.	} Origanum Ægyptiacum. (Arab. <i>Bardaḳoosh</i> .)
	19.	8.	
	20.	17.	
	25.	4.	

Egypt, in certain situations particularly, have a very strong scent, as the bean, which is much more powerful than in Europe. Those of the class Pentandria (a very extensive one in nature) may be considered as having less scent than in Europe; but this class, it is true, does not contain the most fragrant species of plants; and many of the Syngenesia (as well as Didynamia) have a very

## Remarks.

“Used by many nations for arrows, so that half the world has been conquered by reeds.” *Plin.*

*Vide supra*, p. 51. note.

*Vide supra*, Vol. II. p. 397. “The Egyptians make a medicinal decoction of olyra for children, which they call Athara.” *Plin.* xxii. 25.

“With a prickly stalk.” *Plin.*

“Two kinds of lentils in Egypt.” *Plin.*

“Four kinds, the Tanitic, Pelusiac, Lutic, and Tentyritic.” *Plin.*

“Called Gossipion, or Xylon: the cloths made from it hence named Xylina.” *Plin.*

“About the size of a squill;” “with a bulbous root.” *Plin.*

“Like the Aron, but smaller; the root being the size of an olive.” *Plin.*

“Both ranked by the Egyptians among gods, in taking an oath.” *Plin.*

“The best kind is in Egypt.” *Plin.*

Pliny speaks of two, one whiter than the other, used for the same purpose, and put upon cakes of bread at Alexandria. The white and black Cuminum are called by the Arabs *Kammoon* abiad and *Kammoon* aswed: the latter is the *Nigella sativa*. *Vide supra*, Vol. II. p. 386.

Heracleotic.

powerful scent, particularly the *Artemisia*, the *Santolina*, and the *Robl*, a kind of *Inula*.

\* Lib. xvi. 40., Pliny says, “cedar wood was used by the Kings of Egypt and Syria for want of fir (abies):” but he does not state that it grew in Egypt.

Name from Pliny.	lib.	c.	Botanical Name.
Sinapis, Mustard -	19.	8.	Sinapis juncea. (Arab. <i>Khardel</i> , or <i>Kubbr</i> .)
Cichorium, or Intubus { erraticus - - {	20.	8.	Cichorium Intybus. } (Arab. <i>Shikórieh</i> .) } Cichorium Endivia? } (Arab. <i>Hendebeh</i> .) }
Seris - - -	20.	8.	
Anisum, Anisced -	20.	17.	
Coriandrum - -	20.	20.	Coriandrum sativum. (Arab. <i>Kuzber</i> , or <i>Koozbarch</i> .)
Buceros, or Fœnum { Græcum - - {	21.	7.	Trigonella Fœnum Græcum. (Arab. <i>Helbeh</i> .)
( <i>Helenium</i> ) - - {	24.	19.	
	21.	10.	Teucrium Creticum? {
	21.	21.	
Amaracus - - {	21.	11.	Origanum Majorana. {
	21.	22.	
Melilotus - -	21.	11.	Trifolium Melilotus Indica. (Arab. <i>Rekraḳ</i> or <i>Nafal</i> ?)
Rosa, Rose - -		11.	Rosa centifolia. } (Arab. <i>Werd</i> .) }
Viola, Violet - -	21.	11.	Viola odorata. } (Arab. <i>Benefsig</i> .) }
Colocasia, or Cyamus, or Faba Ægyptia.	21.	15.	Nymphæa Nelumbo, or Nelumbium.
Anthalium - - {	21.	15.	Supposed to be the Cyperus esculentus?? } (Arab. <i>Hab el ázeez</i> .) }
	21.	29.	
Cetum - - -	21.	15.	Supposed to be the Arachis hypogæa?*

\* I do not believe this to be a native of Egypt.



## Remarks.

“The best seed is the Egyptian. Called also Napy, Thaspi, and Saurion.”  
*Plin.*

“In Egypt, the wild endive is called Cichorium; the garden endive, Seris.” *Plin.*

“The Egyptian is the best quality after the Cretan.” *Plin.*

“The best is from Egypt.” *Plin.*

“Without any scent.” *Plin.*

*Vide supra*, p. 52.

(Helenium (according to Dioscorides), a native of Egypt. This and four other species of Teucrium now grow there.)

“What is called by Diocles, and the Sicilians, Amaracus, is known in Egypt and Syria as the Sampsuchum.” “An oil made from it.” *Plin.* Athenæus (xv. p. 676.) says, “the Amaracus abounds in Egypt;” and in lib. v. he mentions Amaracine ointment.

“Grows every where.” *Plin.*

If by “In Ægypto sine odore hæc omnia,” Pliny means that *all* the flowers mentioned in this chapter are Egyptian, many others might be here introduced.

“Growing in the Nile:” “one of the wild plants, which abound so plentifully in Egypt.” *Plin. Athen.* iii. p. 72. *Strabo*, xvii. p. 550.

“Grows some distance from the Nile.” “Fruit like a medlar, without husk or kernel. Leaf of the Cyperus. No other use but for food.” *Plin.* Some suppose it the Cyperus esculentus, which is very doubtful.

“Also eaten in Egypt. Few leaves; large root.” *Plin.* Theophrastus says, it has a long root, gathered at the time of the inundation, and used for crowning the altars. Lib. i. c. 1. 11.

Name from Pliny.	lib.	c.	Botanical Name.	
Arachidna - -	21.	15.	_____?	} All esculent plants.
Aracos* - -	21.	15.	_____?	
Condrylla - -	21.	15.	Lactuca sativa? (Arab. <i>Khuss.</i> )	
Hypocheiris - -	21.	15.	Hyoseris lucida.	
Caucalis - - -	21.	15.	Caucalis daucoïdes?	
Anthriscum - -	21.	15.	Caucalis anthriscus. (Arab. <i>Gezzer e'shaytán.</i> )	
Scandix, or Tragopogon.	21.	15.	Tragopogon picroïdes? (Arab. <i>Edthbáh?</i> )	
Parthenium - - {	21.	15. 30.	} Matricaria Parthenium, or M. Chamomilla.	
- - - {	22.	17.		
- - - {	25.	5.		
Strychnum, or Strychnus, or Trychos, or Solanum - - - {	21.	15.	} Solanum Dulcamara, or Solanum nigrum. (Arab. <i>Eneb e' deeb.</i> )	
- - - {	21.	31.		
- - - {	27.	13.		
Corchorus - - - {	21.	15.	} Corchorus olitorius. (Arab. <i>Melokhééh.</i> )	
- - - {	21.	32.		
Aplace - - - -	21.	15.	Leontodon Taraxacum.	
Acinos - - - - {	21.	15.	} Thymus Acinos, or Ocy-mum Zatarhendi. (Arab. <i>Zátar.</i> )	
- - - - {	21.	27.		
Epipetron - - -	21.	15.	Sedum confertum. (Arab. <i>Heialem.</i> )	
Cnicus, or Atractylis -	21.	15.	} Carthamus tinctorius? (Arab. <i>Koortum.</i> )	
	21.	32.		The other is perhaps the Carthamus Creticus?
Tribulus - - - - {	21.	16.	} Trapa natans?	
- - - - {	22.	10.		
Perdicium - - - {	21.	17.	} _____?	
- - - - {	22.	17.		
Ornithogale - - -	21.	17.	Ornithogalum Arabicum?	
Juncus - - - - -	21.	18.	Juncus acutus? (Arab. <i>Sumár.</i> )	

\* Some have supposed these two to be of the genus Lathyrus: I think erroneously.

## Remarks.

“These two have spreading and numerous roots; but no leaf, nor any thing above the ground.” *Plin.*

Lettuce?

“Leaves like a crocus.” *Plin.*

Dioscorides describes its flower with a white circuit and yellow within.

“Used in Egypt for chaplets: the leaves like ivy: of two kinds; one has red berries (in a sort of bladder) full of grains, and is called Halicacabus, or Callion, and, in Italy, Vesicaria: the third kind is very poisonous.” Nightshade.

“Eaten at Alexandria.” *Plin.*

“Flowers all the winter and spring, till the summer.” *Plin.* Dandelion.

“The Egyptians grow the Acinos for making chaplets and for food. It appears the same as the Oeimum, but its leaves and stalks are more hirsute.” *Plin.*

“Never flowers.” *Plin.* Some editions of Pliny make this and the Acinos the same; but they are generally believed to be different.

Supposed to be the Carthamus. “Unknown in Italy. Oil extracted from the seeds, and of great value. Two kinds; the wild and the cultivated; and two species of the former. Remedy against the poison of scorpions and other reptiles.” *Plin.* It is supposed that the Cnicus and Atractylis are not the same plant.

“Grows about the Nile in marshes, and is eaten. Leaf like the elm.” *Plin.*

“Eaten by other people, as by the Egyptians.” “Grows on walls and tiles of houses.” *Plin.*

“Sieves made of it in Egypt.” *Plin.*

Name from Pliny.	lib.	c.	Botanical Name.
Cypirus - - -	21.	18.	Gladiolus communis.
Cyperus - - -	21.	18.	Cyperus Niloticus, and many other species.
Heliochrysum, or Chrysanthemum.	21.	25.	Gnaphalium Stœchas.
Persoluta - - -	21.	33.	_____ ?
Lotometra - - -	22.	21.	A large kind of cultivated lotus, or Nymphæa Lotus.
( <i>Rhus</i> ) - - -	24.	11.*	Rhus oxyacanthoides. (Arab. <i>Errin</i> .)
Egyptian Clematis, or Daphnoides, or Polygonoides.	24.	15.	Vinca major et minor?
Ophiusa - - -	24.	17.	_____ ?
Stratiotis - - -	24.	18.	Pistia Stratiotes. (Arab. <i>Heialem el ma.</i> )
Nepenthes - - -	25. 21.	2. 21.	} Perhaps the <i>Bust</i> or <i>Hashcêsh</i> , a preparation of the <i>Cannabis sativa</i> .
Absinthium marinum, or Seriphium - - -	27. 21.	7. 21.	
Myosotis - - -	27.	12.	} Artemisia Judaïca? (Arab. <i>Bytherân</i> .) Myosotis arvensis.

The trees of ancient Egypt have been already mentioned.† I shall therefore only add, in confirmation of their having been known in the early times of the Pharaohs, that the paintings of the tombs represent the date, dôm, sycamore, pomegranate‡, persea, tamarisk§, and *Periploca Secamone*:

\* In the same chapter Pliny says ebony is not produced in Egypt.

† Vol. II. p. 181. *et seq.*, and III. 168.

‡ Conf. Numb. xx. 5. "of figs, or of vines, or of pomegranates."

§ *Vide infra* on the sacred plants in Chap. XIV.

## Remarks.

“With a bulbous root.” *Plin.*

“A triangular rush.” *Plin.*

“Gods crowned with it; a custom particularly observed by Ptolemy, King of Egypt.” *Plin.*

“Grown in gardens in Egypt, for making chaplets.” *Plin.*

“Coming from the garden lotos, from whose seed, like millet, the Egyptian bakers make bread.” *Plin.*

(“Rhus: leaves like myrtle, used for dressing skins.” Though Pliny does not mention it as an Egyptian plant, it is indigenous in the desert, and the leaves and wood are used by the Arabs for tanning.)

“Mostly produced in Egypt.” *Plin.*

“About Elephantina.” *Plin.*

“Only in Egypt, during the inundation of the Nile.” *Plin.*

“Homer attributes the glory of herbs to Egypt. He mentions many given to Helen by the wife of the Egyptian King, particularly the Nepenthes, which caused oblivion of sorrow.” *Plin.*

“The best at Taposiris in Egypt: a bunch of it carried at the fête of Isis.” *Plin.*

“The Egyptians believe, that if, on the 27th day of Thiatis (Thoth), which answers nearly to our August, any one anoints himself with its juice before he speaks in the morning, he will be free from weakness of the eyes all that year.” *Plin.*

and the fruit, seeds, or leaves of the *nebk*\*, vine, fig, olive, *Mokhayt* †, *Kharoob* or locust tree ‡, palma Christi or *cici* §, *Sont* or acanthus ||, bay, and *Egleeg* or balanites ¶, have been found in the

\* *Rhamnus Nabeca*, Forsk.

† *Cordia Myxa*, Linn.

‡ *Ceratonia Siliqua*, Linn. Pliny calls it *Ceraunia siliqua*, and says it did not grow in Egypt. xiii. 8.

§ *Ricinus communis*, Linn. the castorberry tree.

|| *Mimosa* or *Acacia Nilotica*.

¶ *Balanites Aegyptiaca*, supposed to be the *Persea*. *Vide* p. 61.

tombs of Thebes.\* Many seeds and fruits also occur there; as the Areca, Tamarind, Myrobalanus, and others, which are the produce either of India or the interior of Africa; but these are not readily confounded with the actual productions of Egypt. They are, however, highly interesting, as they show the constant intercourse maintained with those distant countries.

The sculptures represent various trees and flowers, some of which may be recognised, while others are less clearly defined, and of these I submit the following to the expert botanist, who may feel disposed to suggest their names, or the family to which they belong.

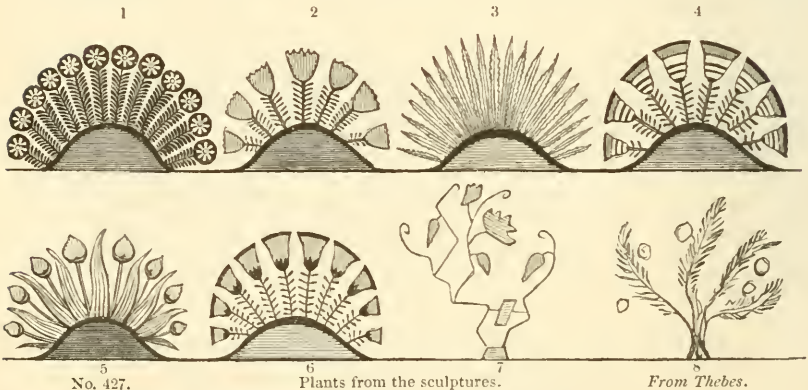


Fig. 1. to 6. inclusive, from the tomb of Remeses III.

Little attention is now paid by the inhabitants of Egypt to the cultivation of plants, beyond those used for the purpose of food, or to the growth of trees, excepting the palm, large groves of which are met with in every part of the country; and in-

\* It is said that the lime and Seville orange have been found, which is singular, as they are supposed to have been first introduced from India by the Arabs.

deed, if the statement of Strabo\* be true, that, "in all (Lower) Egypt the palm was sterile, or bore an uneatable fruit, though of excellent quality in the Thebaid," this tree is now cultivated with more success in Lower Egypt than in former times, some of the best quality of dates being produced there, particularly at Korayn, near the Delta, where the kind called A'maree is superior to any produced to the N. of Nubia.

Few timber trees are now grown to any great extent either in Upper or Lower Egypt. Some sycomores, whose wood is required for water wheels and other purposes; a few groups of *Athuls*, or Oriental tamarisks, used for tools and other implements requiring a compact wood; and two or three groves of *Sont*, or *Mimosa Nilotica*, valuable for its hard wood, and for its pods used in tanning, are nearly all that the modern inhabitants retain of the many trees grown by their predecessors. But their thriving condition, as that of the mulberry trees (planted for the silkworms), which form, with the *Mimosa Lebbek*, some shady avenues in the vicinity of Cairo, and of the *Cassia fistula* (bearing its dense mass of blossoms in the gardens of the metropolis), show that it is not the soil, but the industry of the people, which is wanting to encourage the growth of trees.

The *Egleeg*, or balanites, the supposed *Persea*, no longer thrives in the valley of Nile; many other trees are rare, or altogether unknown; and the extensive groves of *Acanthus*, or *Sont*, are rather tolerated than encouraged, as the de-

\* Strabo, xvii. p. 563.



scendants of the trees planted in olden times near the edge of the cultivated land. Their value is understood; the sale of *sont* pods is a revenue to the owner without the trouble of cultivation; the trees are found by a son as they were left by his father; but no trouble is taken to add to their number, and this careless indifference about their growth is confirmed by the unwise system of a government which taxes every tree, and makes it a cause of vexation to its possessor.

But though many are gone, it is interesting to see these few remnants of ancient groves, which have continued to occupy the same spots, perhaps, from the earliest times. The grove of *Acanthus*, alluded to by *Strabo*, still exists above *Memphis*, at the base of the low *Libyan hills*: in going from the *Nile* to *Abydus*, you ride through the grove of *Acacia*, once sacred to *Apollo*, and see the rising *Nile* traversing it by a canal similar to that which conveyed the water thither when the geographer visited that city, even then reduced to the condition of a small village: and groves of the same tree may here and there be traced in other parts of the *Thebaid*, from which it obtained the name of the *Thebaïc thorn*.

Above the cataracts, the *Sont* grows in profusion upon the banks of the *Nile*, where it is used for charcoal sent to *Cairo* for sale by the poor *Nubians*; and its place is supplied in the desert by the *Sealeh* and other of the *Mimosa* tribe, which are indigenous to the soil.

Many flowers and shrubs were grown in pots or wooden boxes in the gardens, or the walks near

the houses of the ancient Egyptians; and to the garden department belonged the care of the bees, which were kept in hives similar to our own.\* In Egypt, bees require great attention; and so few are the plants at the present day, that the owners of hives often take them in boats to various spots upon the Nile, in quest of flowers. They are a much smaller species than our own; and though I have met with them wild in many parts of Egypt, I never saw them in any numbers; but wasps, hornets, and ichneumons abound throughout the valley of the Nile. The wild bees hive mostly under stones, or in clefts of the rock, as in many other countries; and the expression of Moses and of the Psalmist, "honey out of the rock †," shows that in Palestine their habits were the same. Virgil ‡ mentions a mode of replenishing the stock of bees, practised in Egypt, by means of the carcase of a bull, which, as M. de Pauw supposes, is probably a story derived from the custom of raising young swarms in the warmth of a stable §: but neither this, nor any other secret respecting their management, can be looked for in the sculptures of the tombs; and whatever skill the Egyptians possessed in these, as in many other matters, must continue unknown to us; though, from the great importance || they attached to honey

\* I remember to have seen them so represented in a tomb at Thebes, but have no copy of the subject.

† Deut. xxxii. 13. Ps. lxxxii. 16.

‡ Virg. Georg. iv. 299. Plin. xi. 20.

§ He thinks of the sacred bulls; but there is no necessity that they should have been sacred. Vol. i. p. 176.

|| Plut. de Is. s. lxxxii. 68.

as a welcome offering to the Gods, and an article of luxury, we may conclude that great pains were taken in rearing bees; and the difficulty of procuring for them an abundant supply of food at certain seasons, doubtless, led to the adoption of many curious expedients, which, being unnecessary, were unthought of in other countries.

The principal woods used by the Egyptians were the date, *Dôm*, sycamore, acacia, tamarisk, *Egleeg* or balanite, ebony, fir, and cedar. The various purposes, to which every part of the palm or date tree was applied, have been already noticed\*, as well as of the *Dôm*, or Theban palm.† Sycamore wood was employed for coffins, boxes, small idols, doors, window shutters, stools, chairs, and cramps for building; for handles of tools, wooden pegs or nails, cramps, idols, small boxes, and those parts of cabinet work requiring hard compact wood, the *Sout*, or Acacia Nilotica was usually preferred; and spears were frequently made of other acacias, which grew in the interior, or on the confines of the desert.

In tools of various kinds, the wood of the *Tamarix orientalis* was likewise much used, and even occasionally in pieces of furniture, for which purpose the *Egleeg* was also employed; but the principal woods adopted by the cabinet-maker for fine work were ebony, fir, and cedar. The first came from the interior of Africa, and formed, with ivory, gold, ostrich feathers, dried fruits, and skins, the principal object of the annual tribute brought

\* Vol. II. p. 176. *et seq.*

† Vol. II. p. 178.

to Egypt by the conquered tribes of Ethiopia and the Soodán; fir and cedar being imported from Syria. The two last were in great demand for ornamental furniture, for coffins, small boxes, and various objects connected with the dead; and many woods of a rare and valuable kind were brought to Egypt by the people of Asia tributary to the Pharaohs the beauty and value of which may be estimated by the frequent custom of imitating them, for the satisfaction of those who could not afford to purchase furniture or trinkets of so expensive a material.

There is reason to believe that the ancient Egyptians encouraged, or at least profited by, the growth of many wild plants of the desert, which were useful for medicinal purposes. Many of them are still known to the Arabs, as the *Salvadora Persica*, *Heliotropium inebrians*, *Lycium Europæum*, *Scilla maritima*, *Cassia Senna*, *Ochradenus baccatus*, *Ocimum Zatarhendi*, *Linaria Ægyptiaca*, *Spartium monospermum*, *Hedysarum Allhagi*, *Santolina fragrantissima*, *Artemisia Judaica* (monosperma and inculta), *Inula undulata* and *crispa*, *Cucumis Colocynthis*, &c. : and many others have probably fallen into disuse from the ignorance of the modern inhabitants of the country, who, only know them from the Arabs, by whom the traditions concerning their properties are preserved. From what Homer tells us of “the infinity of drugs produced in Egypt,” the use of “many medicines” mentioned by Jeremiah\*, and the frequent al-

\* *Vide supra*, Vol. III. p. 392.

lusion by Pliny to the medicinal plants of that country, we may conclude that the productions of the desert (where those herbs mostly grow) were particularly prized; and several were found of great use in dyeing, tanning, curing skins, and various other purposes. Of these, the most remarkable were the fungi, for dyeing; the pods of the *Acacia Nilotica*, the bark of the *Acacia Seyal*, and the wood and bark of the *Rhus oxyacanthoides*, for tanning; and the *Periploca Secamone*\*, for curing skins.

The process adopted in the employment of these plants I shall not now stop to describe, nor shall I enter into any detail of their medicinal use, and the maladies they are said to cure: this will more properly form part of a dissertation on the botany of Egypt, reserved for a future work. But I may be allowed to make one observation on the *Owseg*, *Owshes*, or *Lycium Europæum*, though not immediately connected with the subject of Egypt. This thorny shrub, called by the Copts *Ramnus*, which is common in the hills, throughout Lower Egypt and Syria, has a better claim to the title of "the holy thorn," of which the Saviour's crown is said to have been made, than any other plant. The modern and ancient Greeks agree with the Copts in giving it the name *Ramnus*; and Pliny† evidently had in view the *Owshes*, when he says "it is called by the Greeks *Rhamnus*, and is a flowering thorny plant,

\* This climbing plant appears to be represented in the tomb of Remeses III. at Thebes, used in lieu of the ivy, which in its leaf it slightly resembles.

† Plin. xxiv. 14.

with spreading branches, having thorns, not curved like other briars, but straight, and larger leaves ;” though the name of Rhamnus has been applied by modern botanists to a different genus.\*

#### CULTIVATION OF WHEAT.

Of the erroneous statement made by Herodotus respecting the use of wheat, I have already spoken †; and have shown that wheat and barley were abundantly cultivated in every part of Egypt. The former was cut in about five, the latter in four months ‡; the best quality, according to Pliny, being grown in the Thebaid.§ The wheat, as at the present day, was all bearded, and the same varieties, doubtless, existed in ancient as in modern times ||; among which may be mentioned the seven-eared quality described in Pharaoh’s dream. ¶ It was cropped a little below the ear \*\* with a toothed sickle, and carried to the threshing floor in wicker baskets upon asses ††, or in rope ‡‡ nets, the gleaners following to collect the fallen ears in hand baskets. The rope net, answering to

\* Linnæus gives the name of Rhamnus Spina Christi, to a different plant: and the Nebeca or Nebk, the Zizyphus, and others of this kind, come under the general denomination of Rhamnus. There appears to be some confusion between the Lycium and the Rhamnus.

† Vol. II. p. 397.

‡ Conf. Diodor. i. 36. “They return after four or five months to cut the corn.” Pliny (xviii. 7.) says barley in the 6th and wheat in the 7th month.

§ Plin. xviii. 18.

|| *Vide* my General View of Egypt, p. 261.

¶ Genes. xli. 22.

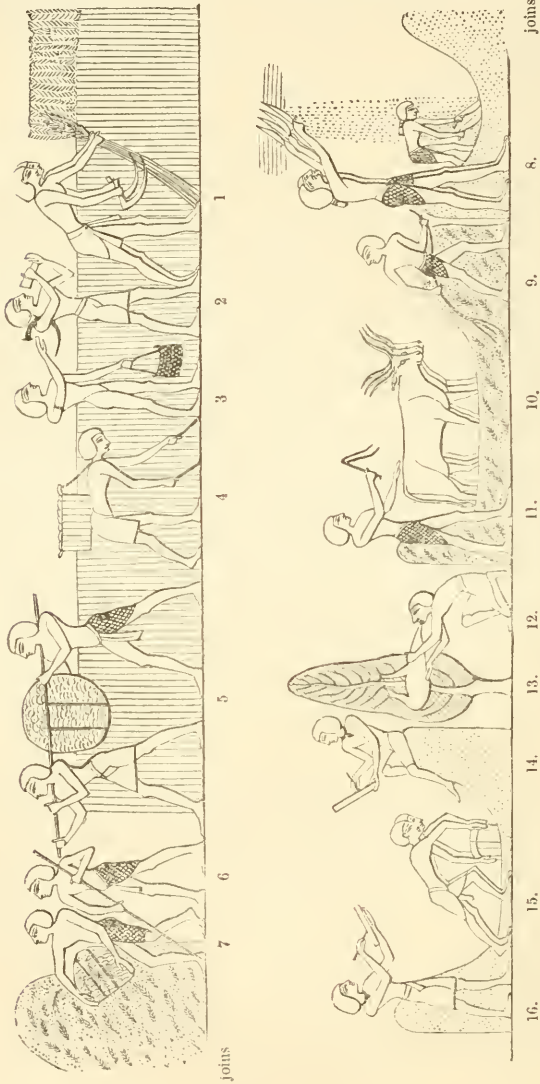
\*\* Conf. Job, xxiv. 24. “Cut off as the tops of the ears of corn.”

†† *Vide* woodcut, No. 429. *figs.* 4. and 5.

‡‡ *Vide* woodcut, No. 428. *figs.* 5. and 7.



the *Shenfeh* of modern Egypt, was borne on a pole by two men; and the threshing floor was a level



No. 428.

Fig. 1. The reapers.

him to drink.

8. winnowing.

10. The *tréizara*, answering to our threshing.

14. Scribe who notes down the number of bushels measured from the heap.

by noting those taken away to the granary.

Harvest scene.

3. 4. Gleaners; the first of these asks the reaper to allow

the length of the stubbles showing the ears alone are cut off.

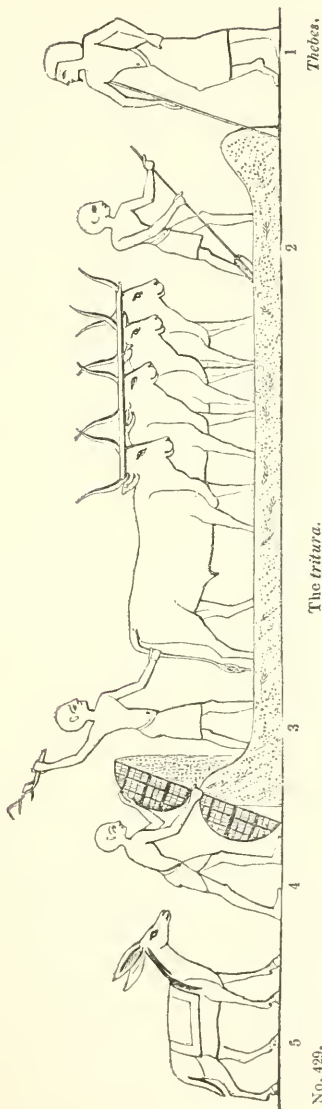
12. drinks from a water skin suspended in a

tree.

16. checks the account

jouis  
Thebes.





*Thebes.*

*The tritura.*

Fig. 1. The steward, or the owner of the land.  
 2. throws the ears of wheat into the centre that the oxen may pass over them and tread out the grain.  
 3. The driver.  
 4. brings the wheat to the threshing floor, in baskets carried on asses.  
 The oxen are yoked together that they may walk round regularly.

No. 429.

circular area \* near the field, or in the vicinity of the granary †, where, when it had been well swept ‡, the ears were deposited, and cattle were driven over it to tread out the grain. While superintending the animals employed for this purpose, the Egyptian peasant, as usual both in ancient and modern times, relieved his labours by singing; and the ingenious Champollion § found in a tomb at Eilethyas a song of the threshers, written in hieroglyphs



No. 430

Song of the threshers to the oxen.

Eilethyas.

phics over oxen treading out the grain, of which he gives this translation:—“(1) Thresh for yourselves (twice repeated ||), (2) O oxen, (3) thresh for

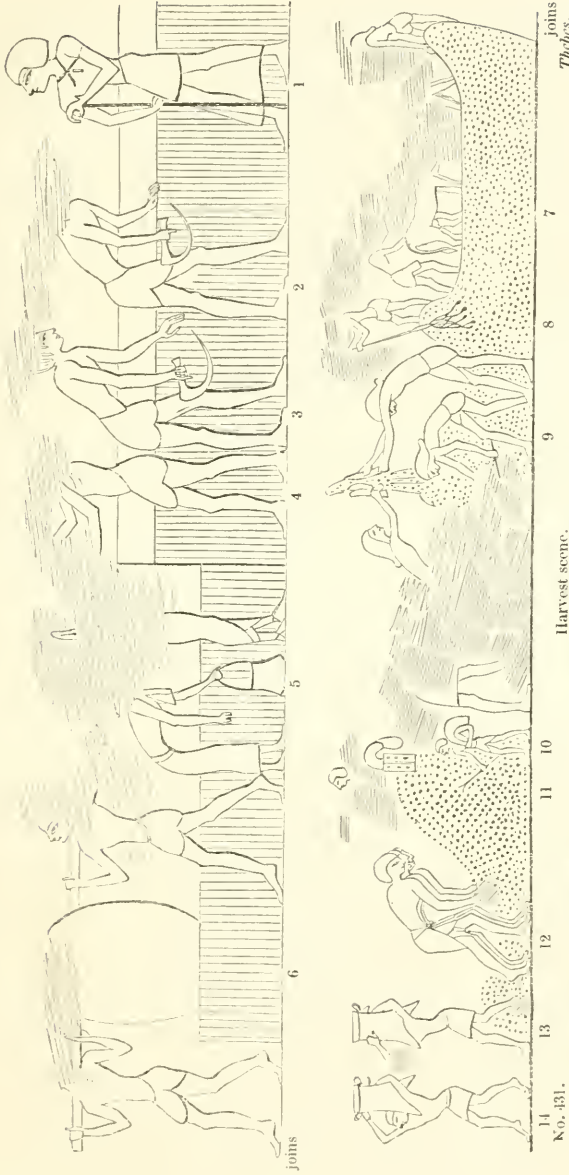
\* Those of the Romans were paved, or more usually formed of clay, well laid down and smoothed by rollers. Virg. Georg. i. 178.

† As with the Romans. *Vide* Colum. i. 6.

‡ Conf. Matthew, iii. 12.

§ Lettres sur l’Égypte, 11th and 12th letters, p. 146. 196.

|| This sign of twice occurs at *a* and *b*.



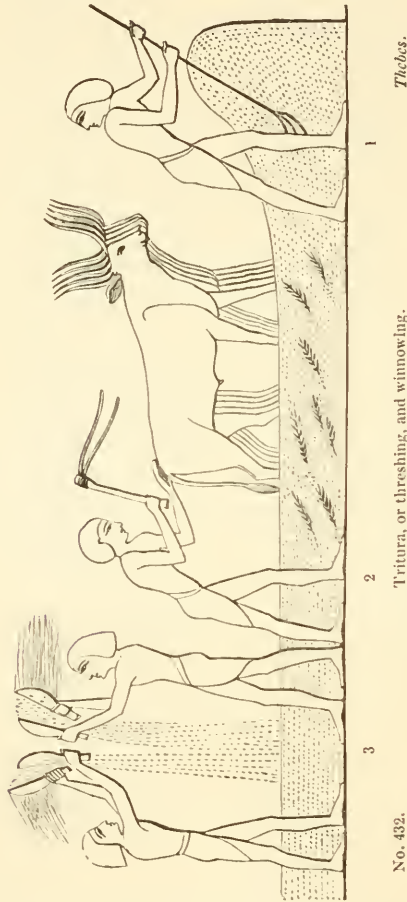
joins  
 1  
 2  
 3  
 4  
 5  
 6  
 7  
 8  
 9  
 10  
 11  
 12  
 13  
 14  
 joins  
 Thebes.

Harvest scene.

Fig. 1. The steward. 2, 3. Reapers. 5. A woman gleaner. 6. carrying the wheat in the usual rope net. 7. The tritura.  
 9. Winnowers. 11. The scribe. 13, 14. carrying the grain to the granary in sacks. 7. The tritura.  
 The continuation of this scene, beyond the fig. 14, is given in woodcut, No. 122, Vol. II. p. 136.

No. 431.

yourselves (twice) (4) measures for yourselves\*, (5) measures for your masters ;” similar to which may



No. 432.

Tritura, or threshing, and winnowing.

Fig. 1. raking up the ears to the centre.

2. The driver.

3. winnowing, with wooden shovels.

Thebes.

be found other songs in the sculptured tombs† of Upper Egypt.

\* Champollion has omitted this.

† *Vide* Rosellini, vol. i. part ii. p. 311.

A certain quantity was first strewed in the centre of the area, and when this had been well triturated by the animals' feet, more was added by means of large wooden forks, from the main heap, raised around and forming the edge of the threshing floor; and so on till all the grain was trodden out. This process was called by the Latins *tritatura*\*, and was generally adopted by ancient, as by some modern people. Sometimes the cattle were bound together by a piece of wood or a rope fastened to their horns, in order to force them to go round the heap, and tread it regularly, the driver following behind them with a stick.†

After the grain was trodden out, they winnowed it with wooden shovels; it was then carried to the granary in sacks, each containing a fixed quantity, which was determined by wooden measures, a scribe noting down the number as called by the teller who superintended its removal. Sweepers with small hand-brooms were employed to collect the scattered grain that fell from the measure; and the "immense heaps of corn" mentioned by Diodorus‡, collected from "the field which was round about every city§," fully accord with the representation of the paintings in the tombs||, and with those seen at the present day in the villages of the Nile. Sometimes two scribes¶ were present; one to write down the number of measures taken from the heap of corn, and the other to check

\* Sometimes by horses. Plin. xvii. 30. Virg. Georg. iii. 132.

† Vide woodcut, No. 429.

‡ Diodor. i. 36.

§ Genes. xli. 48.

|| Vide woodcut, No. 428. 431.

¶ Vide woodcut, No. 428.

them, by entering the quantity removed to the granary \*; but the office of the latter was probably to take account of the sacks actually housed; and this shows how necessary they considered it to guard against the artifices of a cunning people, and how much the refinements of civilisation had tended, as is commonly the case, to substitute deception for the original simplicity of an infant state.

Herodotus † describes the Egyptian mode of treading out the grain by oxen, in which he is fully borne out by the sculptures of the tombs; and these inform us that they occasionally, though rarely, employed asses for the same purpose.

This was also the custom of the Jews, and, like the Egyptians, they suffered the ox to tread out the corn unmuzzled, according to the express order of their lawgiver. ‡ In later times, however, it appears that the Jews used “threshing instruments;” though, from the offer made to David by Ornan, of “the oxen also,” and the use of the word *dus*, “treading,” in the sentence, “Ornan was *threshing* wheat §,” it is possible that the tritura is here alluded to, and that the threshing instruments only refer to the winnowing shovels, or other implements used on those occasions: though the “new sharp threshing instrument having teeth,” mentioned in Isaiah ||, cannot fail to call to mind the

\* Of the granary, *vide* Vol. II. p. 135.

† Herodot. ii. 14. *Αποδυησας δε τησι βουσι τον σιτον οντω κομιζεται.*

‡ Deut. xxv. 4. *Ælian* says, that to prevent the oxen eating the grain and straw, they used in old times to rub their mouth with manure. *Hist. An.* iv. 25.

§ *Vide* 1 Chron. xxi. 20. and 23.

|| Isaiah, xli. 15.

*noreg*\*, or corn drag, of modern Egypt, which the Hebrew name “*moreg*” so closely resembles; and the same word is applied to the “*threshing instruments*” of Ornan.† The Jews, like the Greeks‡, bound up the wheat, when cut, into sheaves§; but this was not the usual custom of the Egyptians, who were generally contented to

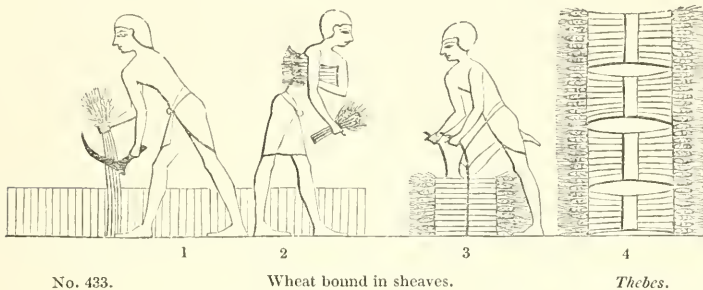


Fig. 1. reaping.      2. carrying the ears.      3. binding them in sheaves put up at fig. 4.

put it into baskets or rope nets, and to carry it loose to the threshing floor. The same was done by the Romans; and they either cut down the corn to the roots, or culled the ears with a toothed sickle, gathering the straw afterwards ||, or burning it for manure.¶

The modern Egyptians cut the wheat close to the ground, — barley and doora being plucked up by the roots, — and having bound it in sheaves, carry it to a level and cleanly swept area near the field, in the centre of which they collect it in a

\* *Vide* Vignette, Vol. II. p. 196.

† In 1 Chron. xxi. 23. *moregim*.

‡ Hom. II. xviii. 550.

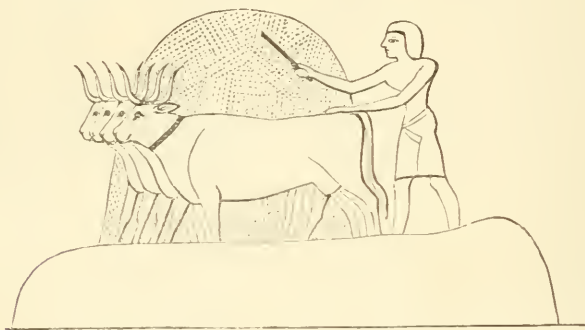
§ This ancient custom is mentioned in Genesis xxxvii. 7. *Vide* Levit. xxiii. 10. Deut. xxiv. 19. &c.

|| Colum. ii. 21.

¶ *Virg. Georg.* i. 84.



heap, and then taking a sufficient quantity, spread it upon the open area, and pass over it the *noreg* drawn by two oxen. The difference in the modern and ancient method being that in the former the *noreg* is used, and the oxen go round the heap, which is in the centre, and not at the circumference, of the threshing floor. Some instances, however, occur of the heap being in the centre, as at the present day, as in the accompanying cut.



No. 431. *Thebes.*  
The oxen driven round the heap; contrary to the usual custom.

The *noreg* is a machine consisting of a wooden frame, with three cross bars or axles, on which are fixed circular iron plates, for the purpose of bruising the ears of corn and extracting the grain, at the same time that the straw is broken up into small pieces: the first and last axles having each four plates, and the central one three: and at the upper part is a seat on which the driver sits, his weight tending to give additional effect to the machine.\*

\* *Vide* Vol. II. p. 190. Vignette F.

The *tribulum* \*, which was sometimes used by the Romans, appears not to have been very dissimilar, as we learn from Varro †, who describes it as “a frame made rough by stones or pieces of iron, on which the driver, or a great weight, was placed; and this being drawn by beasts yoked to it, pressed out the grain from the ear.”

While some were employed in collecting the grain and depositing it in the granary, others gathered the long stubble from the field, and prepared it as provender to feed the horses and cattle; for which purpose it was used by the Romans ‡, as by the modern Egyptians. They probably preferred reaping the corn close to the ear, in order to facilitate the trituration; and afterwards cutting the straw close to the ground, or plucking it by the roots, they chopped it up for the cattle; and this, with dried clover (the *drees* of modern Egypt), was laid by for autumn, when the pastures being overflowed by the Nile, the flocks and herds were kept in sheds or pens on the high grounds, or in the precincts of the villages. §

The straw was doubtless cut up, as at the present day, by some contrivance answering to our hay knife, and cleansed from the earth, dust, or other impurities, previous to use; being “winnowed with the shovel, and with the fan,” in the manner mentioned by Isaiah ||, when speaking of “provender” given to cattle. This custom of feeding some of their

\* Virg. Georg. i. 164.

† Var. de Re Rustica, i. 52.

‡ Plin. xviii. 30.

§ Diodor. i. 36.

|| Isaiah, xxx. 24. “בְּרֶחֶת וּבְמִזְרָה.” Conf. Matt. iii. 12.

herds in sheds accords with the scriptural account of the preservation of the cattle, which had been “brought home” from the field; and explains the apparent contradiction of the destruction of “*all* the cattle of Egypt” by the murrain, and the *subsequent* destruction of the cattle by the hail\*; those which “were in the field” alone having suffered from the previous plague, and those in the stalls or “houses” having been preserved.

An instance of stall-fed oxen from the sculptures has been given in my account of the farmyard † and villas of the Egyptians.

The first crop of wheat having been gathered, they prepared the land for whatever produce they next intended to rear; the field was ploughed, and sowed, and, if necessary, the whole was inundated by artificial means, as often as the quality of the crop or other circumstances required. ‡ The same was repeated after the second and third harvest, for which, as I have already observed, the peasant was indebted to his own labours in raising water from the Nile, — an arduous task, and one from which no showers relieved him throughout the whole season. For in Upper Egypt rain may be said never to fall, five or six slight showers, that annually fall there, scarcely deserving that name; and in no country is artificial irrigation so indispensable, as in the valley of the Nile.

In many instances, instead of corn they reared

\* Exod. ix. 6. and 19. *et seq.*

† Vol. II. p. 134.

‡ Pliny says, “In Ægypto omni serunt mense, et ubicunque imbres aestivi non sunt, ut in India et Æthiopia.” Lib. xvii. 18.

clover, or leguminous herbs, which were sown as soon as the water began to subside, generally about the commencement of October; and at the same time that corn, or other produce, was raised on the land just left by the water, another crop was procured by artificial irrigation. This, of course, depended on the choice of each individual\*, who consulted the advantages obtained from certain kinds of produce, the time required for their succession, or the benefit of the land: for though no soil recovers more readily from the bad effects arising from a repetition of similar crops, through the equalising influence of the alluvial deposit, it is at length found to impoverish the land; and the Egyptian peasant is careful not to neglect the universal principle in husbandry, of varying the produce on the same ground.

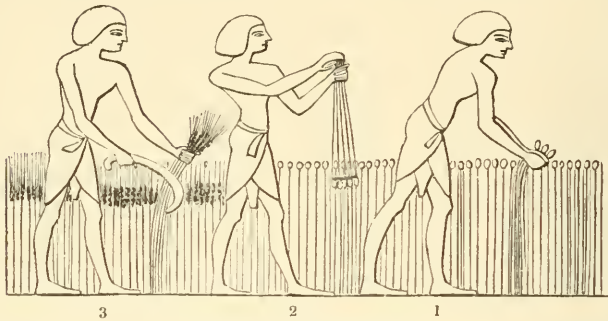
Besides wheat, other crops are represented in the paintings of the tombs; one of which, a tall grain, is introduced as a production both of Upper and Lower Egypt.† From the colour, the height to which it grows, compared with the wheat, and the appearance of a round yellow head it bears on the top of its bright green stalk, it is evidently intended to represent the *doora*, or *Holcus Sorghum*. It was not reaped by a sickle, like the wheat and barley, but men, and sometimes women, were employed to pluck it up‡; which being done, they struck off the earth that adhered to the roots with their hands, and having

\* *Vide* Vol. II. p. 37.

† At Thebes, Eilethyas, Beni Hassan, and Saccara.

‡ *Vide* woodcuts, Nos. 435. and 436.

bound it in sheaves, they carried it to what may be termed the threshing floor, where, being forcibly



No. 435.

Gathering the doora and wheat.

Thebes.

Fig. 1. plucking up the plant by the roots.  
2. striking off the earth from the roots.  
3. reaping wheat.

drawn through an instrument armed at the summit with metal spikes, the grain was stripped off, and fell upon the well-swept area below,—a satisfactory illustration of which is given in one of the agricultural scenes of a tomb at Eilethyas in the following woodcut.

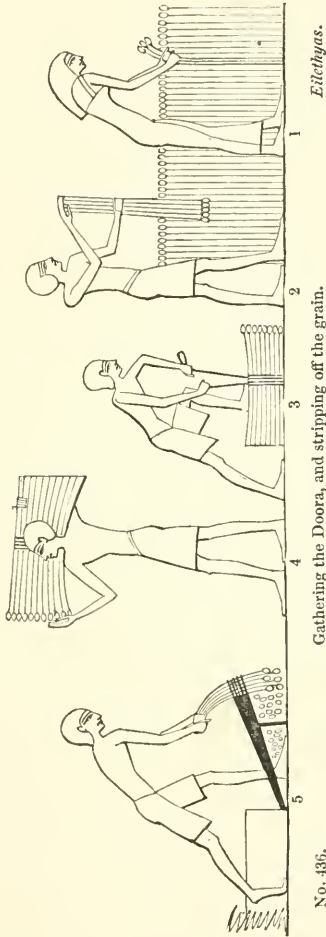
Much flax was cultivated in Egypt, and the various processes of watering it, beating the stalks when gathered, making it into twine, and lastly into a piece of cloth, are represented in the paintings. I have already noticed them in a preceding part of this work\*, as well as the difficulty presented by the name Byssus.†

At the end of summer, the peasant looked anxiously for the return of the inundation, upon which all his hopes for the ensuing year depended. He watched with scrupulous attention the first

\* Vol. III. p. 138, 139.

† Vol. III. p. 116.

rise of the river ; the state of its daily increase was noted down and proclaimed by the curators



No. 436.

Fig. 1. Woman plucking up the plant by the roots.  
 2. striking off the earth from the roots after he has plucked it up.  
 3. binding it into a sheaf.  
 4. carrying it to the area.  
 5. stripping off the grain by drawing the head forcibly through an instrument furnished with metal spikes for this purpose.

of the Nilometers at Memphis and other places ; and the same anxiety for the approaching inundation was felt as on each preceding year.

## INUNDATION AND STATE OF THE NILE.

About the middle of June, a gradual and continuous increase of the Nile was already seen, even as low as the vicinity of Memphis; “its first rise being perceived\*,” at the cataracts, about the end of May, or the beginning of June; and a change from the previous clearness of the stream was soon observed in its red and turbid state, caused by the rains from the mountains of Abyssinia.† It then assumed a green appearance‡; and during this period its water being deemed unwholesome, a supply previously laid up in jars was used until it had reassumed its turbid but wholesome red colour. This explains the remark of Aristides§, that “the Egyptians are the only people who preserve water in jars, and calculate its age as other nations do that of wine;” and the reason for adopting water jars as emblems of the inundation (on the authority of Horapollo|| and the sculptures) may probably be derived from this custom of laying up the pure water of the Nile in jars, about the season, or at the first approach, of the inundation; though the calculation of the age of the water must be considered a Greek exaggeration.

It was perhaps this change in the appearance of the river which led the Egyptians to represent the

\* Seneca, Nat. Quæst. iv. 2. p. 886. *Vide supra*, p. 9.

† Ammianus and others doubted the inundation being caused by rains in Ethiopia. xxii. 15. p. 334.

‡ Probably from passing through some lakes or marsh lands, whence green stagnant water mixed with the stream was brought down to Egypt.

§ Orat. Egypt. vol. ii. p. 363.

|| Horapollo, i. 21.



God Nilus\* both of a red and a blue colour,—indicating the river during the turbid state of the inundation, and the clearness of the low Nile.

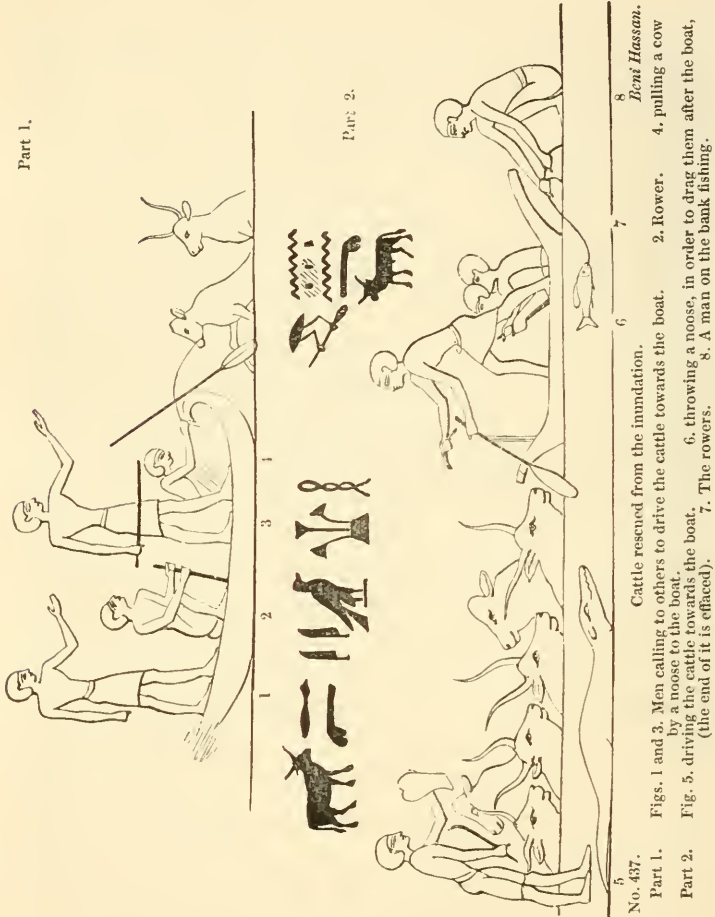
In the beginning of August, the canals were again opened, and the waters once more overflowed the plain. That part nearest the desert, being the lowest level, was first inundated; as the bank itself, being the highest, was the last part submerged, except in the Delta, where the levels were more uniform, and where, during the high inundations, the whole land, with the exception of its isolated villages, was under water. As the Nile rose, the peasants were careful to remove the flocks and herds from the lowlands; and when a sudden irruption of the water, owing to the bursting of a dyke, or an unexpected and unusual increase of the river, overflowed the fields and pastures, they were seen hurrying to the spot, on foot, or in boats, to rescue the animals†, and to remove them to the high grounds above the reach of the inundation. Some, tying their clothes upon their heads, dragged the sheep and goats from the water, and put them into boats; others swam the oxen to the nearest high ground; and if any corn or other produce could be cut or torn up by the roots, in time to save it from the flood, it was conveyed on rafts or boats to the next village.

Guards were placed to watch the dykes, which protected the lowlands, and the utmost care was

\* *Vide infra*, Pantheon, on the God Nilus.

† Diodor. i. 36. *Vide* the following woodcut, and Vignette B. Vol. I. p. 40.

taken to prevent any sudden influx of water, which might endanger the produce still growing\*



there, the cattle, or the villages. And of such importance was the preservation of the dykes,

\* *Vide* Strabo, xv. p. 487.; and *suprà*, Vol. I. p. 242.

that a strong guard of cavalry and infantry was always in attendance for their protection ; certain officers of responsibility were appointed to superintend them ; large sums of money were annually expended for their maintenance and repairs ; and in the time of the Romans, any person found destroying a dyke was condemned to hard labour in the public works or in the mines, or to be branded and transported to the Oasis. According to Strabo \*, the system was so admirably managed, “that art contrived sometimes to supply what nature denied, and, by means of canals and embankments, there was little difference in the quantity of land irrigated, whether the inundation was deficient or abundant.” If, continues the geographer, it rose only to the height of 8 cubits, the usual idea was that a famine would ensue ; 14 being required for a plentiful harvest : but when Petronius was præfect of Egypt, 12 cubits gave the same abundance, nor did they suffer from want even at 8 : and it may be supposed that long experience had taught the ancient Egyptians to obtain similar results from the same means, which, neglected at a subsequent period, were revived, rather than, as Strabo thinks, first introduced, by the Romans.

In some parts of Egypt, the villages were frequently liable to be overflowed, when the Nile rose to a more than ordinary height ; by which the lives and property of the inhabitants were endangered ; and when their crude brick houses had been long exposed to the damp, the foundations

Strabo, lib. xvii. p. 542.

gave way, and the fallen walls, saturated with water, were once more mixed with the mud from which they had been extracted. On these occasions, the blessings of the Nile entailed heavy losses on the inhabitants; and as Pliny observes\*, “if the rise of the water exceeded 16 cubits, a famine was the result, as when it only reached the height of 12.” In another place †, he says, “a proper inundation is of 16 cubits . . . . in 12 cubits, the country suffers from famine, and feels a deficiency even in 13; 14 cause joy, 15 security, 16 delight; the greatest rise of the river to this period being of 18 cubits, in the reign of Claudius; the least, during the Pharsalic war.”

From all that can be learnt respecting the rise of the Nile, it is evident that the actual height of the inundation is the same now as in former times, and maintains the same proportion with the land it irrigates; and that, in order to arrive at great accuracy in its measurement, the scales of the Nilometers ought, after certain periods, to be raised in an equal ratio, as may be seen by any one who visits those of Cairo and Elephantine: for the bed of the river gradually rises from time to time; and the level of the land, which always keeps pace with that of the river, increases in a ratio of 6 inches in 100 years in some places (as about Elephantine), and in others less—varying according to the distance down the stream. The consequence, and indeed the proof, of which is, that the highest scale in the Nilometer at the island of Elephantine, which

\* Plin. xviii. 18.

† Plin. v. 9.

served to measure the inundation in the reigns of the early Roman emperors, is now far below the level of the ordinary high Nile; and the obelisk of Matareeh or Heliopolis, the Colossi of the Theban plain, and other similarly situated monuments, are washed by the waters of the inundation, and imbedded to a certain height in a stratum of alluvial soil deposited around their base.

The continual increase in the elevation of the bed of the river naturally produced those effects mentioned by Herodotus and other writers, who state that the Egyptians were obliged from time to time to raise their towns and villages, in order to secure them from the effects of the inundation; and that the same change in the levels of the Nile and the land took place in former ages, as at the present day, is shown by the fact of Sabaco having found it necessary to elevate the towns throughout the country, which had been previously protected by similar means in the reign of Sesostris,—an interval of about 600 years. This was done, says the historian of Halicarnassus, by the inhabitants of each place, who had been condemned for great crimes to the public works. Bubastis was raised more than any other city; and the lofty mounds of Tel Basta, which mark its site, fully confirm the observation of Herodotus, and show, from the height of those mounds above the present plain, after a lapse of 770 years, that “the Ethiopian monarch elevated the sites of the towns much more than his predecessor Sesostris\* had done,”

\* Herodot. ii. 137.

when that conqueror employed his Asiatic captives in making the canals of Egypt.\*

I have already stated †, that the land about Elephantine has been raised about 9 feet in 1700 years; at Thebes, about 7; and in a less degree towards the Delta and the mouths of the Nile; and I shall now endeavour to explain in what manner the elevations of the land and river have taken place, to compare the measures of the inundation in the ancient and modern Nilometers, and show what effect the alteration in the levels has had on the arable land of Egypt. And as this has been the subject of a memoir I presented to the Geographical Society, I shall extract from it the following remarks: —

In that part of Egypt lying to the S. of the Delta, the banks of the Nile are much more elevated than the land of the interior at a distance from the river, and are seldom quite covered with water even during the highest inundations. Little, however, projects above the level of the stream, and, in some places, the peasant is obliged to keep out the water by temporary embankments. This may be accounted for partly by the continued cultivation of the banks, which, being more conveniently situated for artificial irrigation, have a constant succession of crops; for it is known that tillage has the effect of raising land, from the accumulation of decayed vegetable substances, the addition of dressing, and other causes; and the greater depression of the plain in the interior is

\* Herodot. ii. 137. and 108.

† Vol. I. p. 9.



probably owing, in some degree, to the numerous channels in that direction, and to the effect of the currents which pass over it as the water covers the land: though they are not sufficient to account for the great difference between the height of the bank and the land near the edge of the desert, which is often 12 or 15 feet, as may be seen from the respective heights of the dykes at those two points.

These elevated roads, the sole mode of communication by land from one village to another, during the inundation, commence on a level with the bank of the river, and, as they extend to the interior, become so much higher than the fields, that room is afforded for the construction of arches to enable the water to pass through them; though, generally speaking, bridges are only built on those parts, where ancient or modern canals have lowered the levels sufficiently to admit of them. The general appearance of the dykes may be illustrated by a section\*, in which A is the surface of the Nile during the inundation; B, the level of the low Nile; C, the bank; D D, the raised dyke; E, the beds of canals over which bridges are built in the dyke; F, the *Háger*, or slope of the desert, extending from the junction of the irrigated land at H to the limestone mountains G.

This section is given as if the dyke were in one straight line East or West from the river; but they follow a tortuous course, visiting the various towns on their way, and serving as roads, as well as an

\* Plate 18. No. 1.



impediment to the arbitrary overflow of the inundation : the general direction of a dyke, therefore, varying according to circumstances, may be represented as in the accompanying plate.\*

It is on a plain of about five miles in breadth.

Some dykes are even more circuitous and indirect than this ; but, in all cases, the principal care is to place them so as to oppose the greatest force to the largest body or pressure of water, and to offer the readiest means of communication from one village to another.

I have already observed that the perpendicular elevation of the bed of the river, and the proportionate elevation of the water of the inundation, tend to increase the extent of the arable land of Egypt ; and that there is now a larger tract of cultivable soil E. and W. from the river, than at any previous period. This I shall endeavour to illustrate by a similar section †, in which it will be seen that if the Nile, rising from its ancient bed A B, inundated the country in the direction and at the elevation E F, it would, when raised to C D, its modern bed (the land being also raised in proportion to G), extend its inundation on the line G H to a far greater distance over the *háger*, or slope of the desert, and give an additional tract of cultivable land from F to H.

That this has actually taken place, I have satisfactorily ascertained by excavations, and by observing the quantity of alluvial deposit accumulated round the base of ancient monuments, and by a

\* Plate 18. No. 2.

† No. 3.

comparison of the height to which the water now rises and formerly rose in the Nilometer of Elephantine. In the plain of Thebes are some colossal statues of Amunoph III., of which two still occupy their original site, and one of these has long been known under the name of the "*Vocal Memnon*." They stood on either side of the *dromos* leading to a temple built by that Pharaoh, and at intervals between them and the temple were other colossi, statues, and tablets, long since thrown down or mutilated, and nearly covered by the alluvial deposits of the inundation. Their relative position may be better understood from the plan \*, where it will be seen that before the temple A, are the tablets B, C, and 420 feet beyond are the fragments of a colossus E; then at a distance of 220 feet are another fallen colossus G, and, as a pendant to it, a group of comparatively small figures, cut out of a single block, at F; the colossi H, I, which are still standing, being 300 feet farther, and appearing to terminate the *dromos*.

The temple is now surrounded by alluvial soil, and the water and mud of the inundation extend to the distance of 600 feet behind it. But when erected, about the year 1420 B. C., not only the body of the temple, but the *dromos*, or paved road leading to it, as well as the base of the colossi H, I, were above the reach of the inundation; and the statues at F, which are still erect in their original position, were exposed to view, though now buried to their waist in the alluvial deposit.

\* Plate 18. No. 4.

Indeed, I believe this dromos to have been a continuation of the "Royal street" mentioned in some papyri found at Thebes, which, crossing the western portion of the city, communicated, by means of a ferry, with the temple of Luxor, founded by the same Amunoph, on the other side of the river; as the great dromos of Sphinxes, connecting the temples of Luxor and Karnak, formed the main street in the eastern district of Thebes. The colossi H, I are 47 ft.\* high, with the pedestal 60; but the alluvial deposit has accumulated around them to the height of from 6 ft. 10 in. to 7 ft., so that they now stand only 53 ft. above the plain.† This was ascertained by excavating to the base of the pedestal; and having penetrated beneath it, I found that it stood, not on alluvial ground, but on the soil of the desert, which was paved with sandstone blocks, serving as substructions for the colossus and the *dromos*. The lower side of the pedestal had not been cut smooth, but was left of a round irregular shape, extending 3 ft. 10 in. below the level of the paved dromos; but that was of little importance: the main point was to ascertain whether the slope of the dromos corresponded with that of the desert; and this I proceeded to examine. I therefore dug to the base of what I supposed to be part of a similar colossus at F, 300 ft. behind the colossus H.‡ This, however, proved to be a group

\* By sextant I make the western colossus 47 ft.; and the other, by actual measurement, 47 ft. 9 in. *Vide* Plate 18. No. 5.

† The ground has sunk at the base, and the statue inclines a little to one side, so that it is difficult to ascertain the exact height of the pedestal. *See* Plate.

‡ *Vide* Plate 18. No. 6.

of statues, — a circumstance particularly fortunate for my purpose, as they were found to be standing in their original position. Their total height was 8 ft. 1 in. from the base of the pedestal to the top of the shoulder, the part above that being broken off; they projected 2 ft. 10 in. above the level of the alluvial deposit, so that it had accumulated in this part only 5 ft. 3 in. This satisfactorily settled the question I had in view, and gave, in a distance of 300 ft., a difference of 1 ft. 7 in. to 1 ft. 9 in., being an average of 20 in. in 300 ft., or a decreasing ratio of 1 in. in 15 ft. for the talus of the sloping desert plain, on which they were placed.

According to this ratio, the basement of the temple itself should stand very little below the level of the alluvial deposit, which, indeed, agrees with fact; though, as may be supposed, the slope of the desert is not quite so uniform as to accord with the mathematical calculation of an uninterrupted line. It suffices for our purpose to have ascertained that this gradual slope does exist, and that the colossi and the temple standing upon it are buried in alluvial deposit in an inverse ratio as they approach the edge of the desert; and the only inference necessarily is, that the alluvial soil now reaches farther inland towards the desert than it did when those monuments were erected. We do not know how far the outermost colossi were, at that time, beyond the line of the alluvial deposit; all we can conclude is, that they were *above* its level, and that the *dromos*, or paved street, was also *above* the highest water mark: but if it is out of our

power to fix any exact point from which to calculate the annual increase of the perpendicular stratum of land, of this we may at least be certain,—that all the deposit now existing between the colossi H, I, and the edge of the desert behind the temple, a total distance of 1900 feet, has been brought there since the reign of the third Amunoph, or within a period of 3260 years.

What has now been said, fully, I trust, demonstrates these propositions ; — that the perpendicular rise of the bed of the Nile extends the inundation and alluvial deposit much farther in a horizontal direction E. and W. at the present day, than at any previous period ; that this cause has always been in operation ; and that therefore a wider extent of irrigated land now exists, than in former times. I do not, however, pretend that the same quantity of land is cultivated as formerly : this must always depend on the population, the energies of the people, the system followed by the government, and other accidental circumstances : but it is not the fault of the river, nor from any deficiency in the benefits it used to bestow on the soil of Egypt, that much land is left fallow, and overgrown with noxious weeds ; and the modern inhabitants might profit by the same means of cultivating the edge of the desert by artificial irrigation, as their predecessors, if Egypt only possessed the advantages of population, a favourable system of agriculture, and a wise government.

I have made the same observations respecting the extent of the land in other parts of Egypt, all

confirming what I have stated, as might be reasonably expected, since the same causes necessarily produce the same effects; and I now proceed to show the origin of those erroneous notions which proclaim that the drifting sands have curtailed the limits of the arable land of Egypt, and that the desert constantly encroaching on the soil threatens to overwhelm the valley of the Nile, and already counteracts the beneficial effects of the inundation.\*

In some parts of Egypt, as at Bahnasa, at Kerdassy, a little to the N. of the Pyramids, at Werdan, and at a few other places, the sand of the Libyan desert has been drifted into the valley, and has encumbered the land with hillocks and downs, spreading itself over the fields near the edge of the desert, and sometimes burying trees and buildings to the depth of several feet. This has been particularly the case about Bahnasa; and Denon, who visited it and witnessed the effect of the sand in that quarter, spread the alarm of its invasion, which has been magnified into the annihilation of the arable land of Egypt. But this evil is only partial, and, as M. Reynier observes, in a memoir upon the agriculture of Egypt, published in the great French work †, “though many have spoken of the encroachments of the sand upon the cultivable soil, it appears to be much less considerable than is supposed; for otherwise many places indicated by ancient writers to have been on the borders of the desert, would now be distant from

\* *Ide* Vol. I. p. 221.

† Mémoires sur l’Égypte, vol. iv. p. 5.



the irrigated land, and the canal of Joseph, after so many ages of bad government, would have been long since filled up." In some places, he adds, this has happened, as at Werdan in the province of Geezeh, where the sand has advanced to the distance of a league; but the position of the place,—at the outlet of a gorge in the Libyan Mountains,—is perhaps partly the cause of this: an opinion which perfectly coincides with my own observations. In many places where valleys open upon the plain, the sand is found to accumulate, and sometimes to form drifts upon the land, which, when no precautions are taken, by planting the bushy tamarisk, increase so far as to prevent the overflow of the Nile from covering a portion of the previously irrigated soil; but these incursions of sand are only partial, and in particular spots, bearing a very small proportion to the whole valley of Egypt; and it must be remembered that the desert, or gradual slope of the *háger*, between the limestone range and the arable land, is not a plain of moving sand, as some have imagined, but is composed of clay and stony ground mixed with a proportion of sand, or an old detritus of the neighbouring rocks. On the eastern side of the valley, very few sand drifts are to be met with, except those seen from Cairo, beyond Heliopolis and the Birket el Hag, or the Suez road: but these do not encroach upon the arable land, from which they are far distant: and since I have shown that on the W., or Libyan, side also, the places where sand encumbers the valley are partial, it may be readily imagined how slight an effect these must



have, compared with the whole extent of the country. In the Delta, the only sandy places of consequence are here and there on the Libyan shore, and on the coast of the Mediterranean, bearing an imperceptible proportion to the whole superficies of that province; and, indeed, the sand on the coast is not worthy of notice, nor can it be attributed in any way to the advance of the desert upon the land of Egypt.

In many countries, — as in France, about Dunkerque, the Landes, and other places; in Scotland, about Nairn; and in several parts of Europe, — sand drifts occur of great size and extent; but the same theories are not formed upon their aggressions; and we have in this, a proof how far opinions are influenced by the name and by the idea of a desert.

I am far from affirming that no encroachment of the sand takes place; my arguments are only intended to show, that, taking into consideration the relative advance of the sand, and of the alluvial deposit, the balance is greatly in favour of the latter; and the result is, that whatever partial injury the sand may have it in its power to inflict on certain spots, the extent of the land is constantly increasing, and the number of square miles of inundated arable soil is much greater now than at any previous period.

I must also make some remarks on the nature of the desert, which will be found to differ much from received opinion; as the simple mention of ranges of primitive mountains reaching an elevation

of 5000 feet will suffice to show. I allude now to the desert lying between the Nile and Red Sea; but in order to give a just notion of this tract, and the nature of the mountains in various parts, I must refer to my map\*, and to the accompanying sections in different latitudes.

The leading characteristic of the Eastern desert, particularly in the northern part, is its gradual ascent from the valley of the Nile to a certain distance eastward, where you arrive at a plain nearly level, and of some extent, from which all the valleys or torrents running in a westerly direction empty themselves into the Nile, and those to the eastward into the Red Sea, following a descent in the opposite direction to the coast. A section taken E. and W., about latitude  $29^{\circ}$ , will explain the appearance of the desert in that part.†

These are all limestone mountains. The ascent from the Nile to A is about 30 miles; the high plain A B is about 16 miles broad; the descent then commences towards the Red Sea, which is about 50 miles distant.

In that part where the primitive range commences, and joins the secondary hills, about latitude  $28^{\circ} 26'$ , the section E. and W. presents the appearance given in the next figure of the plate.‡

In latitude  $28^{\circ} 10'$ , passing by the lofty Gharib, which is the highest peak in this desert, having an elevation of about 6000 feet, the section is of a different character.§

\* This will be published by Mr. J. Arrowsmith early next spring.

† *Vide* Plate 18. No. 7.

‡ *Vide* No. 8.

§ *Vide* No. 9.

Another section is taken in latitude  $28^{\circ}$  from Gebel E' Zayt, on the Red Sea, to Gebel Aboo Faýda on the Nile.\*

The last of those in the Eastern desert, in latitude  $27^{\circ}$  †, crosses the great range of the Ummun-faýah, which is about 5000 feet high.

From a comparison of which it appears that this desert has one general character in its levels from the Nile to the Red Sea.

A little above Esneh, about latitude  $25^{\circ} 10'$ , the sandstones approach the Nile on the East bank; a little farther South they cross the river, near Edfoo, whence they continue on either bank; and at Silsilis are the quarries from which the sandstone used in the temples of Egypt was taken. Fourteen miles above Ombos, and on the eastern bank, the granites appear; and at Esouan, 14 miles farther S., they cross the river. Amidst these are the cataracts, a succession of rapids, of which no single fall is more than about five feet.

In Nubia, the valley is very narrow; the rocks of the eastern and western mountains often coming close to the river, and leaving little or no space for the deposit of alluvium: in other places on the Libyan side, the sand covers the whole level space between the hills and the bank; and the character of the country between the first and second cataract is totally different from Egypt. The river about Kalabshe rises between 30 and 40 feet during the inundation; and after it has subsided, in February,

\* Plate 18. No. 10.

† No. 11.

the stream runs at the rate of two or three knots an hour. But I return to the deserts of Egypt.

In going to the western or Libyan desert, in the direction of the Oasis Parva, one road passes by the Fyoóm; which province is considerably lower than the valley of the Nile, and the Lake Mœris is about 100 or 120 feet below the level of the banks at Benisooef. I have given a section across that part of the country from the Nile to the mountain range lying behind the Lake Mœris\*; and thence to the Oases: from which it is evident, that on leaving the Fyoóm in a southerly direction, or in going from the Nile westward, you gradually ascend till you arrive at the summit of an elevated plain, which continues on a level, or with slight undulations, for a considerable distance, and forms the extensive table land of this part of Africa. The Oases and other valleys are depressions in this lofty plain; and, on descending to them, you find the level space or plain of the Oasis itself similar to a portion of the Valley of Egypt, surrounded by steep cliffs of limestone, at some distance from the cultivated land, which vary in height in the different Oases. Those of the Southern Oases are much higher, and consequently the level of those Oases is much lower than of the Oasis Parva, as may be seen from the last section, taken N. and S. †

From this it appears that the water of the Oasis Parva does not come directly from the Nile, and that we must look for the origin of its springs at a more

\* *Vide* Plate 18. No. 12.

† *Vide* No. 13.

southerly point. The mountains of the high plain are limestone; the low plain of the Oases is sandstone on clay; and it is from this last that the water rises, and by this it is retained. The limestone mountains of the Thebaïd rest in like manner on clay; and thus we may conclude that the water is conveyed from some point to the South of, and at a greater elevation than, the Oasis, its escape to the surface taking place wherever the limestone superstratum is removed; and that a continuation of the same bed of clay conducts it northward to the Oasis Parva, — occasional opportunities being afforded it for rising, as at Farafreh, and other places on the way.

Though I have represented the mountains, as if the table land of their summit were perfectly level, in order to show the comparative depressions of the Oases, it is not to be supposed that they are perfectly horizontal: if so, those of Lower Egypt would be more elevated than in the Thebaïd, which is not the case; the mountains of Thebes being 1200 feet above the Nile, which is a much greater elevation than any in the latitude of Cairo.

From what has been said, it is evident that the Oases are not fertile spots in the midst of a sandy plain, but depressions in the lofty table land of Africa, where, by the removal of the superincumbent limestone strata, the water has the power of rising to the surface; nor is the desert a dreary plain of sand, which has overwhelmed a once fertile country, whose only traces are the isolated gardens of the Oases; where the traveller

runs a risk of being overwhelmed by sand, as the army of Cambyses was reported to have been.\* The notion is of old date, from Herodotus to the modern traveller who confines his experience to the valley of the Nile; and if Strabo were listened to, it would require some degree of courage to visit the site of Memphis, lest, as he observes, the imprudent stranger should expose himself to “the danger of being overtaken by a whirlwind on his way.” †

Strabo, *like other travellers*, must have braved great dangers during his voyage; the ancients were alarmed at the sand, and wondrous monsters; and we now often read of narrow escapes from the effects of a *simoóm*: but however disagreeable this really is, and though caravans run the risk of losing their way if incautious enough to continue their route in its dense fog of dust, and consequently to perish in this waterless region, the very unpleasant death, it has been reported to cause, is an exaggeration; and, speaking from the experience of many a violent *simoóm* in the most sandy parts of the desert, I can only say that it is bad enough without being exaggerated, but that it is much more frightful in a book of travels than in the country itself.

A remarkable feature in the Valley of Egypt, which must strike every one who crosses the edge of the alluvial land, is the line of demarcation between this and the desert, which is so strongly

\* *Ammon, sand, and the dust of the Pharaohs being united against it.*

† Strabo, lib. xvii. p. 555.



defined, that you may almost step with one foot upon the richest, and with the other on the most barren land; for, as Strabo says, all is sterile in Egypt where the Nile does not reach; but it only requires to be irrigated by the fertilising water of the river, to become productive; as the flower of the female plant only awaits the pollen of the male, to cause it to produce, — an idea analogous to the fable of Osiris (as the inundation) approaching the bed of Isis (the soil it irrigates), or more properly of Nephthys (the barren land), who also produced a son on being visited by Osiris.

Besides the land inundated by the Nile, the ancient Egyptians took into cultivation a considerable portion of the *Háger*, or edge of the desert, which, being a light soil, consisting of clay mixed with sand or gravel, was peculiarly adapted for certain produce, particularly bulbous plants; and many with long fibrous roots were found to thrive in that soil. Those parts where a greater proportion of gravel prevailed, were peculiarly adapted to the culture of the vine; and we are not surprised to find that the wines of Anthylla, Mareotis, and other places situated at the confines of the desert, were superior in quality to those from the interior of the irrigated land. In some places, as in the Fyoóm, where little change has taken place in the appearance of the surface of the land, I have frequently observed the traces of former cultivation: even the vestiges of fields appear, with channels for water, far above the level of all modern canals; and in the vicinity of the Lake Mœris are



several watercourses and canals, with the roots of vines and other trees, which are distant more than twelve miles from the nearest irrigated land. I do not pretend to affirm that these are actually of the early time of the Pharaohs; but they doubtless owe their origin to the system of cultivating the *húger* adopted by the ancient Egyptians, and this extensive culture of the vine is at least prior to the Arab invasion. Indeed, by the universal confession of the inhabitants themselves, no canals or cultivation have been maintained in this spot within the period of Moslem records; and tradition asserts that the province of Fyoóm, which now contains about eighty villages, had once more than four times that number, in the flourishing periods of the Pharaonic Kings.

#### FESTIVALS OF THE PEASANTRY.

During the inundation, when the Nile had been admitted by the canals into the interior, and the fields were subjected to the fertilising influence of its waters, the peasantry indulged in various amusements which this leisure period gave them time to enjoy.\* Their cattle were housed, and supplied with dry food, which had been previously prepared for the purpose; the tillage of the land and all agricultural occupations were suspended; and this season was celebrated as a harvest home, with games and recreations of every kind. They indulged in feasting and the luxuries of the table;

\* Diodor. i. 36.

games were celebrated in some of the principal towns, in which the competitors contended for prizes of cattle, skins, and other things suited to the taste or wants of the peasant, and some amused themselves with wrestling-matches, bull-fights, and gymnastic exercises; which, while they suited the habits of an active and robust people, contributed to invigorate them, and to prevent the baneful effects of indolence during a period of repose from the labours of the field. According to Julius Pollux \*, the Song of Maneros was among those adopted by the Egyptian peasant; and this fabled personage was celebrated as the inventor of husbandry, — an honour generally given to the still more fabulous Osiris. It is probable that many songs and games were appropriated to certain festivals; and this adaptation of peculiar ceremonies to particular occasions, and the aversion of the Egyptians for any change in the customs of their ancestors, are remarked by several ancient writers.†

They had many festivals connected with agriculture and the produce of the soil, which happened at different periods of the year. In the month Mesoré, they offered the firstfruits of their lentils to the God Harpocrates, “calling out at the same time, ‘The tongue is Fortune, the tongue is God‡;’” and the allegorical festival of “the delivery of Isis was celebrated immediately after the Vernal

\* Jul. Poll. iv. 7. . . . . *ασμα ὡς Αἰγυπτίων, “Μανέρος . . . . Μανέρος γεωργίας εὐρετής, Μουσῶν μαθητής.”*

† *Vide Herodot. ii. 79.*

‡ *Plut. de Is. s. 68.*

Equinox\*," to commemorate the beginning of harvest. "Some," says Plutarch, "assimilate the history of those Gods to the various changes which happen in the air, during the several seasons of the year, or to those accidents which are observed in the production of corn, in its sowing and ripening; 'for,' they observe, 'what can the burial of Osiris more aptly signify, than the first covering the seed in the ground after it is sown? or his reviving and reappearing, than its first beginning to shoot up? and why is Isis said, upon perceiving herself to be with child, to have hung an amulet about her neck on the 6th of the month Phaophi, soon after sowing time, but in allusion to this allegory? and who is that Harpocrates, whom they tell us she brought forth about the time of the winter *tropic*, but those weak and slender shootings of the corn, which are yet feeble and imperfect?'—for which reason it is, that the firstfruits of their lentils are dedicated to this God, and they celebrate the feast of his mother's delivery just after the vernal equinox." From this it may be inferred that the festival of the lentils was instituted when the month Mesoré coincided with the end of March; for since they were sown at the end of November, and ripened in about 100 or 110 days, the firstfruits might be gathered in three months and a half, or, as Plutarch tells us, "just after the vernal equinox," or the last week in March. It is not stated on what day of Mesoré this festival took place; we can, therefore, only arrive at an approximate calculation respect-

\* Plut. de Is. s. 65.

ing the period when it was first instituted ; which, supposing it to have fallen in the middle of the month, will carry it back 2650 years before our era, 330 years before the accession of Menes. “On the 19th day of the first month (Thoth), which was the feast of Hermes \*, they eat honey and figs, saying to each other, ‘how sweet a thing is truth!’” — a satisfactory proof that the month itself, and not the first day alone †, was called after and dedicated to Thoth, the Egyptian Hermes; and another festival, answering to the “Thesmophoria of the Athenians,” was established to commemorate the period when “the husbandmen began to sow their corn, in the Egyptian month Athyr.” ‡

Many of the sacred festivals of the Egyptians were connected with agriculture ; but these I shall have occasion to notice under the head of their religious ceremonies.

#### REARING OF ANIMALS.

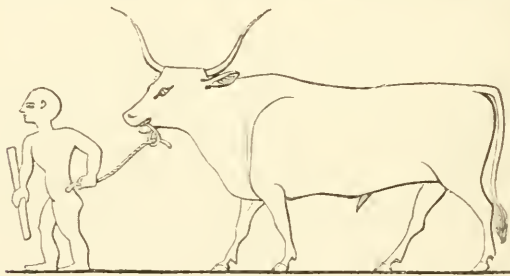
I now proceed to another point connected with the occupations of the peasantry, — the care and rearing of animals. The rich proprietors of land possessed a large stock of sheep, goats, and cattle ; gazelles, and other wild animals of the desert, were tamed and reared with great care on their estates ; and they bestowed the greatest attention to the breed of horses, asses, and other beasts of burthen. The pastors, it is true, were a class apart from the peasantry, and one which was held in disrepute

\* Plut. s. 68.

† *Vide supra*, p. 16.

‡ Plut. s. 69.

by the Egyptians, partly in consequence of the nature of their occupation, and partly from the feeling excited against them by the remembrance of cruelties exercised upon their country by a shepherd race\*, which had held Egypt in subjection during a long period; and the swineherds were looked upon with such abhorrence, that Herodotus affirms they could not even enter a temple, or contract marriages with any other of their countrymen.† But the denomination of pastors did not extend to the farmers who bred sheep or cattle; it merely applied to those who tended the flocks, or had their immediate care: and the Egyptian artists, as if to show the contempt in which these people were held, frequently represented them lame or deformed, dirty and unshaven, and sometimes of a most ludicrous appearance.



No. 438.

A deformed oxherd.

*Tombs near the Pyramids.*

This feeling, however, was not carried to the extent mentioned by Josephus‡, who asserts that “the Egyptians were prohibited to meddle with the feeding of sheep;” and the sculptures of

\* *Vide* Vol. II, p. 16.

† Vol. I. p. 239.

‡ Joseph. Antiq. ii. 7. 5.

Thebes, and every part of Upper and Lower Egypt, abundantly prove them to have kept numerous flocks and herds, which were tended by native Egyptians. Their condition was humble; they lived in sheds\* made of reeds, easily moved from place to place, which continued to be used by them to the time of Diodorus, as they are by the Ababdeh tribe, a pastoral race, in the upper part of the Thebaïd, to the present day; and it is probable that parts of Egypt peculiarly adapted for pasture were inhabited by large bodies of native shepherds, distinct from those employed by rich individuals upon their own farms.

In the extensive domains of wealthy landed proprietors, those who tended the flocks and herds were overlooked by other persons connected with the estate. The peasant, who tilled the land on which they were fed, was responsible for their proper maintenance, and for the exact account of the quantity of food they consumed; some persons were exclusively employed in the care of the sick, which were kept at home in the farmyard; the superintendent of the shepherds regulated the different arrangements connected with them, determined respecting those which were to graze in the field, and those which were to be stall-fed†, and attended at stated periods to give a report to the scribes belonging to the estate, by whom it was submitted to the steward; and the latter was responsible to his employer for this as well as every other portion of his possessions.

\* Diodor. i. 43.

† *Vide supra*, p. 96.



In the accompanying woodcut, the head shepherd presents himself to give an account of the



No. 439. Giving an account to the scribes of the stock on the estate. *Thebes.*

Before fig. 1. is the sachel, and above fig. 2. the box for holding writing implements and papyri. They are writing on boards: in their left hands are the inkstands with black and red ink.

stock upon the estate, and behind him are the flocks committed to his charge, consisting of sheep, goats, and wild animals belonging to the person of the tomb, in which this subject is represented; and the expressive attitude of this figure, with his hand to his mouth, is well imagined to convey the idea of his endeavour to recollect the numbers he is giving from memory to the scribes.

The shepherds on the estate were chosen by the steward, who ascertained their character and skill, previous to their being appointed to so important a trust; as is shown to have been done in the case of the Israelites, on their arrival in the land of Goshen; Pharaoh expressly commanding Joseph, whom he had made superintendent "over all the land of Egypt," to select from among his brethren such



as were skilful in the management of the flocks or herds, and "make them rulers over his cattle."\*

The cattle were brought into a court attached



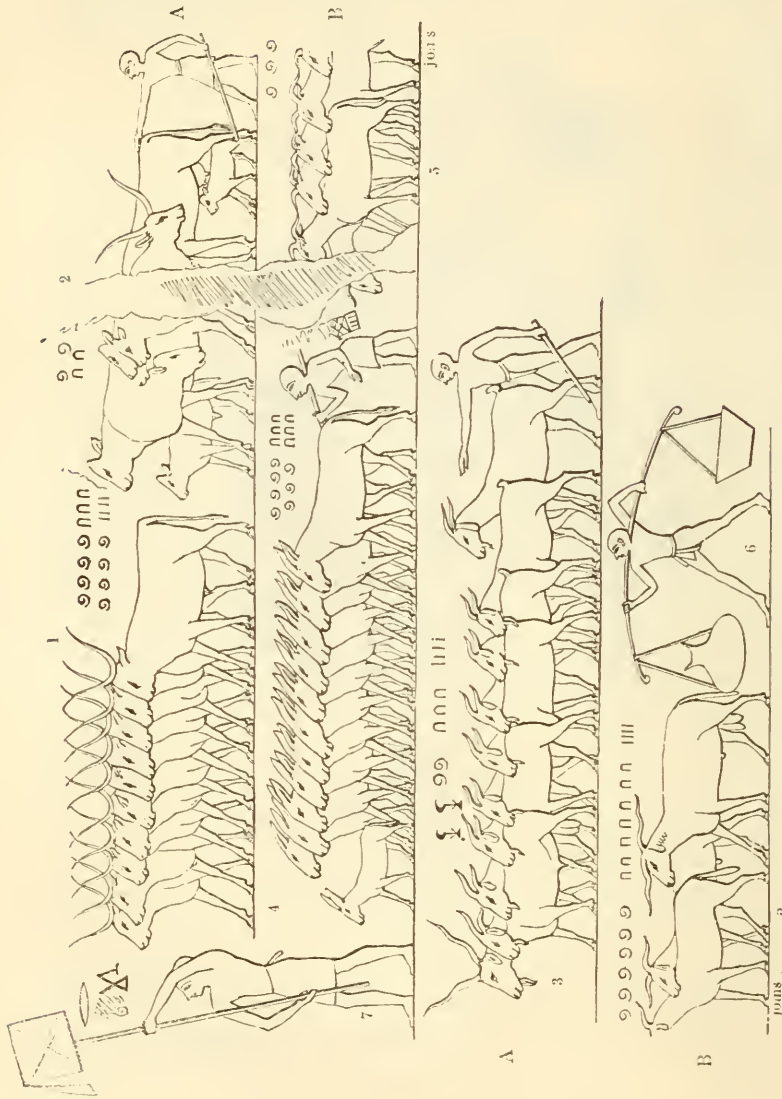
No. 440. Herdsmen giving an account of the cattle. British Museum — from Thebes.

Fig. 1. Herdsman giving an account to the scribe, 3.  
 2. Another doing obeisance to the master of the estate, or to the scribe.  
 4. Other herdsman.  
 5. The driver of the cattle, carrying a rope in his hand.  
 6. bowing and giving his report to the scribe, 7., over whom is the usual sachel, and two boxes.

to the steward's house, or into the farmyard, and counted by the superintendent in the presence of

\* Gen. xvii. 6.

the scribes. Every care was taken to prevent or



No. 41.    In a Tomb near the Pyramids.  
 Fig. 1. The number 834 over long horned oxen. Fig. 2. 229 cows with calves. Fig. 3. 3234 goats. Fig. 4. 760 asses. Fig. 5. 974 sheep.  
 Fig. 7. gives in the account to the steward of the estate.  
 In the original, the two upper lines join the two lower ones at A and B.

detect frauds, and the bastinado was freely\* administered, whenever the peasant or the shepherd neglected the animals entrusted to their care.

The accompanying woodcuts fully illustrate the mode of bringing the cattle; and the last is particularly interesting, from the numbers being written over the animals, answering, no doubt, to the report made to the steward, who, in the presence of the master of the estate, receives it from the head shepherd. First come the oxen, over which is the number 834, cows 220, goats 3234, asses 760, and sheep 974; behind which follows a man carrying the young lambs in baskets slung upon a pole. The steward, leaning on his staff, and accompanied by his dog, stands on the left of the picture; and in another part of the tomb, the scribes are represented making out the statements presented to them by the different persons employed on the estate. The tomb where this subject occurs, is hewn in the rock near the Pyramids of Geezeh, and possesses additional interest from its great antiquity, having the name† of a king who lived about the era of the founders of those monuments, as well as from the subjects it contains, which show the Egyptians to have had the same customs at that early time, and to have arrived at the same state of civilisation as in the subsequent ages of the 18th and later dynasties,—a fact which cannot but suggest most interesting thoughts to an

\* *Vide* Vol. II. p. 41., where the keepers of oxen are bastinadoed for neglecting the animals.

† Given in Vol. III. p. 278. Woodcut, No. 380. *fig.* 4.

inquiring mind, respecting the state of the world at that remote period.

An account of the geese and other fowl was also brought to the steward at the same time; and so scrupulous were they in the returns made to him, that the number of eggs was even ascertained

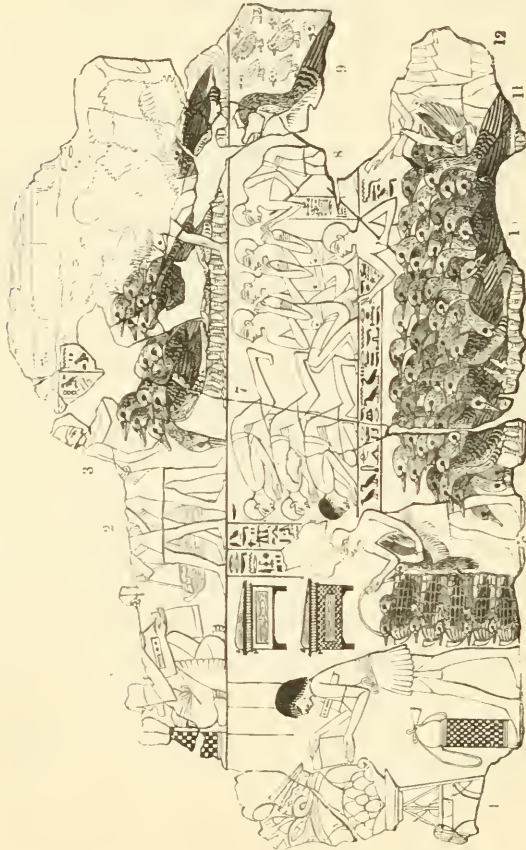


Fig. 1. A scribe, No. 412. 2. Men bringing eggs in baskets. 3. One of the feeders of geese. 4. Table on which are baskets containing eggs, and flowers. 5. The scribe reading the account before the steward or master of the estate, written on a papyrus he holds in his hands. 6. Man bringing the goslings in baskets. 7. The feeders of the geese doing obeisance; others seated in an attitude of respect; and, 8, bowing as he brings up the geese with their young, 9. A large flock of geese brought by others, 10, 11, 12.

and reported, with the same care as the calves, or the offspring of the flocks.

Every thing in Egypt was done by writing. Scribes were employed on all occasions, whether to settle public or private questions, and no bargain of any consequence was made without being sanctioned by the vouchure of a written document.

The art of curing disease in animals of every kind, both quadrupeds and birds, was carried to great perfection by the Egyptians; and the authority of ancient writers and of the sculptures is curiously confirmed by a discovery of the learned Cuvier, who, finding the left *humerus* of a mummied ibis fractured, and reunited in a particular manner, proved the intervention of human art.

The skill they possessed, says Diodorus\*, in rearing animals, was the result of knowledge inherited from their parents, and subsequently improved by their own observation, their whole lives being occupied in this pursuit; and the information handed down to them respecting the best mode of treating cattle when ill, and their proper food at all times, was increased not only by the improvements arising from continued experience, but by the emulation common to all men. "What most excites our wonder," adds the historian, "and deserves the greatest praise, is the industry shown by the rearers of fowls and geese, who, not contented with the course of natural procreation known in other countries, hatch an infinite number of birds by an artificial process. Dispensing with the incubation of the hens, they

\* Diodor. i. 74.



with their own hands bring the eggs to maturity; and the young chickens thus produced are not inferior in any respect to those hatched by natural means.”\*

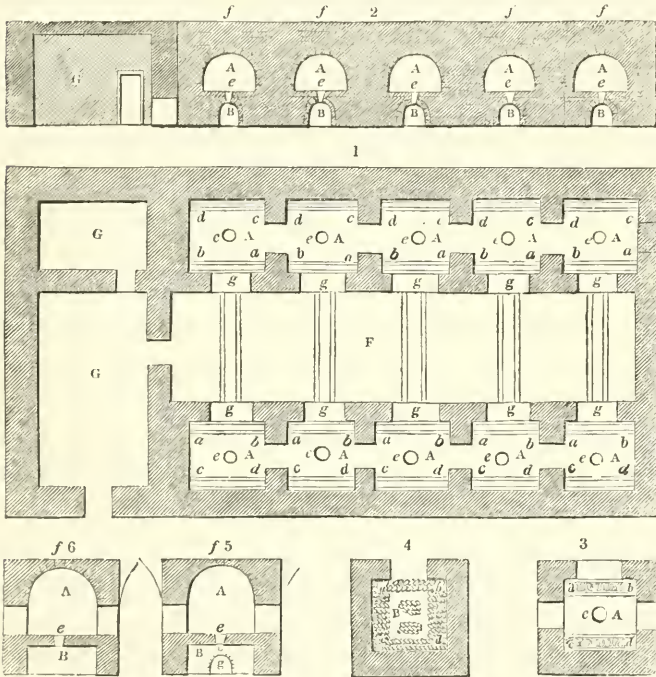
This artificial contrivance has been handed down to the present day, and continues to be employed by the modern inhabitants of Egypt, particularly the Copts, who may be considered to have the best claim to the title of descendants of the ancient Egyptians. I have given an account of it in a former work †; but as it has now an increased interest from being again introduced into England, I shall insert it here in connection with the pastors and poulterers of ancient Egypt.

The custom is for the proprietors of the ovens to make the round of the villages in the vicinity, to collect the eggs from the peasants, and to give them in charge to the rearers, who, without any previous examination, place all they receive on mats strewed with bran, in a room about 11 feet square, with a flat roof, and about 4 feet in height, over which is another chamber of the same size, with a vaulted roof, and about 9 feet high; a small aperture in the centre of the vault (*at f*) admitting light during the warm weather, and another (*e*) of larger diameter, immediately below, communicating with the oven, through whose ceiling it is pierced. By this also the man descends to observe the eggs: but in the cold season both are closed, and a lamp is kept burning within;

\* Conf. Plin. x. 54.

† Egypt and Thebes, p. 246.

another entrance at the front part of the oven, or lower room, being then used for the same purpose, and shut immediately on his quitting it. By way of distinction, I call the vaulted (A) the upper room, and the lower one (B) the oven. In the



No. 443.

Modern ovens for hatching eggs.

Fig. 1. Plan of the building, showing the form of the upper rooms A A, the entrance room G G, and the passage F. At *aa* are the fires. *ee* the aperture communicating with the oven.

2. Section of the same, showing the upper rooms A and B.

3. Plan of upper room, in which the fires are placed at *a b*, and *c d*.

4. Lower room, in which the eggs are placed.

5, 6. Sections, from the back and front of the upper and lower rooms A and B.

former are two fires in the troughs *a b*, and *c d*, which, based with earthen slabs, three quarters of an inch thick, reach from one side to the other,



against the front and back walls. These fires are lighted twice a day : the first dies away about midday ; and the second, lighted at 3 P.M., lasts until 8 o'clock. In the oven, the eggs are placed on mats strewed with bran, in two lines corresponding to, and immediately below, the fires *a b* and *c d*, where they remain half a day. They are then removed to *a c* and *b d* ; and others (from two heaps in the centre) are arranged at *a b* and *c d*, in their stead ; and so on, till all have taken their equal share of the warmest positions ; to which each set returns again and again, in regular succession, till the expiration of six days.

They are then held up, one by one, towards a strong light ; and if the eggs appear clear, and of an uniform colour, it is evident they have not succeeded ; but if they show an opaque substance within, or the appearance of different shades, the chickens are already formed ; and they are returned to the oven for four more days, their positions being changed as before. At the expiration of the four days they are removed to another oven, over which, however, are no fires. Here they lie for five days in one heap, the apertures (*e, f*) and the door (*g*) being closed with tow to exclude the air ; after which they are placed separately about one or two inches apart, over the whole surface of the mats, which are sprinkled with a little bran. They are at this time continually turned, and shifted from one part of the mats to another, during six or seven days, all air being carefully excluded ; and are constantly examined by one of the rearers, who

applies each singly to his upper eyelid. Those which are cold prove the chickens to be dead, but warmth greater than the human skin is the favourable sign of their success.

At length the chicken, breaking its egg, gradually comes forth : and it is not a little curious to see some half exposed and half covered by the shell ; while they chirp in their confinement, which they evince the greatest eagerness to quit.

The total number of days is generally twenty-one, but some eggs with a thin shell remain only eighteen. The average of those that succeed is two thirds, which are returned by the rearers to the proprietors, who restore to the peasants one half of the chickens ; the other being kept as payment for their expenses.

The size of the building depends, of course, on the means or speculation of the proprietors : but the general plan is usually the same ; being a series of eight or ten ovens and upper rooms, on either side of a passage about 100 feet by 15, and 12 in height. The thermometer in any part is not less than  $24^{\circ}$  Reaum. ( $86^{\circ}$  Fahr.\*); but the average heat in the ovens does not reach the temperature of fowls, which is  $32^{\circ}$  Reaum.

Excessive heat or cold are equally prejudicial to this process ; and the only season of the year at which they succeed is from the 15th of Imsheer (23d of February) to the 15th of Baramoodel

\* Mr. Hamilton mentions the heat of  $88^{\circ}$  Fahr. (To reduce Reaumur to Fahrenheit, multiply by 9, divide by 5, and add  $32^{\circ}$  — the freezing point).

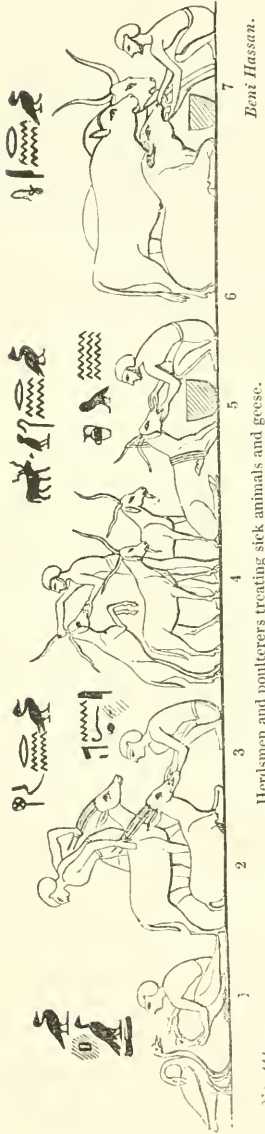
(24th of April), beyond which time they can scarcely reckon upon more than two or three in a hundred.

The great care bestowed by the shepherd on the breed of sheep, was attended with no less important results. They were twice shorn, and twice brought forth lambs, in the course of a year\* ; — a circumstance fully proved by modern experience, whenever sufficient care is taken by the shepherd. But though Diodorus is perfectly correct in this part of his statement, he seems to be in error respecting the nature of the pasture on which they were fed, when he suggests that the mere accidental produce of the land after the inundation sufficed for this purpose ; for it is far more reasonable to suppose, that formerly, as at the present day, they were supplied with particular food cultivated expressly for them ; and from his referring to the period of the inundation, we may suggest that his remark was founded on the fact of their growing clover for the flocks and herds at that season, as is still the custom in Egypt.

Those who exercised the veterinary art were of the class of shepherds. They took the utmost care of the animals, providing them with proper food, which they gave them with the hand, and preparing for them whatever medicine they required, which they forced into their mouths. Their medical aid was not confined to oxen and sheep ; it extended also to the oryx, and other animals of the desert, they tamed or bred in the farmyard† ;

\* Diodor. i. 36.

† Vol. III. p. 8. *et seq.* to p. 81.



No. 444.

Fig. 1. feeding a sick goose.  
 2. In the original, this figure shows more skill in the drawing than is usual in Egyptian sculpture.  
 3. feeding an oryx.  
 4. 5. Treatment of goats. The foreleg is tied up to prevent the animal rising while the medicine is administered to it.  
 7. forces a ball of medicated food taken from the vase before him into the ox's mouth.

and the poulterers bestowed the same care upon the geese and fowls. Indeed, the numerous herds of the ibex, gazelle, oryx, and other of the antelope tribe, show, equally with their advancement in veterinary art, the great attention paid to the habits of animals: the wild and timid antelopes were rendered so tame as to be driven to the census in the farmyard, like the sheep and goats; and the fowlers were no less successful in their mode of rearing the *vulpanser* geese, and other wild fowl of the Nile.



No. 439.

Giving an account to the scribes of the stock on the estate.

*Thebes.*



VIGNETTE L. — The two Colossi of Thebes before the temple built by Amunoph III, with the ruins of Luxor in the distance, during the inundation.

## CHAP. XII.

*Religious Opinions of the Egyptians. — The Greeks borrowed many of their Notions on Religion from Egypt. — The Idea of the Deity entertained by the Priests, different from that taught to the uninitiated. — Nature of the Gods. — Numbers. — The Deity manifested upon Earth. — Theories in Greek Writers. — The Great Gods. — Triads.*

BEFORE we examine the nature of the Pantheon, or the attributes of the Deities worshipped by the Egyptians, it will be proper to take a general view of their religious opinions, intimately connected as they were with the manners and customs of the people.

Superstitiously attached to their sacred institutions, and professing a religion which admitted much outward show, the Egyptians clothed their ceremonies with all the grandeur of solemn pomp; and the celebration of their religious rites was re-

markable for all that human ingenuity could devise, to render them splendid and imposing. They prided themselves on being the nation in whom had originated most of the sacred institutions afterwards common to other people, who were believed to have adopted them from Egypt; and the mysterious nature and attributes of the Deity, though presented under a different form, were recognised by the Egyptians as a direct emanation from the metaphysical philosophy of their priesthood. They claimed the merit of being the first, who had consecrated each month and day \* to a particular deity; — a method of forming the calendar which has been imitated, and preserved to the present day; the Egyptian Gods having yielded their place to those of another Pantheon, which have in turn been supplanted by the saints of a Christian era; — and they also considered themselves the first † to suggest the idea of foretelling from the natal hour the future fortunes of each new-born infant, the life he was destined to lead, or the death he was fated to die, which were boldly settled by astrological prediction. ‡

“The Greeks,” says Herodotus §, “borrowed the science of astrology from the Egyptians, but that people have invented more prodigies than all the rest of mankind. They observe and note down every occurrence, as well as whatever follows it;

\* Herodot. ii. 82.

† Herodot. *ibid.*

‡ Conf. Iamblich. de *Myster.* viii. 6. “According to many of the Egyptians, that which is in our power depends on the motion of the stars.”

§ Herodot. ii. 82.



and then carefully watching those of a similar nature, they predict the issue from analogy, being persuaded that it will be the same." In like manner, observes the historian, to the Egyptians is conceded the honour of teaching mankind the proper mode of approaching the Deity \*; and Lucian † asserts, "that they were reputed the first who had a conception of the Gods, an acquaintance with religious matters, and a knowledge of sacred names;" an opinion expressed in the words of an oracle of Apollo quoted by Eusebius ‡, which declares that "they, before all others, disclosed by infinite actions the path that leads to the Gods." And Iamblichus § not only considers them "the first of men who were allowed to partake of the favour of the Gods, but that the Gods when invoked rejoiced in the rites of Egypt."

The inspection of the entrails of victims, the study of omens, and all those superstitious customs which the religions of antiquity so scrupulously observed, were deemed highly important among the Egyptians; and the means adopted for divining future events, or the success of any undertaking, were as varied and fanciful, as the *derb e' rummel*, and other trials of chance used by Oriental people at the present day. ||

\* Herodot. ii. 58. † Lucian. de Syria Dea.

‡ "Λιπεινη γαρ οδος μακαρων, τρηχεια τε πολλων  
Χαλκοδετοις τα πρωτα διοτρημενη πυλεωσιν.  
Ατραπιτοι δε εασσιν αθεςφατοι εγγεγαναι,  
Ας ηρωτοι μεροπων επ'απειρονα πρηζην εφηραν,  
Οι το καλον πινοντες υδωρ Νειλωσιδος αυης."

§ Iamb. de Myst. sect. vii. 5.

|| Vide Lane's Modern Egyptians, vol. i. p. 341. *et seq.*

They even, says Plutarch \*, “ look upon children as gifted with a kind of faculty of divination, and they are ever anxious to observe the accidental prattle they talk during play, especially if it be in a sacred place, deducing from it presages of future events.” Omens were frequently drawn from common accidents, as tokens of good and bad luck ; and thus the circumstance of the engineer sighing, while he superintended the transport of a monolithic shrine from Elephantine to Saïs, was sufficient to stop its further progress, and to prevent its introduction into the sacred place intended for its reception † ; and Amasis, though a man of strong mind, and more free from prejudices than the generality of his countrymen, was induced to give way to this superstitious fancy.

Sacrifices of meat offerings, libations, and incense, were of the earliest date in their temples ; and if the assertions of Proclus be true, that “ the first people who sacrificed did not offer animals, but herbs, flowers, and trees, with the sweet scent of incense,” and that “ it was unlawful to slay victims,” they only apply to the infant state of mankind, and not to that æra, when the Egyptians had already modelled their religious habits and belief into the form presented to us by the sculptures of their monuments. And when he adds, that “ no animal should be offered in sacrifice to the gods, though permitted both to good and evil demons,” we are not to conclude that the victims slain before the

\* Plut. de Is. et Osir. s. 14.

† Herodot. ii. 175.

altars in the Egyptian sculptures were confined to the minor Deities, or that this typical institution had not its origin in a very remote age. Macrobius, indeed, affirms \* that “it was never permitted to the Egyptians to propitiate the Gods with the slaughter of animals, nor with blood, but with prayers and incense alone;” an idea expressed also by Ovid †, who says, that men in former times were reported to have made use of milk ‡ and whatever herbs the earth spontaneously produced, and every one offered for himself the sacrifice he had vowed. But these remarks do not apply to the Egyptians, who offered victims on the altars of all their Gods; and the privilege mentioned by Ovid, which every individual enjoyed, of offering for himself his own sacrifice, though permitted to the Jews before the Exodus, seems only to have been conceded to the Egyptians on particular occasions.

With the Israelites, the custom was to offer fruits, the fat and milk of animals, the fleeces of sheep, or the blood and flesh of victims; the right of making the offering being usually confined to the Elders, to the head of a family, and to those who were most esteemed for virtue, or venerated for their age. When keeping the sacrifice of the Passover, they were commanded to “take every man a lamb, according to the house of their fathers, a lamb for an house,” “a male of the first year §,”

\* Macrobius, Sat. i. 4. He is even guilty of stating this to be the case under the Ptolemies, when Sarapis and Saturn were introduced into Egypt.

† Ovid, Fast. lib. v.

‡ Conf. Plin. xiv. 12. “Romulum lacte, non vino, libasse.”

§ Exod. xii. 3. 5.

either "from the sheep, or from the goats;" and to the head of the family belonged the honour of slaying the victim in the name of the whole house. This custom is retained in the East to the present day; and the sheikh of a tribe, or the master of a house, is expected to slay the victim at the feast of the *Eed*, which the Arabs and other Moslems celebrate on the 10th day of Zoolhegh, the last month of their year. The ceremony is performed in commemoration of the sacrifice of Abraham; and it is remarkable that this patriarchal privilege has never been transferred by them to the priests of the religion. Another point which appears singular to us in this traditional custom is, that the ram then slain is said to be a record of the substitute presented to Abraham in lieu of his son Ishmael, and not of Isaac.

The earliest sacrifices of animals appear to have been holocausts; and, as it was deemed unlawful to eat it, the flesh of the victim was consumed by fire: but in after times, as with the Jews, certain portions only were burnt, and in some cases the residue belonged to the priest who sacrificed, or to the individual who made the offering.\* And if the fruit of the earth may be considered the *first* offering made by man †, yet a "firstling of the flock, and the fat thereof," were the sacrifice looked upon as peculiarly acceptable to the Deity ‡; and most people appear to have adopted this method of propitiating Him, and of

\* As in the peace offerings. Levit. viii. 31.

† Gen. iv. 3.

‡ Gen. iv. 4, 5.

expiating sin. Indeed, it always continued to be regarded as the most suitable species of offering; and the descriptive formula on Egyptian tablets dedicated to Osiris, and to some other deities, is so worded as to leave no doubt respecting the nature of the most important Egyptian sacrifices; in which we find oxen and geese, with cakes and wine, incense and libation, invariably mentioned; flowers and herbs being presented as a separate oblation.

Of that primitive notion which led man to consider sacrifice the type of a more complete expiation, or of the vestiges of early revelation on this point, it is not necessary here to treat; but I shall have occasion to mention some curious ideas respecting the manifestation of the Deity upon earth, which occur in examining the mysteries of ancient Egypt.

Oracles were of very remote date among the Egyptians; and the Greeks, as well as some other people, were indebted to them for their institution. "The origin of the different deities," says Herodotus \*, "their form, their nature, and their immortality, are with the Greeks only notions of yesterday; and the first who have described them in their theogony, are Hesiod and Homer, who are only my predecessors by 400 years. They mentioned their names, their worship, their offices in heaven, and their general appearance; and the poets who are said to have preceded those two, came, in my opinion, some time after them." "Nearly all

\* Herodot. ii. 53.

the names of Greek Divinities," says the same historian\*, "came from Egypt, or at least the greater part; for, with the exception of Neptune, the Dioscuri†, Juno, Vesta, Themis, the Graces, and Nereids, the names of all the Gods have been always known in Egypt. In stating this, I only repeat what the Egyptians themselves acknowledge to be the case; and the names of deities unknown to them I suppose to have been of Pelasgic origin, with the exception of Neptune, which is from Libya, where that Deity has always been held in particular veneration. With regard to Heroes, *they receive no funereal honours* from the Egyptians. The Greeks, indeed, borrowed from the Egyptians the religious rites used among them, many of which I shall have occasion to notice; but it is not from them, but from the Pelasgi, that the Athenians, and after them the other Greeks, derived the custom of giving to the statues of Mercury a phallic attitude, the religious reason of which may be found explained in the mysteries of Samothrace." Herodotus states that the Egyptians were strangers to the names‡ of the above-mentioned Deities; but we are not thence to infer that the Deities themselves were unknown to them; and there is direct evidence of three, Juno, Vesta, and Themis, holding a distinguished position in the Pantheon of Egypt. Juno was called Sâté, Vesta Anouké, and Themis was doubtless derived from the Egyptian

\* Herodot. ii. 53.

† Castor and Pollux, the reputed sons of Jupiter.

‡ But surely they were not strangers even to the *name* of Themis, being so closely allied to the *Thmei* of Egypt.



*Thmei*, the Goddess of Truth and Justice, from whom were borrowed both her attributes and name.

The historian then goes on to observe\*, “that the Pelasgi did not at first assign any name to their Divinities, but merely applied to them the general appellation of Gods, according to the order of the different parts which constituted the universe, and the manner in which they had organised them. It was not till a late period that they came to know their names, which were introduced from Egypt; and they learnt that of Bacchus long after those of the other Gods. In process of time they went to consult the oracle of Dodona upon this very point; and having received for answer that they might adopt the names taken from foreigners, the Pelasgi thenceforth used them in their sacrifices, and the Greeks borrowed them from the Pelasgi.”

If the ceremonies and worship of Bacchus were introduced into Greece by Melampus †, and if some trifling changes were made in them, it was only done in order to suit the taste of the new votaries; and it is evident, says Herodotus, from the great variance that exists between their rites and Greek manners, and from their resemblance to those of the Egyptians, that they were derived from that people. Other religious ceremonies introduced from Egypt, also underwent certain changes, as in the case of the Phallic Mercury above alluded to; and though Herodotus ‡ derives the form of that deity from a Samothracian custom, there is great

\* Herodot. ii. 52.

† Herodot. ii. 49.

‡ Herodot. ii. 51.



reason to suppose that it was borrowed from the figure of the Pan of Chemmis.\*

The ancient oracle of Dodona was allowed, even by the priestesses themselves, to have been of Egyptian origin †, as well as that of the Libyan Ammon; and the oracles of Diospolis, or Egyptian Thebes ‡, bore a strong resemblance to the former of those two. The principal oracles in Egypt were of the Theban Jupiter, of Hercules, Apollo, Minerva, Diana, Mars, and above all of Latona, in the city of Buto, which the Egyptians held in the highest veneration; but the mode of divining differed in all of them, and the power of giving oracular answers was confined to certain Deities. §

There was also an oracle of Besa, according to Ammianus || in Abydus, a city of the Thebaid ¶, where that Deity was worshipped with long established honours; though others assign a different position to his celebrated temple, in the vicinity of Antinoë, which place is supposed to have usurped the site of the old town of Besa. The mode of obtaining answers was here, as at Heliopolis \*\*, through the medium of persons deputed for the

\* Both from the office of Mercury, and from what he says of the mysteries of the Cabiri.

† Herodot. ii. 55.

‡ Herodot. ii. 58.

§ Herodot. ii. 83. 152.

|| Ammian. Marcell. lib. xix. 12. "Besæ Dei . . . oraculum quondam futura pandebat, priscis circumjacentium regionum cærimoniis solitum coli . . . . chartulæ seu membranæ continentes quæ petebantur post data quoque responsa interdum remanebant in fano."

¶ Ammianus says, "at the extremity of the Thebaid," which was not the situation of Abydus. I am inclined to think he should have said Antinoë.

\*\* Macrob. Saturn. lib. i. 30. "Consulunt hunc deum (Heliopoli-

purpose, who carried the questions in writing, according to a proper formula \*, and deposited them sealed in the temple, the answers being returned in the same secret and ceremonious manner. Zosimus relates, that in the time of Constantius, some of the sealed answers, which, as usual, had been left in the temple, were sent to the Emperor, and the discovery of their contents subjected many persons to imprisonment and exile; apparently in consequence of the oracle having been applied to respecting the fate of the empire, or the success of some design against his life.

Different forms were required in consulting different oracles. At Aphaca, a town between Heliopolis and Byblus, where Venus had a temple, was a lake, into which those who went to consult the oracle of that Goddess threw presents, of whatever kind they chose, and derived omens from their sinking, or swimming on the surface. If agreeable to the Goddess, they sank, if not they floated; and Zosimus states, that in the year preceding their ruin, the offerings of the Palmyrenes sank, and the following year a contrary result predicted the calamity which befell them.†

“On consulting the god at the Oasis of Ammon, it was customary,” says Quintus Curtius, “for the

tanum), et absentes missis diplomatibus consignatis : rescribitque ordine ad ea quæ consultatione abdita continentur.”

\* Pliney (xxviii. 2.), speaking of consulting oracles, says the greatest care was taken lest a word should be omitted, or even pronounced wrong, and all was according to a set form. Conf. Juvenal. Sat. vi. 390.

“dictataque verba

“Protulit, (ut mos est,) et apertâ palluit agnâ.”

† *Vide* Banier, Mytholog. tome ii. liv. 4. c. i. p. 40.

priests to carry a gilded boat, ornamented with numerous silver *pateræ* hanging from both its sides, behind which followed a train of matrons and virgins singing a certain uncouth hymn, in the manner of their country, with a view to propitiate the Deity, and induce him to return a satisfactory answer."

The oracle of Ammon enjoyed for ages the highest celebrity, and was looked upon by foreigners, as well as Egyptians, with the most profound respect, missions from all countries being sent to consult it, and learn its infallible answers: but in Strabo's \* time it began to lose its former renown; the sibyls of Rome and the soothsayers of Etruria having substituted omens drawn from the flight of birds, the inspection of victims, and warnings from heaven, for the longer process of oracular consultation; though, according to Juvenal †, the answers of Ammon continued in his time to be esteemed in the solution of difficult questions, after "the cessation of the oracle of Delphi."

Oracles were resorted to on all occasions of importance; and sometimes messages were sent from them spontaneously to those, whom they intended to advise, in the form of warnings against an approaching calamity, or as an indication of the divine will. Mycerinus was censured for not having accomplished the intentions of the Gods, and received intimation of his approaching death; Sabaco retired from the kingdom in consequence

\* Strabo, xvii. p. 559.

† Juv. Sat. vi. 554.

"credent a fonte relatum

Hammonis: quoniam Delphis oracula cessant."

of the predictions and promises of an oracle\*; and Neco was warned not to continue the canal from the Nile to the Red Sea, lest he should expose his country to foreign invasion.† Oracles were also consulted, like the magicians of the present day, in cases of theft; and Amasis is reported to have bestowed presents on those which he found capable of returning true answers, and remarkable for discrimination.

They predicted future events, both relative to private occurrences, and natural phenomena; for which purpose, Diodorus ‡ tells us, they took advantage of their skill in arithmetical calculations; this last being of the highest importance to them in the study of astrology. “For the Egyptians most accurately observe the order and movement of the stars, preserving their remarks upon each for an incredible number of years; that study having been followed by them from the earliest times. They most carefully note the movements, revolutions, and positions of the planets, as well as the influences possessed by each upon the birth of animals, whether productive of good or evil. And they frequently foretell what is about to happen to mankind with the greatest accuracy, showing the failure and abundance of crops, or the epidemic diseases about to befall men or cattle: and earthquakes, deluges, the rising of comets, and all those phænomena, the knowledge of which appears impossible to vulgar comprehensions, they foresee by means

\* Herodot. ii. 133. 139.

‡ Diodor. i. 81.

† Herodot. ii. 158.

of their long-continued observations. It is, indeed, supposed that the Chaldeans of Babylon, being an Egyptian colony, arrived at their celebrity in astrology in consequence of what they derived from the priests of Egypt."

"The art of predicting future events, as practised in the Greek temples," says Herodotus, "came also from the Egyptians; and it is certain that they were the first people who established festivals, public assemblies, processions, and the proper mode of approaching or communing with the Divinity."\* The manner of doing this depended on the object of the votary, and a proper offering was required for each service.

Meat and drink offerings, and oblations of different kinds, made by the Jews, were in like manner established by law, and varied according to the occasion. "Some were free-will offerings †, others of obligation. The firstfruits, the tenths, and the sin-offerings were of obligation; the peace-offerings, vows, offerings of wine, oil, bread, salt, and other things made to the temple, or the ministers of the Lord, were of devotion. The Hebrews called offerings in general *Corban*; but those of bread, salt, fruits, and liquors, as wine and oil, presented to the temple, they termed *Mincha*. Sacrifices, not being properly offerings, were not generally included under this name. Offerings of grain, meal, bread, cakes, fruits, wine, salt, oil, were common in the temple. These were sometimes presented alone; sometimes they accompanied the

\* Herodot. ii. 58.

† *Vide* Calmet; "Offerings."

sacrifices : but honey was never offered with sacrifices ; though it might be presented alone, as first-fruits.\*

“There were five sorts of offerings called *Mincha* (*Minkhel*) or *Corban Mincha*† : 1. — Fine flour or meal. 2. Cakes of several sorts, baked in the oven. 3. Cakes baked on a plate. 4. Another sort of cakes, baked on a plate with holes in it. 5. The firstfruits of the new corn ; which were offered either pure and without mixture, roasted, or parched, either in the ear, or out of the ear. The cakes were kneaded with olive oil, fried in a pan, or only dipped in oil after they were baked. The bread offered to the altar was without leaven, for leaven was never offered on the altar, nor with the sacrifices‡ ; but they might make presents of common bread to the priests and ministers of the temple. These offerings were appointed in favour of the poor, who could not afford the charge of sacrificing animals ; though, when living victims were offered, they were not excused from giving meal, wine, and salt, as an accompaniment to the greater sacrifices. Those who made oblations of bread, or of meal, presented also oil, incense, salt, and wine, which were in a manner their seasoning. The priest in waiting received the offerings from the hand of him who brought them, laid a part on the altar, and reserved the rest for his own subsistence, as a minister of the Lord. Nothing was wholly burnt up but the incense, of which the priest retained none.§ When an Israelite offered

\* Levit. ii. 11, 12.

‡ Levit. ii. 11.

† Levit. ii. 1.

§ *Vide* Levit. ii. 2, 16. Numb. xv. 4, 5.



a loaf to the priest, or a whole cake, the priest divided it into two parts, and having set aside the portion reserved for himself, he broke the other into crumbs, poured on it oil, salt, wine, and incense, and spread the whole on the fire of the altar. If these offerings were accompanied by an animal for a sacrifice, this portion was all thrown on the victim, to be consumed with it. If the offerings were ears of new corn (wheat or barley), they were parched at the fire, or in the flame, and rubbed in the hand, and then offered to the priest in a vessel; who put oil, incense, wine, and salt over the grain, and burnt it on the altar, first having taken his own portion.\*

“The greater part of these offerings were voluntary, and of pure devotion. But when an animal was offered in sacrifice, they were not at liberty to omit them. Every thing proper was to accompany the sacrifice, and serve as seasoning to the victim. In some cases, the law required only offerings of corn, or bread; as when they offered the firstfruits of harvest, whether on the part of the nation, or as a mark of devotion from private persons. As to the quantity of meal, oil, wine, or salt, to accompany the sacrifices, we cannot see that the law determined it. Generally, the priest threw a handful of meal or crumbs on the fire of the altar, with wine, oil, and salt in proportion, and all the incense; the rest belonging to himself, and the quantity depending on the liberality of the offerer. Moses appointed† an assaron (עֲשִׂירֵת *ashíreth*), or the tenth part of an *ephah*, of fine flour, for those who could

\* Levit. ii. 14, 15.

† Levit. viii. 11., and xiv. 21.



not bring two turtle doves, or two young pigeons, and had not wherewith to offer the appointed sin-offerings. In the solemn offerings of the firstfruits for the whole nation, they offered an entire sheaf of corn, a lamb of a year old, two tenths of fine meal mixed with oil, and a quarter of a *hin* of wine for the libation.\* In the sacrifice of jealousy, when a husband accused his wife of infidelity, the husband offered the tenth part of an ephah of barley meal, without oil or incense, because it was an offering of jealousy," "an offering of memorial †;" and the priest pronounced a curse upon the woman, in the event of her having committed a sin, making her drink a cup of bitter water to prove her innocence, or her guilt.

In like manner, among the Egyptians, a peculiar mode of addressing a prayer, or of offering a sacrifice, was required for different occasions, as well as for different Deities; numerous instances of which occur in the sculptured representations of sacrifices in their temples. Nor do ancient authors fail to inform us of this fact; and it was forbidden, says Herodotus ‡, to immolate the pig to any Deity except the Moon and Bacchus.

That different animals were chosen for sacrifice in various parts of Egypt, is evident from the recorded customs of some of the nomes and cities, where they abstained from offering such as were sacred; and consequently, the same animal which was revered and forbidden to be slaughtered for

\* Levit. xxiii. 10. et seq. Numb. v. 15.

† Numb. v. 15. *Vide* Calmet.

‡ Herodot. ii. 47.

the altar or the table, in one part of the country, was sacrificed, and eaten in another. Thus the Mendesians, who offered up sheep, abstained from goats, which they held in particular veneration; and the Thebans, who permitted no sheep to be slain, immolated goats on the altars of their Gods.\* On the fête of Jupiter, a ram was slain, and the statue of the Deity being clad in the skin, the people assembled about the temple to make a solemn lamentation, and inflict numerous stripes upon their persons, in token of their regret for the death of the sacred animal, whose corpse was afterwards deposited in a consecrated case. Plutarch affirms†, that, “of all the Egyptians, none eat sheep except the Lycopolites; and that because the wolf does so, which they revere as a Deity;” and thus it was that, in one part of the country, certain rites were performed, which differed totally from those of the rest of Egypt.

This, however, did not extend to the worship of the great Gods of their religion, as Osiris‡, Amun, Pthah, and others, who were universally looked upon with becoming reverence, and treated, not as arbitrary emblems, but as the mysterious representations of some abstract qualities of the Divinity itself; and if one or other of them was more peculiarly worshipped in certain cities or provinces of Egypt, it was from his being considered the immediate patron and presiding deity. But

\* Herodot. ii. 42, 46.

† Plut. de Is. s. 72.

‡ If Osiris was not nominally one of the eight great Gods, he in reality held a rank equal to any.

though his protection and assistance were particularly invoked by the inhabitants, other Deities shared with him the honours of the sanctuary, under the name of Contemplar Gods, whose united favours they did not fail to implore. With this feeling, the dedication and votive prayers put up in the temples were addressed to the presiding Deity and the Contemplar Gods\* ; and if the former held the most conspicuous post in the adytum and other parts of the temple, the latter received all the respect due to them as equally sacred, though not enjoying the same external honours in that building. And thus, again, we find that separate temples were raised to various Deities in the same city.

In the worship of sacred animals the case was different ; and it frequently happened, that those which were adored in some parts of Egypt, were abhorred and treated as the enemies of mankind in other provinces : deadly conflicts occasionally resulting from this worship or detestation of the same animal.

The arbitrary choice of peculiar emblems, and the adoration paid to animals and inanimate objects, frequently depended upon accident, or some peculiar local reason ; and though great respect was shown to the ichneumon, from its destroying the eggs of the crocodile, in places where that animal was considered an enemy of man, it obtained no honours in those where the crocodile was a sacred

\* For instance, at Ombos, where the presiding Deity was Aroeris, the dedication says that the " Infantry and cavalry and others stationed in the Ombite nome, dedicated the adytum to Aroeris, the great God Apollo, and to the contemplar deities, for their benevolence towards them."

animal, as the type of a beneficent Deity. This remark applies equally to other sacred emblems, as I shall have occasion to show in describing the sacred animals. But if, in most instances, the motives assigned for their choice appear capricious and unsatisfactory, we frequently discover some plausible pretext derived from a sanatory notion, as in the case of their abstinence from the meat of swine, from beans and “most sorts of pulse \*,” and from certain fish of the Nile; or connected with some advantage to mankind; and in order to command the observance of these injunctions, and to prevent the possibility of their being disregarded, many forbidden things were denominated sacred, or reputed to partake of the nature of the Gods. “For,” says Porphyry, “the Egyptians either considered animals to be really Deities, or represented their Gods with the heads of oxen, birds, and other creatures, in order that the people might abstain from eating them, as they did from using human flesh, or for some other more mysterious reason;” and religious prejudice commanded respect for them as for “their melodies, which were preserved through successive ages as the actual poems of the Goddess Isis.” †

In process of time, the original motive was forgotten, and mere blind adoration took its place: but Plutarch says ‡, “it is evident that the religious rites and ceremonies of the Egyptians were never instituted on irrational grounds, or built on mere fable and superstition; all being founded with a

\* These and fish were forbidden to the priests. *Vide* Plut. de Is. s. 5.

† Plato, 2d Book of Laws, p. 790.

‡ Plut. de Iside, s. 8.

view to promote the morality and happiness of those whose duty it was to observe them."

The Greeks frequently delighted in deriding the religious notions of the Egyptians: and, indeed, considering the strange animals, the fish, and even vegetables, admitted to a participation of divine honours, and the lamentations they uttered when death or any accident befell them, we may readily conceive that the lively wit of a Greek, who looked upon this superstitious custom in a literal point of view, would not fail to seize the points most open to ridicule. Antiphanes \*, in his *Lycón*, speaking jestingly of the Egyptians, says, "Besides, clever as they are reputed in other things, they show themselves doubly so in thinking the eel equal to the Gods; for surely it is more worthy of honour than any Deity, since we have only to give prayers to the Gods; but we must spend upon the eel at least 12 drachmas or more, merely to smell it, — so perfectly holy is this animal!" Anaxandrides †, in his play of the *Cities*, addressing the same people, observes, — "I cannot agree with you; our customs and laws differ so widely: you adore the ox; I sacrifice it to the Gods: you think the eel a very great Deity; we look upon it as the most delicious dainty: you abstain from the flesh of swine; I delight in it above all things: you adore the dog; I give him a good beating whenever I catch him stealing any meat. Here a priest

\* Athen. *Deipn.* vii. p. 299. ed. Cas.

† Athen. *loc. cit.*

is required to be whole in every part; with you, it appears, they are mutilated. If you see a cat indisposed, you weep; I am delighted to kill it, and take its skin: the mygale, with you, has great influence; with us, none." Timocles \*, also, in his Egyptians, says, "How could the ibis or the dog have preserved me? for when persons irreverent towards those, who are really confessed to be Gods, escape immediate punishment, whose offences shall be visited by the Altar of a Cat?"

The favourable opportunity of indulging in satire, presented by the superstitions of Egypt, could not escape the severe lash of Juvenal, who thus commences his Fifteenth Satire: —

"Who knows not, Bithynian Volusius, what monsters  
Mad Egypt can worship? this place adores a crocodile;  
That fears an ibis saturated with serpents.  
A golden image of a sacred Cercopithecus shines  
Where the magic chords resound from the half Memnon,  
And ancient Thebes lies overthrown with its hundred gates.  
There a sea-fish, here a river-fish, there  
Whole towns worship a dog, nobody Diana.  
It is a sin to violate a leek or an onion, or to break them with a bite.  
O holy nation, for whom are born in gardens  
These Deities! every table abstains from animals bearing  
Wool; it is there unlawful to kill the offspring of a she-goat,  
But lawful to be fed with human flesh." †

The animal worship of the Egyptians naturally struck all people as a ludicrous and gross superstition; but when Xenophanes and others deride their religious ceremonies by observing, — If your Gods are really Gods, weep not for them; if men, do not offer them sacrifices, — the objection comes badly

\* Athen. loc. cit.

† This is an exaggeration and a licence of satire.



from a Greek ; and, as Clemens justly remarks, that people had little reason to criticise the religion of the Egyptians ; for into the Pantheon of Greece a greater number of deified men were admitted, than into that of any ancient people ; and the legendary tales of the deities degraded their nature by attributing to them the most inconsistent and disgusting vices.

On the superstition of the Egyptians in considering animals or herbs to be Gods, and in lamenting their death, Plutarch observes \*, — “ Struck with the manifest absurdity of these things, Xenophanes the Colophonian, and other philosophers who followed him, might not only have said to the Egyptians, — ‘ if ye believe them to be Gods, why do ye weep for them ? if they deserve your lamentations, why do ye repute them Gods ? ’ — but they might have added, that it was still more ridiculous to weep for the fruits of the earth, and at the same time to pray for them, that they would appear again, and bring themselves to maturity, to be again consumed, and again lamented : ” and nothing could be more open to censure than the folly of the Egyptians in paying divine honours to the brute creation. For whatever may have been their original motive, the natural consequence of its introduction ought to have been foreseen : they may have deified some to insure their preservation, because they were useful to the country ; others may have been called sacred, to prevent their unwholesome meat becoming an article of food ; and

\* Plut. de Is. s. 71.



some may have been selected as emblems of certain Deities, from various reasons : but the result ought to have been anticipated, and an enlightened priesthood should have guarded men's minds against so dangerous a fallacy. For, as Plutarch observes \*, " The Egyptians, — at least, the greater part of them, — by adoring the animals themselves, and reverencing them as Gods, have not only filled their religious worship with many contemptible and ridiculous rites, but have even given occasion to notions of the most dangerous consequence, driving the weak and simple-minded into all the extravagance of superstition."

It was likewise unjust and inconsistent that the priesthood should have a creed peculiar to themselves, and the people be left in utter ignorance of the fundamental doctrines of their religion ; that in proportion as their ideas were raised towards the contemplation of the nature of a God, the other classes, tyrannically forbidden to participate in those exalted studies, should be degraded by a belief totally at variance with the truths imparted to the initiated ; and whilst these last were acquainted with the existence of one Deity in Unity, and the operations of the Creative power, that the uninstructed should be left and even taught to worship a multiplicity of Deities, whose only claims to adoration were grounded upon fable.

The office of the Gods was, perhaps, in early times more simply defined, their numbers smaller, their attributes less complicated ; but the weakness

\* Plut. de Is. s. 71.

of men's minds, when untutored on religious subjects, soon paved the way for idle superstition; the belief of genii, and spirits, pervading the universe, led to the adoration of fanciful beings; and perverted notions respecting the Deity, obliterating every trace of the simple original, effectually prevented the uninitiated from suspecting the real nature of their religion. And so gross at length became their ideas, that the character of the Gods they worshipped was degraded, their supposed actions censured, or their non-interference avenged by an insult to their statues or their names.

It is not, then, surprising that foreigners should be struck with the absurdities which, from outward appearances, the religion of Egypt presented; and the animals chosen as emblems of the Gods, or as substitutes for the divine rulers of the world, were frequently calculated to give a very low opinion of the exalted personages of whom they were thought to be proper representatives; and however appropriately the hieroglyphics might indicate a child by a goose\*, the God of learning could scarcely be flattered by being figured under the form of an Ape, or the Creator of the world, who made all things perfect, under the deformed character of the pigmy Pthah.

An Egyptian priest, it is true, might object to his religion being judged by the standard of our ideas; he might insist upon the necessity of secrecy in the mysteries, in order to prevent the dan-

\* In fact, merely in consequence of its phonetic or alphabetic value.

gerous speculations of those who were not subject to the oaths of initiation ; and he might suggest that, in the most simple and pure religions, many expressions had secret meanings, and that a literal interpretation of them would offend against the spirit of the religion itself.

In justice, therefore, some allowance should be made for the allegorical religion of the Egyptians : and when we reflect that it contained many important truths, founded upon early revelations made to mankind, and treasured up in secret to prevent their perversion ; we may be disposed to look more favourably on the doctrines they entertained, and to understand why it was considered worthy of the divine legislator to be “ learned in all the wisdom of the Egyptians.”

That the reasons assigned for the worship of certain objects are highly ridiculous, cannot be doubted, and no satisfactory motive can be discovered for many of the religious customs established in Egypt ; but we may be satisfied that ancient authors were not sufficiently acquainted with the subject to place these points in their proper light — much less to give any satisfactory explanation ; and their origin and tendency becoming at length enveloped in a cloud of fanciful speculation, few even of the Egyptians themselves were capable of understanding the intricacies of their own religion. It is evident, indeed, that no Egyptian, who was not initiated into the mysteries, understood the purport of the ceremonies he witnessed, or obtained any notion of the nature of the theogony,

beyond that usually entertained by the votaries of a polytheism : and the fabulous existence of the Gods on earth supplied, among the uninstructed, the place of abstract notions, which the initiated were taught to apply to the external forms they worshipped.

It was this ignorance of the nature of the Gods which led the Greeks to believe their positive existence upon earth in a human form, and to receive all the legendary tales of their actions as literal truths ; bringing down the Deities, as Cicero observes, to the level of men, instead of raising men to the level of the Gods. But we find that Plutarch\* was so far acquainted with those secrets, (to a participation of which he had, in a certain degree, been admitted,) as to deride the idea of the Deities having been once human, or having† lived among men ; and a remark made by the Egyptians themselves to Herodotus and Hecatæus, shows how ignorant they considered the Greeks on this subject. “ For many,” says Origen, “ listening to accounts they do not understand, relative to the sacred doc-

\* Plut. de Is. 22, 23.

† Cicero says : “ Quid absurdius quam aut res sordidas, atque deformes, deorum honore afficere, aut homines jam morte deletos reponere in Deos, quorum omnis cultus esset futurus in luctu ? ”—Nat. Deor. i. The only appearance of a man having the character of a deity occurs in the temple built by Thothmes III. at Samneh, where Osirtasen III. is represented performing the same offices as a God, but we do not know how far he was assimilated to a Deity, and he merely wears a *royal* cap. There are also offerings of Kings, as of other persons, to their deceased parents ; but these are only made to them in the character they assumed after death, when they received the name of Osiris, from being supposed to return, after a virtuous life, to the great origin from which they were emanations. Sometimes the King even offers to a figure of himself and his Queen, seated on thrones, before whom he stands as an officiating priest.

trines of the Egyptian philosophers, fancy that they are acquainted with all the wisdom of Egypt, though they have never conversed with any of the priests, nor received any information from persons initiated into their mysteries.

“Greece,” observes the Abbé Banier \*, “never had but a confused idea of the history of her religion. Devoted without reserve on this important point to her ancient poets, she looked upon them as her first theologians; though these poets, as Strabo † judiciously remarks, either through ignorance of antiquity, or to flatter the princes of Greece, had arranged in their favour all the genealogies of the Gods, in order to show that they were descended from them. Whenever, therefore, any heroes are mentioned in their writings, we are sure to find Hercules, Jupiter, or some other God at the head of their genealogies; and if the desire to pass for very ancient is common to nearly all people, the Greeks were, of all others, the most conspicuous for this folly. It is, indeed, surprising that they, who could not possibly be ignorant of their having received many colonies from Egypt and Phœnicia, and with them the Gods and ceremonies of their religion, should venture to assert that those same Deities were of Greek, or Thracian, or Phrygian origin; for it is to this conclusion that their poets pretend to lead us. But two words of Herodotus, who says that the Gods of Greece came from Egypt, are preferable to all that their poets have put forth

\* *La Mythologie expliquée par l'Histoire*, vol. i. liv. 2. c. 5.

† Strabo, lib. x.

on this subject;” and Plato tells us that “when Solon inquired of the priests of Egypt about ancient affairs, he perceived that neither he nor any one of the Greeks (as he himself declared) had any knowledge of very remote antiquity.” “And as soon as he began to discourse about the most ancient events which happened among the Greeks, as the traditions concerning the first Phoroneus and Niobe, and the deluge of Deucalion and Pyrrha\*, one of the more ancient priests exclaimed, ‘Solon, Solon, you Greeks are always children, nor is there such a thing as an aged Grecian among you: all your souls are juvenile; neither containing any ancient opinion derived from remote tradition, nor any discipline hoary from its existence in former periods of time.’” †

Justly did the priests deride the ridiculous vanity and ignorance of the Greeks, in deriving their origin from Gods; and they assured Herodotus ‡, that during the long period which elapsed from the commencement of the Egyptian monarchy, to the reign of Sethos, (comprising 341 generations,) “no Deity had appeared on earth, in a human form, nor even before, nor since that time;” and when “Hecataeus,” says the historian, “boasted of his genealogy to the priests of Jupiter at Thebes, claiming for his family the honour of being descended from a God, whom he reckoned as his

\* The priests said to Solon, “You mention one deluge on’y, whereas many happened.” Plat. in Tim. p. 466. trans. Taylor.

† Plat. in Tim. p. 467.

‡ Herodot. ii. 142.



16th ancestor, they made the same observation to him as to me, though I had said nothing respecting my ancestry. Having taken me into a large consecrated chamber, they showed me a series of as many wooden statues as there had been high priests during the above-mentioned period; for each high priest, while yet living, had his image placed there; and having counted them all before me, they proved that every one had succeeded his father at his demise, beginning from the oldest, and coming down to the last. The same had been done before Hecatæus, when he boasted of his genealogy; and in opposing his pretensions by the number of their high priests, they denied that any man was descended from a Deity. Each statue, they argued, represented a *Pirómis* engendered by a *Pirómis*\* (a *man* engendered by a *man*); and having gone through the whole number of 345, they showed that every one was the son of his predecessor, without a single instance of any being descended from a God, or even a hero."

Of their idea respecting the manifestation of the Deity on earth, which the Egyptians entertained in common with the Hindoos, but which is far more remarkable in their mode of treating it, I shall not speak at present. This question is totally different from that of the existence of the Gods on earth, alluded to by Herodotus, and must be looked upon under a very different aspect, as the most curious

\* *Piromi* is the Egyptian word signifying "the man," which Herodotus, from his ignorance of the language, has translated "good and virtuous." The sense itself ought to have pointed out the meaning of the word, *romi*, "man."



mystery which has been traced in the religion of Egypt.

That the images of the Egyptian Deities were not supposed to indicate real beings, who had actually existed on earth, is abundantly evident from the forms under which they were represented; and the very fact of a God being figured with a human body and the head of an ibis, might sufficiently prove the allegorical character of Thoth, or Mercury, the emblem of the communicating medium of the divine intellect, and suggest the impossibility of any other than an imaginary or emblematic existence; in the same manner as the sphinx, with a lion's body and human head, indicative of physical and intellectual power, under which the Kings of Egypt were figured, could only be looked upon as an emblematic representation of the qualities of the monarch. But even this evident and well-known symbol did not escape perversion; and the credulous bestowed upon the sphinx the character of a real animal.

It signified little, in the choice of a mere emblem, whether it was authorised by good and plausible reasons; and if, in process of time, the symbol was looked upon with the same veneration as the Deity of whom it was the representative, the cause of this corruption is to be ascribed to the same kind of superstition which, in all times and in many religions, has invested a relic with a multiplicity of supposed virtues, and obtained for it as high a veneration as the person to whom it belonged, or of whom it was the type.

This substitution of an emblem, as an animal, or any other object, for the Deity, was not the only corruption which took place in the religion of the Egyptians: many of the deities themselves were mere emblematic representations of attributes of the one and sole God: for the priests who were initiated into, and who understood the mysteries of, their religion, believed in one Deity alone; and, in performing their adorations to any particular member of their Pantheon, addressed themselves directly to the sole ruler of the universe, through that particular form.

Each form (whether called Pthah, Amun, or any other of the figures representing various characters of the Deity) was one of his attributes; in the same manner as our expressions "the Creator," "the Omniscient," "the Almighty," or any other title, indicate one and the same Being; and hence arose the distinction between the great Gods, and those of an inferior grade, which were physical objects, as the Sun and Moon; or abstract notions of various kinds, as "valour," "strength," "intellectual gifts," and the like, personified under different forms; and it is evident that no one, who understood the principles on which the groundwork of the Egyptian Pantheon was based, could suppose that the God of valour, of strength, or of intellect, had ever lived on earth; and we may readily conceive how the Egyptian priests derided the absurd notions of the Greeks, who gave a real existence to abstract ideas, and claimed a lineal descent from "*strength*," or any deified attribute of the Divinity.

Upon this principle it is probable, that Gods were made of the virtues, the senses, and, in short, every abstract idea which had reference to the Deity or man; and we may therefore expect to find, in this catalogue, intellect, might, wisdom, creative power, the generative and productive principles, thought, will, goodness, mercy, compassion\*, divine vengeance, prudence, temperance, fortitude, fate, love, *πρόφως*, hope, charity, joy, time, space, infinity, as well as sleep, harmony†, and even divisions of time, as the year, month, day, and hours, and an innumerable host of abstract notions.

These, in like manner, were admitted into the Pantheon of Greece and Rome, with the addition of some not very delicate or elegant personages; who were frequently permitted to supersede and usurp the place of the more respectable divinities of earlier times.

There were also numerous physical Deities in the Egyptian Pantheon, as earth, heaven, the sun and moon, and others, revered for the benefits they conferred on man: though the view they took of the elements mentioned by Seneca, appears rather to have been a metaphysical than a religious doctrine; and if they divided each of the four elements into two, making one masculine, the other feminine, it was in order to establish a distinction which appeared to correspond to a difference in their nature,

\* The *rahman*, and *rahim* of the Arabs.

† Plutarch says Harmony was the offspring of Mars and Venus: de Is. s. 48. This, as the idea of Minerva springing from the head of Jove, and other similar fables, shows that many of the Greek Gods were, in like manner, personifications of ideas, and attributes of the Deity.

as between the active wind and the passive mist, or inert atmosphere; between sea and fresh water; between fire which burns, and light which shines; between stone and rock, as part of earth, and as cultivable land; the former of all these being masculine, the latter feminine.\*

Different people have devised various modes of representing the personages connected with their religion. The Egyptians adopted a distinguishing mark for their Gods, by giving them the heads of animals, or a peculiar dress and form, which generally, even without the hieroglyphic legends, sufficed to particularise them; but they had not *arrived* at that refinement in sculpture which enabled the Greeks to assign a peculiar face and character to each Deity. This was an effort of art to which none but the most consummate masters could attain: and even the Greeks sometimes deviated from these conventional forms; the Apollo, or the Bacchus, of one age, differing from those of another; and the lion skin, the dolphin, the crescent, or the eagle, were generally required to identify the figures of a Hercules, a Venus, a Diana, or a Jove. Indeed, in so extensive a Pantheon as that of Egypt, it would be impossible to maintain the peculiarities of features, even if adopted for the principal Gods; and the Christians have found it necessary to dis-

\* *Vide* Senec. Nat. Quæst. iii. 14. p. 870. “Ægyptii quatuor elementa fecere: deinde ex singulis bina, marem et fœminam. Aërem marem judicant, qua ventus est, fœminam qua nebulosus et iners. Aquam virilem vocant mare, muliebrem omnem aliam. Ignem vocant masculam qua ardet flamma, et fœminam qua lucet innoxius tactu. Terram fortiorem marem vocant, saxa cautesque; fœminæ nomen assignant huic tractabili ad culturam.”

tinguish the Apostles and saints by various accompanying devices, as the eagle, the lion, a wheel, or other symbols.

Though the priests were aware of the nature of their Gods, and all those who understood the mysteries of the religion looked upon the Divinity as a sole and undivided Being, the people, as I have already observed, not admitted to a participation of those important secrets, were left in perfect ignorance respecting the objects they were taught to adore; and every one was not only permitted, but encouraged, to believe the real sanctity of the idol, and the actual existence of the God whose figure he beheld. The bull Apis was by them deemed as sacred and as worthy of actual worship as the Divinity of which it was the type; and in like manner were other emblems substituted for the Deities they represented. But, however the ignorance of the uninstructed may have misinterpreted the nature of the Gods, they did not commit the same gross error as the Greeks, who brought down the character of the creative power, the demiurge who made the world, to the level of a blacksmith; this abstract idea of the Egyptians being to the Greeks the working Vulcan, with the hammer, anvil, and other implements of an ordinary forge.

The Egyptians may have committed great absurdities in their admission of emblems in lieu of the Gods; they were guilty of the folly of figuring the Deities under the forms of animals; but they did not put them on an equality with earthly beings, by

giving them the ordinary offices of men : they allowed them still to be Gods ; and their fault was rather the elevation of animals and emblems to the rank of Deities, than the bringing down of the Gods to the level of mankind.

In noticing the religion of the Egyptians, it is not my intention to enter into a detailed account of the offices and attributes of the numerous Gods who composed their Pantheon, nor, indeed, have we as yet sufficient data to enable us to penetrate into all the intricacies of this curious question ; I shall therefore confine myself to the general forms and characters of the Deities, and endeavour to explain the principle on which the superstructure of their Theogony was based.

In the early ages of mankind, the existence of a sole and omnipotent Deity, who created all things, seems to have been the universal belief ; and tradition taught men the same notions on this subject, which in later times have been adopted by all civilised people. Whether the Egyptians arrived at this conclusion from mere tradition, or from the conviction resulting from a careful consideration of the question, I will not pretend to decide ; suffice it to know that such was their belief, and the same which was entertained by many philosophers of other nations of antiquity. Some of the Greeks, in early times, had the same notions respecting their theogony, as we learn from a very old author, “if it be true,” as the Abbé Banier \* observes,

\* Mytholog. vol. i. lib. 2. c. 5.



“that Pronapides adopted them, who was the preceptor of Homer, as Boccaccio\* affirms, on the authority of a fragment of Theodontius. According to this ancient theogony, the most rational of all, there was only one eternal God, from whom all the other Deities were produced. It was not permitted to give any name to this first Being †, and no one could say who he was. Anaxagoras thought to have defined him, by saying that he was *vous*, understanding. However, as the most simple ideas have been altered in after times, Lactantius, the scholiast of Statius, calls this sovereign Being Daimogorgon, as does the author above alluded to, in imitation of Theodontius. His name signifies the Genius of the Earth; but, from the description given of this God, it scarcely agrees with the idea that the first philosophers entertained of Him; for it is right to observe that the poets, who were the earliest theologians of Greece, have, as it were, personified their ideas, and made out theogonies according to their fancy, though they appear always to suppose a Being really independent. Most of them agree in an eternity, an ontogony, or generation of beings, some of whom are heavenly, others earthly or infernal; but Daimogorgon and Achlys, according to their system, were before the world, even anterior to chaos. Their Aemon, their Hysistus, existed before the heavens, which the Latins called Cœlus, and the Greeks Ouranos.

\* Genealog. of the Gods, i, c. 3.

† Statius says, “Et triplicis mundi summum, quem scire nefastum est, illum sed taceo.” Thebais, lib. 4. v. 316.



According to them, the Earth, Tartarus, and Love preceded Cœlus, since we find in Hesiod that this last was son of the Earth\* : and some considered Acmon to be the father of Cœlus, and the son of Manes. Cœlus also was the parent of Saturn, who was himself the father of the other Gods. The giants, sons of the Earth, came afterwards, and Typhon was the last of them ; after whom were the Demigods, engendered by an intercourse between the Gods and the inhabitants of the earth."

It is still doubtful if the Egyptians really represented, under any form, their idea of the unity of the Deity ; it is not improbable that his name, as with the Jews, was regarded with such profound respect as never to be uttered ; and the Being of Beings, " who is, and was, and will be," was perhaps not even referred to in the sculptures, nor supposed to be approachable, unless under the name and form of some deified attribute, indicative of his power, and connection with mankind.

Many allegorical figures are supposed to have been adopted for this purpose ; and Greek writers have imagined that the snake curled into the form of a circle, with its tail in its mouth, and other similar emblems, were used by the Egyptians to indicate the unutterable name of the eternal Ruler of the universe : but these are merely symbols of his deified attributes, (if, indeed, the snake in that form can be admitted among the number † ; ) and neither the snake, the emblem of Neph, the hawk,

\* Though Saturn was said to be son of Cœlus and Terra.

† It does not appear to be met with singly in the ancient temples as the representative of any Egyptian Deity.

nor any other emblem, can be considered in any way connected with the unity of the Deity.

Even Osiris himself cannot be looked upon as the Deity in Unity; though his character of Judge of the dead in the region of Amenti, and his mysterious nature as an Avatar, give him a higher and more comprehensive rank than any other God\*: and it is not a little remarkable that he there appears as one of two members of a separate triad, though he had returned, after performing his duties on earth during his manifestation, to that state from which he was supposed to proceed. One of the most perplexing parts of the Egyptian system is the varied character of the same Deity; and the many names of Osiris, as the title "*Myrionymus*," ("with ten thousand names,") given to Isis, show the difficulty of ascertaining their office on different occasions.

It appears then that the Divinity himself was not represented in the Egyptian sculptures, and that the figures of the Gods were deified attributes indicative of the intellect, power, goodness, might, and other qualities of the eternal Being; which, in some measure accords with the opinion of Damascius, who observes, that "nearly all philosophers prior to Iamblichus asserted that there was one *superessential* God, but that the other Deities had an *essential* subsistence, and were deified by illuminations from *the one*." Some, which belonged to the Divinity himself, were considered the great Gods of the Egyptian Pantheon; the next class of Dei-

\* *Vide infra*, Chap. xiii. on Osiris.

ties were emanations from the same source ; and the minor divinities of various grades were the representatives of inferior powers, of physical objects connected with the Creator, and of different abstract ideas, whose relative rank depended on the near or distant connection they were deemed to possess with a divine origin. Some, again, were mere deifications of physical objects ; and superstition raised to a sacred rank a useful animal, or an unwholesome plant. The same may be observed in the religion of the Greeks and Romans ; and to such an extent was this carried by the latter, and so degraded did the office of a deity become, that one was chosen to preside over the common sewers of the city, and a God of coughing \* was invented as a suitable *pendant* to the Goddess Fever. †

The Egyptians, like the Greeks and Romans, divided their Gods into different classes or grades. Among the latter, they consisted of the 12 great Gods,—the *Dii majorum gentium*, or *Dii consuetes*, and the *Dii minorum gentium* ; and the Egyptians, in the same manner, distinguished their eight great Gods from those of an inferior rank. The names of the twelve great Gods of the Greeks have been preserved by Ennius in the following couplet : —

“ Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,  
Mercurius, Jovis, Neptunus, Vulcanus, Apollo ; ”

each of whom presided over one of the months

\* It must be allowed that Tussis is not mentioned by any Latin writer, and rests on mere local tradition.

† Cicero, v. 2. “ We see a temple to Fever on the Palatine Hill.”

of the year; and one of the follies of which Alexander was guilty, according to Arrian, was his wishing to be enrolled among these, and to become the thirteenth of the first class of Deities.

To the twelve great Gods, the Romans added eight others, called *Selecti*, or chosen Deities, who were Janus, Saturn, Genius, the Sun, the Moon, Pluto, Bacchus, and the ancient Vesta, or the Earth. After these ranked the *Dii Semones* or *Seminomines*, the demigods; and then the *Indigetes*, and those who were attached to certain localities, the household gods, the *genii* of woods, or rivers, nymphs, and other inferior beings.

“Cicero\* arranges the Gods in three classes: first, the *Dii celestes*, who are the same as the *Dii majorum gentium*; then the Demigods and the *Indigetes*; and, thirdly, the Virtues, which raise man to heaven, and have been themselves deified.” “Varro maintained,” says the Abbé Banier, “that there were known and unknown Gods; and reduced all the Gentile Deities to two classes. In the first were those whose names and offices were defined, as the Sun, Moon, Jupiter, Apollo, and others; and in the second were placed those of whom nothing positive was known, and to whom it was not lawful to raise altars, or offer sacrifices. The philosopher Albricus considers the seven planets as the seven first Gods of the heathen, whom he arranges in this order: Saturn, Jupiter, Mars, Apollo, Venus, Mercury, and the Moon; Pausanias †, Cicero, Hesychius,

\* De Legib. lib. ii. *Vide* Ban. Myth. l. 5. c. 5.

† In Eliacis.

and many others, speak of altars raised to unknown Deities ; and, in the Acts of the Apostles, St. Paul mentions an altar to the unknown God.

“ Epemenides, the great prophet of the Cretans, was the author of this notion.

“ Clemens of Alexandria endeavoured to include all the Pagan deities under seven classes. In the first he placed the stars or heavenly bodies ; in the second, the fruits of the earth and the Gods who presided over them, as Ceres, Pomona, Vertumnus, Bacchus, and others ; the third comprehended the Furies, and other Gods of punishment ; in the fourth he placed those of the passions and affections, as love, modesty, and others ; the virtues, as Concord, Peace, and the rest, forming, according to him, the fifth class. The great Gods, or *Dii majorum gentium*, occupied the sixth ; and those of health, as Esculapius, Hygieia, Telesphore, and some more, constituted the seventh.

“ Iamblichus \*, a Platonic philosopher, divided the Gods into eight classes. In the first he placed the great Gods, who, invisible by their nature, pervaded the whole universe : that is, doubtless, the universal Spirit. The higher order of spirits, whom he called Archangels, occupied the second rank ; and others of an inferior grade, or angels, formed the third. In the fourth were the Demons (*δαίμονες*) ; those whom he names greater Archontes,—that is, genii who presided over this sublunary world and over the elements, — constituted the fifth ; and the

\* Iamblichus de *Mysteriis*, sect. ii. c. 1.

sixth was composed of the minor Archontes, whose power extended over the gross and terrestrial matter. Heroes formed the seventh; and the souls of men admitted to the order of Gods, occupied the eighth and last class. Other philosophers of the same sect included all the Deities, or we may say, all the Genii, in two classes: those called *αὔλαιοι*, immaterial, and *ὕλαστοι*, material, occupying the first; and the mundane and supra-mundane, the second.

“Mercury, or Hermes Trismegistus, is said to have admitted three classes of Gods. In the first were those whom he called heavenly; in the second, the empyrean; and in the third, the ethereal.

“The Gods were also divided into public and private: the former being those whose worship was established and authorised by law; the latter, those who were chosen by individuals to be the peculiar object of their worship, as the gods Lares, the Penates\*, and the souls of ancestors.

“The most general division is that which classed the Gods under the two heads of the natural and the living Deities: the former consisting of the stars and other physical objects; the latter, of men who had received divine honours. But these did not comprehend all the Deities, since the genii of different kinds were there omitted. Finally, the

\* This word might be derived from Pi-noute, “the God,” but that we have a difficulty in accounting for the use of an Egyptian name at Rome. The origin of the penates is doubtful; some attributing their introduction to Æneas, which is an idle fable; and a difference of opinion exists about their names; some supposing them to be Neptune and Apollo; others, Jove, Juno, and Minerva; and others, Cælus and Terra.



system which we should prefer in treating of the Deities of Greece and Rome, divides them into Gods of heaven, of earth, and of the lower regions.”

These do not seem to accord with the divisions of the Egyptian Pantheon; and we may find in the Phœnician Cabiri, a stronger analogy to the great Gods of Egypt,—being, like them, eight in number, and their name implying that they were the *great* \* Gods of the country. The belief of their being the offspring of one great father, called ‘Sydik,’ ‘the just,’ may also accord with the presumed notion of the Egyptians respecting the indivisible *one* mentioned in the books of Hermes.

Herodotus describes the Cabiri in Egypt, as sons of Pthah, or Vulcan, whose statues† resembled those of the Egyptian creator, and speaks of their temple at Memphis, which no one but the priest was allowed to enter; but the mystery observed respecting them, and the slight information obtained by the historian on the subject, render his statement of little use in forming an opinion of their character and office.

Though the Egyptians may have admitted two general divisions of the Gods, which were adopted by Pythagoras and Plato, under the head of *νοητοι*, *intelligibles*, and *αισθητοι*, *sensibles*, or metaphysical and physical deities, yet many other distinctions subsisted in the members of their Pantheon; and the gradations, even among those of the first-mentioned class, were marked and numerous. The

\* Kabir, or Kebir, “great,” the common Hebrew and Arabic word, in use to the present day; as is Sadek, or Sedéck, the “just.”

† Their statues were of wood, as were those of old times in Egypt, and in Greece, according to Pausanias (Corinth. ii. 19.).



αισθητοι, or *sensibles*, were also distinctly separated from the emblematic types of their divinities.

The great Gods of the Egyptians \* were, Neph, Amun, Pthah, Khem, Saté, Maut, (or perhaps Buto,) Bubastis, and Neith, one of whom generally formed, in conjunction with other two, a triad, which was worshipped by a particular city, or district, with peculiar veneration. In these triads, the third member proceeded from the other two; that is, from the first by the second, thus: the intellect of the Deity, having operated on matter, produced the result of these two, under the form and name of the world, or created things, called by the Greeks *κοσμος* †; and on a similar principle appear to have been formed most of these speculative combinations. The third member of a triad, as might be supposed, was not of equal rank with the two from whom it proceeded; and we therefore find that Khonso, the third person in the Theban triad, was not one of the great Gods, as were the other two, Amun and Maut: Horus, in the triad of Philæ, was inferior to Osiris and Isis; and Anouke to Neph and Saté, in the triad of Elephantine and the Cataracts.

I do not pretend to decide respecting the origin of the notions entertained by the Egyptians of the triad into which the Deity, as an agent, was divided; nor can I attempt to account for their belief in his

\* Diodorus (lib. i. s. 13.) mentions eight names, but fails to inform us if they were the eight great Deities of Egypt. They are, "Sol, Saturn, Rhea, Jupiter, Juno, Vulcan, Vesta, Mercury." Evander says the eight Gods of Egypt were Saturn, Rhea, Osiris, *spiritus*, heaven, earth, night, and day.

† *Vide* Plutarch de Iside, s. 56.

manifestation upon earth : similar ideas had been handed down from a very early period, and having been imparted to the immediate descendants of Noah, and the patriarchs, may have reached the Egyptians through that channel, and have been preserved and embodied in their religious system. And this appears to be confirmed by the fact of our finding the creative power, *whilst* in operation upon matter, represented by Moses as a *Trinity*, and not under the name indicative of unity until *after* that action had ceased. For the name given to the Deity by the divine legislator, when engaged in the creation of material objects, is not *Ihôah* \*, (“who is, and will be,”) but *Elohim* †, “the Gods ;” and this plural expression is used until the seventh day, when the creation was completed. ‡

That the name *Elohim* is not intended to refer really to a plurality of Gods §, is shown by the use

\* Written by us *Jehovah*, and translated in our version “the Lord, or, when combined with *Elohim*, “the Lord God.” Clemens says, “*αταρ και το τετραγραμμον ονομα το μυστικον (יהוה) ὁ περιεκειντο οἷς μοιουσ τον αδυτον βασιμον ην, λεγεται ἐε Ιαου, ὁ μεθερμηνευεται ὁ ων και ὁ εσομενος.*” Strom. lib. v. p. 240. Many are of opinion that the Phœnician *Ieuô*, the Greek *Ιαω*, *Ιακχος*, or *Ιωβακχος*, and *Javo*, whence *Jovis* (the ancient name of *Jupiter*), *Janus*, *Diana*, and others are derived from this name. *Vide Hofman’s Lexicon.*

† That this word *Elohim* exactly answers to our word *Gods*, as applied to all *Gods* generally, is evident from *Exodus*, xxii. 20., and other parts of *Scripture*.

‡ It has been supposed that the Deity then returned to his unity under the name of *Ihôah*, and under that of *Ihoah-Elohim* he appears in connection with *Man* as an intellectual being : man as a material animal having been already noticed, “male and female,” among the creations of the first chapter of *Genesis* (ver. 27.), where the Deity only occurs as *Elohim* ; and being mentioned in the next as an intellectual being, when *God* for the first time has the name of *Ihoah* added to the previous *Elohim*, under which he appeared as the creative power.

§ Some have thought to trace in this an analogy to the notion of *Plato*, mentioned at the end of this chapter.

of the singular verbs, “*bara*,” created, “*ira*,” saw, “*iamer*,” said, and others, following the plural Elohim, as may be seen throughout the first chapter of Genesis; and the first verse of that chapter bears the literal translation, “In the beginning *He* the *Gods* created the heavens and the earth,” or more intelligibly and more closely in the Latin, “In principio *Dii* creavit\* cœlum et terram,” where the plural substantive is followed by a singular verb. Thus, the very first verse of the Bible inculcates the doctrine of the Trinity; but under the title of “He the Gods,” or “Gods Almighty,” alone was the Deity known to the Patriarchs before the time of Moses; and the name of *Ihôah* was not revealed to the Hebrew lawgiver, until the future deliverance of the Israelites from the hand of Pharaoh was promised, when the Deity made a covenant with him under that sacred name; God saying to Moses †, “I am the Lord (*Ihôah*), and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God (Gods) Almighty (*Elohim Shadai* ‡); but by my name *Jehovah* § was I not known to them.”

It may appear singular that the principle of a Trinity should be so obscurely noticed in the Old Testament; but the wise caution of the divine legislator foresaw the danger likely to result from too

\* Or in French, “*Les Dieux créa.*”

† *Exod. vi. 3.*

‡ Or *Shidée.*

§ *Calmet* observes, that when *Moses* uses the name (*Ihôah*), in speaking of times prior to this appearance (*Gen. iv. 26. &c.*), he adopts it by way of anticipation, and because at the time he wrote the Jews were acquainted with it; that is, he followed the custom of his own day, and not that of the patriarchs.

marked an allusion to what a people, surrounded by idolatrous polytheists, might readily construe into the existence of a plurality of Gods: the knowledge, therefore, of this mystery was confined to such as were thought fit to receive so important a secret; and thus dangerous speculations and perversions were obviated, of which the fancies of an ignorant people, predisposed to idolatry, would not have failed to take advantage.

It is unnecessary to enter into the question respecting the connection between the name of *Ihóah* and the nature of man, as represented in the second chapter of *Genesis*; but I have considered it proper, in noticing the adoption of the two, *Elohim* and *Ihóah*, to show the possibility of the Egyptian notions of a Trinity having been derived from early revelation, handed down through the posterity of *Noah*; and I now proceed to mention some other remarkable coincidences with scriptural data.

Of these, the most singular are the character of *Osiris*, and the connection between *truth* and the *creative power*. In the latter, we trace the notion, which occurs in the Christian belief, that the Deity “of his own will begat us with the word of *truth*\*;” and not only do the sculptures of the earliest periods express the same, and connect the Goddess of Truth with *Pthah* the creative power, but *Iamblichus* also, in treating of the ancient mysteries, asserts it in these words: “Whereas he

\* Epistle Gen. of James, i. 18. Orpheus says, “I call to witness the word of the father, which he first spoke, when he established the universe by his will.” — Justin Martyr, *Orat. ad Gentes*.

makes all things in a perfect manner, not deceptively, but artificially, *together with truth*, he is called Pthah; but the Greeks denominate him Hephæstus, considering him merely as a physical or artificial agent," and not looking upon him, as they ought, in an abstract or metaphysical light. But the discloser of truth and goodness on earth was Osiris; and it is remarkable that, in this character of the manifestation of the Deity, he was said to be "full of goodness (grace) and truth," and after having performed his duties on earth, and fallen a sacrifice to the machinations of (Typho) the evil one, to have assumed the office in a future state of judge of mankind.

At Philæ, where Osiris was particularly worshipped, and which was one of the places where they supposed him to have been buried, his mysterious history is curiously illustrated \* in the sculptures of a small retired chamber, lying nearly over the western adytum of the temple. His death and removal from this world are there described; the number of twenty-eight lotus† plants points out the period of years he was thought to have lived on earth; and his passage from this life to a future state is indicated by the usual attendance of the Deities, and genii, who presided over the funeral rites of ordinary mortals.‡ He is then represented with the feathered cap, which he

\* A copy of these sculptures is given in the plates of the R. S. of Literature, p. 66, 67, 68, and 69.

† I had made an error in the number in my former drawing.

‡ Conf. Plut. de Is. s. 35., "the rising again of Osiris, and his new life."

wore in his capacity of judge of Amenti ; and this attribute shows the final office he held after his resurrection, and continued to exercise towards the dead, at their last ordeal in a future state.

I have already stated that the Monad, or single Deity, was placed above and apart from the Triads, and that the great Gods of the Egyptian Pantheon were the deified attributes of the “*one*.” The same idea of a Monad, and even of a triple Deity, was admitted by some of the Greeks into their system of philosophy ; and “*Amelius*,” according to Proclus, “*says, the Demiurge (or Creator) is triple, and the three Intellects are the three kings—he who exists, he who possesses, he who beholds. And these are different ; therefore the First Intellect exists essentially, as that which exists. But the Second exists as the Intelligible in him, though possessing that which is before him, and partaking altogether of that, wherefore it is the Second : but the Third exists as the Intelligible in the Second, as did the Second in the First ; for every Intellect is the same with its conjoined Intelligible ; and it possesses that which is in the Second, and beholds or regards that which is in the First ; for by how much greater the remove, by so much the less intimate is that which possesses. These three Intellects, therefore, he supposes to be the Demiurgi, the same with the three Kings of Plato, and with the three whom Orpheus celebrates under the names of Phanes, Ouranus, and Cronus, though, according to him, the Demiurge is more particularly Phanes.*”\*

\* Procl. in Tim. 2. 93. Cory, p. 305.



Several others also mention the triple nature of the Deity, and “from the different Orphic fragments, we find,” as Mr. Cory\* observes, that “the Orphic trinity† consisted of

Metis, Phanes or Eros, Ericapæus :

which are interpreted,

Will, or Counsel. Light, or Love. Life, or Life-giver.

From Acusilaus :

Metis, Eros, Ether.

From Hesiod, according to Damascius :

Earth, Eros, Tartarus.

From Pherecydes of Syros :

Fire, Water, Spirit, or Air.

From the Sidonians :

Cronus, Love, CloudyDarkness.

From the Phœnicians :

Ulomus, Chusorus, The Egg.

From the Chaldaean and Persian oracles of Zo-roaster :

Fire, Sun, Ether.

Fire, Light, Ether.

From the later Platonists :

Power, Intellect, Father.

Power, Intellect, Soul, or Spirit.

By the ancient theologists, according to Macrobius, the sun was invoked in the mysteries, as

Power of the world, Light of the world, Spirit of the world ;

\* Cory, p. 355.

† The Orphic ceremonies, according to Herodotus, were the same as those of the Pythagoreans and Egyptians.



and to this may, perhaps, be added, from Sanchoniatho, the three sons of Genus,

Fire, Light, Flame.”

Plutarch\* gives

Intelligence, Matter, *Kosmos*, beauty, order, or the world ;

the first being the

same as Plato’s the second, and the third,

Idea, Mother, Offspring,

Exemplar, Nurse,

Or Father, Receptacle of } Production.  
generation,

“Of these three, intelligence, matter, and *Kosmos*,” he says, “universal nature may be considered to be made up, and there is reason to conclude that the Egyptians were wont to liken this *nature* to what they called the most beautiful and perfect triangle, the same as Plato himself does in that nuptial diagram he has introduced into his *Commonwealth*. Now in this triangle, which is rectangular, the perpendicular is imagined equal to 3, the base to 4, and the hypotenuse to 5. In which scheme the perpendicular is designed to represent the masculine nature, the base the feminine, and the hypotenuse, the offspring of both ; and accordingly, the first will apply to Osiris, or the prime cause ; the second, to Isis the receptive power ; and the last, to Orus, or the effect of the other two. For three is the first number composed of even and odd ; four is a square, whose side is equal

\* Plut. de Is. s. 56.

to the even number 2 ; but 5, being generated as it were out of both the preceding numbers, 2 and 3, may be said to bear an equal relation to both, as to its common parents. So, again, the mere word which signifies the universe of beings, is of a similar sound with this number (*παντα, πεντε*), as to *count five\** is made use of for counting in general.”

On the subject of numbers, the same author makes the following remarks : “It is my opinion, when the Pythagoreans appropriate the names of several of the Gods to particular numbers, as that of Apollo to the unit, of Diana to the duad, of Minerva to the 7, and of Neptune to the first cube †, that they allude to something which the founder of their sect saw in the Egyptian temples, to some ceremonies performed in them, or to some symbols there exhibited ‡:” the same “Pythagoreans also look upon Typho to have been of the order of Demons, as, according to them, ‘he was produced in the even number 56.’ For as the power of the triangle is expressive of the nature of Pluto, Bacchus, and Mars; the properties of the square of Rhea, Venus, Ceres, Vesta, and Juno; and of the dodecagon of Jupiter; so (we

\* The word “*πεμπασσθα*” is taken from counting by the five fingers, — a primitive method in early times. The Egyptians sometimes represented the number 5 by a star, having, as usual, five rays; because, as Horapollo pretends, that is the number of the planets. Horapollo, i. 13.

† “Simplicius, in his Commentary on Aristotle’s Treatise de Cælo, tells us that a cube was called by the Pythagoreans, harmony, because it consists of twelve bounding lines, eight angles, and six sides; and twelve, eight, and six, are in harmonic proportion.” *Vide* Taylor’s Theor. Arithm. p. 155.

‡ Plut. s. 10.

are informed by Eudoxus) is the figure of 56 angles expressive of the nature of Typho.”\* They have likewise “a great detestation for the number † 17,” and “call the 17th day of the month the day of obstruction ;” “for the middle number 17, falling in between the square 16 and the parallelogram 18 (the only two plain numbers whose circumferences are equal to their areas), stops up the way between them, divides them from each other, and hinders them from uniting.”

In another place ‡, he says, “The Pythagoreans honour numbers and geometrical diagrams, with the names of the Gods: thus they call the equilateral triangle, head-born Minerva, and Tritogeneia, because it may be equally divided by three perpendicular lines, drawn from each of the angles: the Unit they term Apollo, as to the number two they have affixed the name of Strife and Audaciousness, and to that of three Justice; in like manner the number 36, their *tetrakys*, or sacred quaternion, being composed of the four first odd numbers added to the four first even ones, as is commonly reported, is looked upon by them as the most solemn oath they can take, and called *Kosmos* (the *world*, or *order*).” “To the *good principle* they give the names of ‘the unit, the definite, the fixed, the strait, the odd, the square, the equal, the dextrous, and the lucid;’ whilst to the *evil one* they give the appellation of ‘the duad, the indefinite, the moveable, the crooked, the even, the oblong, the unequal, the sinistrous, and the dark.’”§

\* Plut. s. 30.

† Ib. s. 76.

‡ Ib. s. 42.

§ Ib. s. 48.

Without entering into all the abstruse speculations respecting numbers, I shall add a few observations, principally in reference to the opinions entertained by the Egyptians.

“According to their doctrine, Thales defined numbers to be a collection of monads;” and “some of the Pythagoreans said that the monad was the confine of number and parts; for from it, as from a seed, and an eternal root, ratios are contrarily increased and diminished; some through a division to infinity being always diminished by a greater number, while others being increased to infinity are again augmented.”\* They also “called the monad intellect, male and female, God, chaos, *darkness*, Tartarus, Lethe, the axis, the Sun, and Pyralios, Morpho, the tower of Jupiter, Apollo, the prophet,” and many other names; and Damascius, in his treatise *Περὶ Αρχῶν*, informs us that “the Egyptians asserted nothing of the first principle of things, but celebrated it as a thrice unknown *darkness* transcending all intellectual perception.” To the duad they gave the appellation “audacity, matter, the cause of dissimilitude, the interval between multitude and the monad,” ascribing it to Diana and some other Deities, to Fate and Death; and the triad was considered by them to be intellect, the origin of virtue, and to belong to Justice, Saturn †, and many other Di-

\* *Vide* Taylor’s Theoretic Arithmetic, p. 4.; and Aristotle.

† This number is observable in the “*Tria virginis ora Dianæ*,” the trident of Neptune, the “*trifidum fulmen Jovis*,” the three sons of Saturn, the three-headed Cerberus, the three Fates, the Graces, the Furies, the three judges of Hades, and others. The expression of Virgil

vinities. According to Servius, "they assigned the perfect number three to the Great God;" and the tetrad they looked upon as the greatest miracle, a God after another manner than the triad, a manifold, or rather every Divinity; peculiarly applied to Mercury, Vulcan, Hercules, and Bacchus; and they held that the power of the duad subsisted in the four. Thus Pythagoras asks, "How do you count?"—Mercury. "One, two, three, four."—Pyth. "Do you not see, that what are four to you, are ten and our oath?" those 1, 2, 3, 4, added together forming ten, and four containing every number within it. Four was particularly connected with Mercury, as the Deity who imparted intellectual gifts to man; to Vulcan it was assimilated as the demiurge, whence the *τετρακτυς* was the mystic name of the creative power; and three they looked upon as "embracing all human things."\* "Know God," says Pythagoras, "who is number and harmony;" "the human soul," according to that philosopher, was "number moving itself;" and some styled *number* "the father of Gods and Men."

Many were the fanciful meanings attached to numbers, by the Pythagoreans, which it is unne-

(Ecl. viii. 75.) "Numero Deus impare gaudet," applies to the same number, as is shown by the preceding verses:—

"Terna tibi hæc primum *triplici* diversa colore  
Licia circumdo, *terque* hæc altaria circum  
Effigiem duco:"

and by the "Necte *tribus* nodis *ternos*, . . . colores." Conf. Æn. vi, 229. et alib.

\* "Πάντα τα ανθρώπινα συνεχει."

cessary here to introduce: I shall therefore only observe, that the opinion respecting the 9 was, that “there could be no number beyond it, and that it circulates all numbers within itself, as is evident from the regression of numbers. For their natural progression is as far as 9; after which their retrogression takes place, 10 becoming once more the monad. Again, 9 being added to each of the numbers 1, 2, 3, 4, and the rest, it will produce 10, 11, 12, 13, 14, &c. : no elementary number can therefore be beyond the ennead;” whence the Pythagoreans called it “ocean and the horizon, all numbers being comprehended by, and revolving within, it;” but the “decad was called heaven, being the most perfect boundary of number;” and some characterised numbers as the envelopes of beings.

That Pythagoras borrowed from Egypt his ideas on this subject, is highly probable: such appears to have been the opinion of the ancients themselves; and it would be curious to ascertain if our common multiplication table, for which we are indebted to that philosopher, was of Egyptian origin. It is however evident from modern discoveries in the language and writing of that people, that the numerical system of the Pythagoreans tallies with the formation of the Egyptian numbers, according to that mode of representing them in the hieratic character, which is applied to the days of the month, in the sense of the 1st, 2d, 3d, &c., where 1, 2, 3, and 4 alone, are perfect numbers; 5, 6, 7, and 8 being composed of  $3 + 2$ ,  $3 + 3$ ,

3 + 4, and 4 + 4\*; 9, from its completing the series, being a single and perfect number, “circulating,” as the Pythagoreans say, “all numbers within itself,” and 10 commencing a new series, and “becoming again the monad.”

The hieroglyphic numbers† are different, being arranged in units, tens, hundreds, and thousands; and the ordinary hieratic are partly formed from the hieroglyphic units, the 5, 6, 7, 8, and 9, being ciphers, as is also one form of the 4. For an illustration of which and the former statement, I refer the reader to the accompanying Plate.‡

The speculations of later times have ascribed the same and some other significations to the numbers, as to

- |              |   |   |
|--------------|---|---|
| Equal to 10. | { | 1. —Unity. Divine thought. Wisdom. Divinity. The universal principle, and centre of all.            |
|              |   | 2. —Will. Water. The two natures of man. Perversity.  |
|              |   | 3. —Action. Matter. Temporal immaterial agents who do not think.                                    |
|              |   | 4. —Intellect. Intellectual man. Wisdom. All that is active. Religion. Immaterial agents who think. |
|              |   | 5. —The evil being. Idolatry. Self sufficiency. 3 + 2.  |
|              |   | 6. —Formation of the world. Radius, and   |

\* *Vide* Plate 19. Part 1.

† *Vide* Plate 19. Part 2.

‡ For further accounts of the Egyptian numbers, see the Grammar of Champollion (vol. i.), by whom the numerical system commenced by Dr. Young was very fully demonstrated and carried out.



the natural division of the circle.

Piety. 3 + 3.

7. — Source of man's intellectual and sensible properties. Relating to the end of the world. Love of esteem. Intellectual agents (having taken the place of man). 4 + 3.
8. — Intellectuality both in body and soul. The divine united with the human nature. Love. Good will. Justice. 4 + 4.
9. — Man not purified from sin. Physical envelope of man. Creation of the body, and its nature. Curiosity. The number of every spiritual limit. Intellect united with sin. 4 + 5.
10. — Limit of all. Man purified from sin, returning by a new birth to unity, whence he proceeded. Decomposition of the circle, or the world.

Having now mentioned some of the numerous meanings attached to numbers\*, I return from this digression to the consideration of the religious doctrines of the Egyptians.

The manifestation of the Deity, his coming upon earth for the benefit of mankind, and his expected interposition, were ideas which, even in the patriarchal times, had always been entertained, having been revealed to man from the earliest periods,

\* It is unnecessary to point out those which so frequently occur in the Bible, and every one must perceive that the constant occurrence of 4, 7, and other numbers is not accidental.

and handed down through successive ages even to the time when that event took place; we are therefore less surprised to find it introduced into the religion of the Egyptians, and forming one of the most important tenets of their belief. Indeed, nothing can be more satisfactory, than this additional proof of its having been a tradition among the early inhabitants of the earth; and it was natural that the Egyptians should anticipate the fulfilment of this promise, and found thereon the great mystery of the relative connection between the Deity and mankind. The fact of this, and the doctrine of a trinity being entertained by so many distant nations, naturally leads to the inference that they had a common origin; and most persons will admit that they appear to have been derived from immediate revelation, or from the knowledge imparted to the early inhabitants of the world, rather than from accidental speculation in distant parts of the globe,—a remark which applies equally to the creation of man, the deluge, the ark or boat, and numerous mysterious doctrines common to different people.

From whatever source the Egyptians originally borrowed their ideas on these subjects, it is evident that they refined upon them, and rendered their metaphysical speculations so complicated, that it required great care and attention on the part of the initiated to avoid confusion, and to obtain a perfect understanding of their purport. Hence it happened that those, who had only obtained a limited insight into this intricate sub-

ject, speedily perverted the meaning of the very groundwork itself; and the Greeks and Romans, who were admitted to participate in a portion of those secrets, fell into a labyrinth of error, which gave to the whole system the character of an absurd fable. Indeed, they went still further, and taking literally certain enigmatical ceremonies, they converted speculative and abstract notions into physical realities, and debased the rites they borrowed from Egypt by the most revolting and profane excesses, tending to make religion ridiculous, and to obviate all the purposes for which it had been instituted. For, however erroneous the notions of the ancients were, however mistaken in the nature of the Deity, and however much truth was obscured by the worship of a plurality of Gods, still the morality inculcated by religion and practised by good men was deserving of commendation; and we cannot but censure those who degraded what was good, and added to error by the misapplication of mysterious secrets.

This perversion of certain allegorical rites, and the misinterpretations given by the Greeks and Romans to some religious customs of the Egyptians, have, in many instances, led to the idea that the priesthood of Thebes and Memphis, under the plea of religion, were guilty of enormities, which would shock the most depraved; and an erroneous judgment has been formed from the mode in which the worship of Osiris was conducted by his votaries at Rome. I will not pretend to say that the Romans did not find the ceremonies of that worship

already degraded, in the Græco-Egyptian city of Alexandria: this is highly probable; but the reason of its perversion there resulted from the same cause as at Rome—the misapplication by foreign votaries of tenets they failed to comprehend; for it may be doubted if such rites were at any time known to the Egyptians; and if any external ceremonies carried with them an appearance of indelicacy, they were merely emblematic representations, as in the case of the phallic figures, indicating the generative principle of nature. Here, as usual with the Egyptians, it was the abstract idea which alone occurred to the mind of those who understood the religion they professed; but the Greeks and Romans, owing to the grossness of their imaginations, saw nothing beyond the external form that presented itself to the eye, and instead of the power, or abstract cause, they merely thought of its physical character. Hence the absurd worship of the mere agent in lieu of a first cause, and hence, in consequence, all those revolting scenes, by which religion was degraded, and the human mind corrupted; the more deplorable, since mankind is ever prone to commit the greatest excesses when their acts are believed to have the sanction of religion. Indeed, even at a time when speculative doctrines have not yet suffered any gross perversion of their principles, the ignorance and credulity of man frequently distort what is reasonable; and some minds are not possessed of sufficient judgment to separate the really religious, from the su-

perstitious part of their creed, or to discriminate between the mysterious or metaphysical, the fabulous, and the moral.

A remarkable instance of the perverted meaning of a religious custom, by the ignorance of Greek and Roman writers, occurs in the Pallacides or Pellices of Amun, mentioned by Diodorus\* and Strabo. The former, it is true, only describes them under the name of *παλλακιίδες* (Pallacides) of Jupiter, in noticing their tombs; but Strabo† asserts that, at Thebes, “a virgin, conspicuous for birth and beauty, was sacrificed to Jupiter, the Deity of that city, and that a class of persons, called *pellices* (harlots), dedicated to his service, were permitted to cohabit with any one they chose.”

That certain women, of the first families of the country, were devoted to the service of the God of Thebes, is perfectly true, as I have had occasion‡ already to remark; and they were the same whom Herodotus mentions under the name of *γυναικας ιρηιας* §, or “sacred women, consecrated to the Theban Jove.” The statement of Diodorus, that their sepulchres were distant from the tomb of Osymandyas ten stadia, or little more than 6000 feet, agrees perfectly with the position of those where the Queens and princesses were buried||, in the Necropolis of Thebes; and is highly satisfactory, from its confirming the opinion formed from the sculptures, respecting the office they held. For

\* Diodor. i. 47.

‡ *Suprà*, Vol. I. p. 258.

|| *Vide* my Egypt and Thebes, p. 80.

† Strabo, xvii. p. 561.

§ Herodot. ii. 54. and i. 182.

though we are unable to ascertain the exact duties they performed, it is evident that they assisted in the most important ceremonies of the temple, in company with the monarch himself, holding the sacred emblems which were the badge of their office; and the importance of the post is sufficiently evinced by the fact that the wives and daughters of the noblest families of the country, of the high-priests, and of the Kings themselves, were proud to enjoy the honour it conferred. Such being the case, shall we not reject with contempt so ridiculous a story, and learn from it how little reliance is to be placed on the Greek and Roman accounts of the rites of Egypt? And, indeed, if this absurd tale were not refuted by the sculptures of Thebes, mere reason would tell the most credulous that a custom so revolting to human nature, and so directly at variance with the habits of a civilised nation, could not possibly have existed in any country where morality was protected by severe laws, or have been tolerated by the Egyptians, who were unquestionably the most pious of all the Heathen nations of antiquity.

To depend upon the Greek theogony for the nature and character of the Egyptian Deities, is equally useless; and though in some we may trace the same origin, and perceive the same primitive idea which suggested their attributes, so little reliance can be placed upon the resemblance, and so little certainty is there of their not having been altered by the Greeks, that the information obtained from this source can seldom be admitted, unless



confirmed in some degree by the Egyptian monuments. No stronger instance of this is required than in the case of the God Anubis, who is repeatedly stated by Greek and Roman writers to have borne the head of a dog, and who is invariably represented by the Egyptians with that of a jackal, or even under the form of the entire animal; and this, with several similar misconceptions, may serve to give some idea of the confusion into which they would lead us respecting the theogony of the Egyptians. However, as is sometimes the case, amidst this confusion, slight traces may be observed of the original system from which the Greeks derived their notions; and as Amun, the principal member of the Theban trinity, and King of the Gods\*, was distinct from the Monad, or sole Deity in Unity, so Jupiter, though considered by the Greeks to be King of the Gods, was merely a deified attribute of the Deity.

It is evident that the philosophers of Greece were constantly guilty of misconceptions respecting the very principles of the Egyptian religion, and some† believed that “the Egyptians ignorantly employed material fables, considering and calling corporeal natures Divinities, — such as Isis, earth; Osiris, humidity; or Typho, heat;” without distinguishing between the different conditions of metaphysical, physical, and other objects of worship.

In Greek mythology, some of the fables are al-

\* *Vide infra*, p. 208., where I have shown the error of making Saturn, the father of Jupiter, the same as the Egyptian Seb.

† Sallust on the Gods and the World, chap. iv., quoted by Taylor, *Introd. to Plato*, p. 39.



legorical, some moral, some physical, some historical, and some again are mere metaphysical speculations. This, however, seems only in part to apply to the theogony of the Egyptians, whose religion was founded on a different basis, or who, at all events, made the physical and historical portions subservient to, rather than a part of, their system ; and if they had even in early times interwoven any events of history in their religion, they expunged them at a subsequent period, and gave to their religion a metaphysical character, totally unconnected with the tales of their origin, or the colonisation of their country. Indeed, history seems so entirely excluded from their mythological system, and so completely a thing apart from it, that we may doubt if it was admitted into it even at the earliest periods ; and if, in the chronicles of Egypt, mention is made of the reign of certain Gods upon earth, we may be persuaded that these are merely an allegorical mode of stating facts which really happened, and are totally unconnected with the tenets of their religion. For, independent of the positive assurances of the Egyptians themselves that no Deity ever lived on earth, we are relieved from the difficulty this appears to present, by the simple suggestion \* that the rule of the Gods refers to that of the different colleges of priests of those Deities, which successively held the sovereign power, when Egypt was ruled by a Hierarchy, previous to the election of a King.

\* This was also the opinion of the learned Larcher.

That the periods assigned for the duration of these reigns are totally inadmissible, is evident; but dates in the early history of many people are equally vague and arbitrary, even where there is no reason to doubt the truth of the events to which they are affixed.

In the history of ancient nations, the early portion usually consists of mere fable, either from real events having been clothed in an allegorical garb, or from the substitution of purely fanciful tales for facts, in consequence of the deficiency of real data: to this succeeds an era when, as manners and habits become settled, amidst fable and allegory, some descriptions of actual events are introduced; and at length history, assuming the exalted character that becomes it, is contented with the simple narration of fact, and fable is totally discarded. But such is the disposition in the human mind to believe the miraculous, that, even at a period when no one would dare to introduce a tale of wonder unsupported by experience, credit still continues to be attached to the traditions of early history, as though the sanction of antiquity were sufficient to entitle impossibilities to implicit belief. A pure fable is credited, allegories are taken as real events, and no one dares to withdraw the veil which clothes substantial facts in an almost transparent allegory; as few Romans in the Augustan age would venture to doubt the miraculous kindness of their founder's wolf, or the real existence of the Egerian nymph.

The religion of the Greeks bears the evidence

of having been formed upon popular legends, or fairy tales, to which a superstructure derived from metaphysical speculation was afterwards added; and though many of their Deities were of Egyptian origin\*, the office and character of some seem rather attributable to accidental analogy, discovered at a subsequent period, with those of the Egyptians, and other people whose religion had been long modelled into a systematic form, than to any positive notions they previously had upon the subject. And thus we may account for the inconsistency of Jupiter being considered the same as Amun, one of the eight great Gods of Egypt, and Saturn his father as one of the second order of Deities; an error which originated in Seb being the parent of Osiris and Isis, and having in Egypt the title of "Father of the Gods."

Many of their popular legends may have been the offspring of foreign notions, accidentally received from other people, and altered by time or local prejudices; and when we recollect that the mythology of Greece was chiefly invented, or at least arranged, by the poets, we may readily account for the unsubstantial texture of its construction.†

In the history of Greece, the admission of mythological tales was much more resorted to than in that of Rome, where events may be more readily traced than in the fabulous accounts of Greek writers; and though the Romans sacrificed truth to their

\* *Vide supra*, p. 3., and Banier, *Mythol.* vol. i. pp. 25. 28. 44. 66, 67. 76. 80. 83, 84. 115. 118. 121. 189. 303. &c.

† *Vide supra*.

excessive vanity in many statements put forth in their early history, they did not permit the adventures of the Gods to form part of the actions of men, in order to account for ordinary occurrences, or to ennoble the pedigree of simple individuals. The same remark applies to the history of the Egyptians; and, however they may have clothed the mysteries of their religion in allegorical fable, they neither derived their origin from Deities, nor degraded the nature of the Divinity by bringing it down to the level of mankind. But if historical fable did not form part of the belief of the Egyptians, and if their religious system was distinct from the records of past events, allegory and moral fable were admitted without reserve, and physical emblems were used as the representatives of abstract notions. Indeed, though the main feature of their religion was metaphysical speculation, we find that physical objects entered into the system; and it is probable that the worship of external objects, as the Sun and other heavenly bodies, formed at an early period a principal part of their religious worship.

The two main principles on which the religion of Egypt was based, appear to be, the existence of an omnipotent Being, whose various attributes being deified, formed a series of Divinities, each worshipped under its own peculiar form, and supposed to possess its particular office; and the deification of the Sun and Moon, from which it might appear that a sort of Sabæan worship had once formed part of the Egyptian creed.

The Sun, being the chief of heavenly bodies, was considered a fit type of dominion and power ; and the idea of an intellectual Sun was merely the union of the abstract notion of a primary agent with the apparent and visible object.

For the Sun was both a physical and metaphysical Deity, and under these two characters were worshipped Re and Amun-re, the real Sun, the ruler of the world, in the firmament, and the ideal ruler of the universe as King of the Gods.

Of the allegorical portion \* of their religion we have frequent instances, as in the story of Isis and Osiris, whose supposed adventures, according to one interpretation, represented the Nile and its inundation : and numerous other natural phenomena were in like manner typified by figurative or emblematical conceits.

The Gods had also their peculiar symbols, which frequently stood not only for the name, but also for the figure, of the Deity they indicated ; as the Cynocephalus ape was the sign and substitute for Thoth ; the hawk and globe indicated the Sun, and the crocodile was the representative of the God Savak.

Nor were moral emblems wanting in the religion of the Egyptians ; the figure of Justice with her eyes closed purported that men were to be guided by impartiality in their duties towards their neighbours ; the rat in the hand of the statue of Sethos at Memphis recorded a supposed miracle, and urged men to confide in the Deity ; and the tender

\* *Vide* Banier, *Mytholog.* vol. i. c. 3. p. 52., on the fables of the Greeks ; and p. 175., on the theogony of Egypt.

solicitude of Isis for her husband was held up as an example worthy the emulation of every wife.

Many were the allegorical and symbolical beings who formed part of their Pantheon ; and not only was every attribute of the Divinity made into a separate Deity, but Genii, or imaginary Gods, were invented to assume some office, either in relation to the duties or future state of mankind. Even the Genius of a town, a river, or a district, was created in imagination, and worshipped as a God ; and every month and day, says Herodotus \*, were consecrated to a particular Deity.

It may reasonably be supposed that in early times the religion of Egypt was more simple, and free from the complicated host of fanciful beings who at a later period filled a station in the catalogue of their Gods ; and that the only objects of worship in the valley of the Nile were, 1°, the deified attributes of the creative power, and of the divine intellect ; 2°, the Sun and Moon, whose visible power has so generally been an object of veneration among mankind in the early ages of the world ; and, 3°, we may add, the president of that future state to which the souls of the dead were supposed to pass after they had left their earthly envelope. It is difficult to decide whether the Egyptians had originally the belief in a future state, or if the immortality of the soul was a doctrine suggested at a later period, when philosophy had remodelled their religious notions ; suffice it to say that the oldest monuments which remain bear ample evidence of its having been their

\* Herodot. ii. 82.



belief at the earliest periods of which any records exist, and Osiris the judge and president of Amenti is mentioned in tombs belonging to cotemporaries of the Kings who erected the pyramids, upwards of 2000 years before our era. Indeed, if at any early period the religion of Egypt bore a different character, or if any great change took place in its doctrines, this must have been long before the foundation of the monuments that remain; and, with the exception of some addition to the catalogue of minor Deities, and an alteration in the name of Amun\*, we perceive no change in the religion from the earliest times to the reigns of the Ptolemies and Cæsars. That several Genii, or minor Gods, particularly those who were supposed to perform inferior functions in a future state, and some local Divinities, were added at various periods, is highly probable, but no change appears to have taken place in the form of worship, or in the main tenets of the religion: the ceremonies of the temple may have become more splendid, the offerings more rich, or the increased dimensions of the temples may have admitted a larger number of contemplar Gods; and in the time of the Ptolemies and Cæsars the rites of Osiris may have become more generally preferred; but no change was effected in the religion itself, and the preference given to any peculiar Deity was only what had always happened in Egypt, where each town or district paid the greatest honours to the God who was supposed immediately to preside over it. Even the alter-

\* I shall have occasion to mention this afterwards in Ch. 13.



ation which took place in the name of Amun, and the introduction of the worship of the Sun with rays, represented at Tel-el-Amarna, and some other places, about the time of the 18th Dynasty, cannot be looked upon as changes in the religion; and Sarapis, of foreign introduction, was obliged to conform to the customs of the Pantheon, to which he was rather attached, than admitted, by the caprice of a foreign monarch.

Unfortunately, an impenetrable veil, concealing from our view the earliest periods of Egyptian history, forbids us to ascertain the original character of the religion; we are introduced to it as to the civilisation of that people, when already fully perfected; and we can only speculate on its previous condition, before metaphysical theories had modelled it into the form in which we now behold it in the sculptures of the existing monuments.

Before we proceed to inquire into the nature and attributes of the Gods, it may not be improper to examine the opinions of Greek writers, respecting the Theogony of Egypt. Diodorus\*, who seems to borrow his ideas respecting the creation of the world from the Egyptians, says, that in the beginning the heavens and earth had only one form, being united in their nature; but having become separated afterwards, the world took the character we now behold. By the movement of the atmosphere, the igneous parts rose, which gave to the Sun and other heavenly bodies their rotatory movement; and a solid matter was precipitated to

\* Diodor. ii. 7.

form the sea and earth, from which fish and animals were produced, nearly in the same manner as we still see in Egypt, where an infinity of insects and other creatures come forth from the mud, after it has been inundated by the waters of the Nile.\* “Eusebius,” as the Abbé Banier remarks, “has justly observed that this system, as well as that of the Phœnicians, which is derived from the same source, gives to the Creator no part in the formation of the universe. To confirm his opinion, he quotes a passage of Porphyry, who, in his epistle to Anebo, an Egyptian priest, writes, that Chæremon† and others had thought that nothing was anterior to this visible world; that the planets and stars were the real Gods of the Egyptians, and that the sun ought to be looked upon as the guardian of the universe; and it may be remarked, that the summary of Egyptian theology given by Diogenes Laertius from Manetho and Hecataeus is in the same spirit, which considers that matter was the first principle, and the Sun and Moon the first Deities, of that people. It has, however, been shown from Eusebius, that the Egyptians believed in an intelligent Being called Cneph, who presided over the formation of the world. Porphyry states that they represented him under the figure of a man holding a girdle and a sceptre, with large feathers on his head, from whose mouth an egg proceeded, out of which another Deity came, called by them Phtha, and by the Greeks Vulcan :

\* Conf. Ovid. Met. i. 8., v. 422.; and Plin. ix. 58.

† *Ide* Cory, p. 287.

and according to their explanation of this mysterious figure, the feathers denoted the hidden and invisible nature of this intelligence, the power it had of giving life, the dominion over all things, and the spirituality of its movements; and the egg which came from his mouth indicated the world, of which he was the maker. This opinion is confirmed by the testimony of Iamblichus, who, in the time of Eusebius, applied himself to the study of Egyptian theology, and who endeavours to prove what Charemon had stated, that the general belief of the Egyptians was not that an inanimate Being was the cause of all things, but that in the world, as well as in ourselves, they recognised the soul superior to nature, and the intelligence which created the world superior to the soul."

But I have already shown how unsatisfactory are the opinions of Greek writers respecting the religion of the Egyptians; and, with the exception of a few notions, which may be gleaned from the tenets of those who had studied, and were initiated into, the mysteries of Egypt, little can be learnt of their philosophy, or their religious system. Iamblichus, Plato, and some others, indeed, have contributed to throw some light on the subject, and the former gives the following account of the Cosmogony of Egypt from the ancient Hermetic books.

"Before all things that essentially exist\*, and before the total principles, there is one God, prior to the first God and King, remaining immoveable

\* This is the translation given in Mr. Cory's valuable collection of "Ancient Fragments," p. 283.

in the solitude of his Unity; for neither is the Intelligible immixed with him, nor is any other thing. He is established, the exemplar of the God who is the father of himself, self-begotten, the only father, who is truly good. For he is something greater, and the first, the fountain of all things, and the root of all primary Intelligible Existing forms. But out of this one, the self-ruling God made himself shine forth; wherefore he is the father of himself, and self-ruling: for he is the first Principle, and God of Gods. He is the Monad from the One, before essence, yet the first principle of essence, for from him is entity and essence; on which account he is celebrated as the chief of the Intelligibles. These are the most ancient principles of all things, which Hermes places first in order, before the ethereal and empyrean Gods, and the celestial.

“But, according to another division, he (Hermes) places the God Emeph\*, as the ruler of the celestial Gods; and says that he is Intellect, understanding himself, and converting other intelligences to himself. And before this he places the indivisible One, which he calls the first Effigies, denominating him Eicton; in whom, indeed, is the first Intellect, and the first Intelligible; and *this One is venerated in Silence*. Besides these, other rulers are imagined to exist, which govern the fabrication of things apparent; for the demiurge intellect, which properly presides over truth and wisdom, when it proceeds to generation, and leads

\* Generally supposed to be a mistake for *Κνεφ* (Neph).

forth *into light* the inapparent power of the secret reasons, is called Amôn, according to the Egyptian tongue; and when it perfects all things not deceptively, but artificially according to truth, Phtha; but the Greeks change the word Phtha into Hephæstus, looking only to the artificial; regarded as the producer of good things, it is called Osiris; and, according to its other powers and attributes, it has different appellations.

“ There is also, according to them, another certain principle presiding over all the elements in a state of generation, and over the powers inherent in them, four of which are male, and four female; and this principle they attribute to the Sun. There is yet another principle of all nature, regarded as the ruler over generation, and this they assign to the Moon. They divide the heavens also into two parts, or into four, twelve, or thirty-six, or the doubles of these; they attribute to them leaders more or less in number, and over them they place one whom they consider superior to them all. Hence, from the highest to the last, the doctrine of the Egyptians concerning the principles, inculcates the origin of all things from One\*, with different gradations to the many; which (the many) are again held to be under the supreme government of the One; and the nature of the Boundless is considered entirely subservient to the nature of the Bounded, and the Supreme Unity the cause of all things. And God produced matter from the materiality of the sepa-

\* “ Homer even exempts the demiurgic monad from all the multitude of Gods.” Taylor’s *Introduct. to Plato’s Republic*, p. 147.

rated essence, which, being of a vivific nature, the Demiurgus took it, and fabricated from it the harmonious and imperturbable spheres; but the dregs of it he employed in the fabrication of generated and perishable bodies.”\*

Another idea of the origin of things is thus explained in what are termed the modern Hermetic books. “The glory of all things is God, and Deity, and divine Nature. The principle of all things existing is God, and the intellect, and nature, and matter, and energy, and Fate and *conclusion*, and *renovation*. For these were boundless darkness in the abyss, and water, and a subtile Spirit, intellectual in power, existing in Chaos. But the holy light broke forth, and the Elements were produced from among the sand of a watery Essence.”†

Iamblichus says‡, that “Cheræmon and some others, who treat of the first causes of the phenomena of the world, enumerate in reality *only the lowest principles*; and those who mention the planets, the zodiac, the dreams, and horoscopes, and the stars termed mighty chiefs, confine themselves to particular departments of the productive causes. Such topics, indeed, as are contained in the Almanacs, constitute but a very small part of the institutions of Hermes; and all that relates to the apparitions or occultations of the stars, or the increasings or wanings of the Moon, has the *lowest*

\* Iamblichus, sect. viii. c. 2. 3.

† Serm. Sac. lib. 3. *Vide* Cory, p. 286.

‡ Iambl. sect. viii. c. 4.



*place* in the Egyptian doctrine of *causes*. *Nor do the Egyptians resolve all things into physical qualities*; but they distinguish both the animal and intellectual life from nature itself, not only in the universe, but in man. They consider intellect and reason in the first place, as existing by themselves, and on this principle they account for the creation of the world." He also states, that "they rank first the Demiurge, as the parent of all things which are produced, and acknowledge that vital energy which is prior to, and subsists in, the heavens, placing pure intellect at the head of the universe; and they allot one invisible soul to the whole world, and another divided one to all the spheres."

I now extract a few observations respecting the outlines of the principal dogmas of Plato, from the Introductory Essay of his translator.\* "According to Plato, the highest God, whom in the Republic he calls *good*, and in the Parmenides *the one*, is not only above soul and intellect, but is even superior to being itself. Hence, since everything which can in any respect be known, or of which anything can be asserted, must be connected with the universality of things, but the first cause, being above all things, is very properly said by Plato to be perfectly ineffable. The first hypothesis, therefore, of his Parmenides, in which all things are denied of this immense principle, concludes as follows:—The one, therefore, *is* in no respect. So it seems. Hence it is not in such a manner as *to*

\* Taylor's Trans. of Plato, Introd. p. v.



*be one*, for thus it would be *being*, and participate of *essence*; but as it appears, *the one* neither *is one*, nor *is*, if it be proper to believe in reasoning of this kind. It appears so. But can anything either belong to, or be affirmed of, that which is not? How can it? Neither, therefore, does any *name* belong to it, nor *discourse*, nor any *science*, nor *sense*, nor *opinion*. It does not appear that there can. Hence it can neither be *named*, nor *spoken of*, nor *conceived by opinion*, nor be *known*, nor *perceived* by any being. So it seems." . . . .

Prior to *the one*, therefore, is that which is simply and perfectly ineffable, without position, uncoordinated, and incapable of being apprehended. . . . From this truly ineffable principle, exempt from all Essence, power, and energy, a multitude of divine natures, according to Plato, immediately proceed. . . . He affirms (in the sixth book of his Republic), that *the good*, or the ineffable principle of things, is superessential, and shows the analogy of the Sun to *the good*, that what *light* and *sight* are in the visible, *truth* and *intelligence* are in the intelligible world. As light, therefore, immediately proceeds from the Sun, and wholly subsists according to a solar idiom or property, so *truth*, or the immediate progeny of *the good*, must subsist according to a superessential idiom. And as *the good*, according to Plato, is the same with *the one*, the immediate progeny of *the one* will be the same as that of *the good*. . . . Self-subsistent superessential natures are the immediate progeny of *the one*, if it be lawful thus to

denominate things which ought rather to be called ineffable unfoldings into light, from the ineffable; for progeny implies a producing cause, and *the one* must be conceived as something even more excellent than this. From this divine self-perfect and self-producing multitude, a series of self-perfect natures, viz. of beings, lives, intellects, and souls, proceeds, according to Plato, in the last link of which luminous series he also classes the human soul\*, proximatively suspended from the dæmoniacal order; for this order, he clearly asserts in the Banquet†, “stands in the middle rank between the divine and human, fills up the vacant space, and links together all intelligent nature.”

According to Plato‡, the Egyptians supposed the world to be subject to occasional deluges and conflagrations, as a punishment for the wickedness of mankind; and the returns of the great catastrophe were fixed by them according to the period of their *great year*, “which Aristotle calls the greatest, rather than the great,” when the Sun and Moon and all the planets returned to the same sign whence they had started: “the winter of which year was the deluge, and its summer the conflagration of the world.”§ The notion of the deterioration of man, and the fables of the golden and iron ages, were also of Egyptian origin, and the story of the Atlantic Island|| having been

\* *Vide* also Plato's *Timæus*, p. 508. *et seq.*

† See Vol. III. p. 500. See also a copious account of the nature of dæmons, in the note at the beginning of the first *Alcibiades*, Vol. I.

‡ Plato, *Critias*.

§ Censorin. *de Die Nat.*

|| Plato, *Tim.* p. 469. Taylor's Transl. ; and *Critias*.

submerged, was said to have been derived by Solon from the same source.

Plato supposed that the Deity delegated the power of creating to beings inferior to himself, denominated *dæmons*; perhaps, with the notion that man alone, who was exclusively gifted with intellect, was the work of the Deity himself\* ; and Plutarch†, in speaking of these intermediate beings, observes, “that some suppose what is related of Isis, Osiris, and Typho, to be the adventures of the grand *Dæmons* or *Genii*; an order of beings, which some of the wisest of the Greeks philosophers, as Plato, Pythagoras, Xenocrates, and Chrysippus, agreeably to what they learnt from the ancient theologians, believed to be much more powerful than mankind, and of a nature superior to them, though inferior to the pure nature of the Gods, as partaking of the sensations of the body, as well as of the perceptions of the soul, and consequently liable to pain or pleasure, and to all other appetites and affections; which affections were supposed to have a greater influence over some than others, different degrees of virtue and vice being found in these *Genii*, as in man.” According to Plato, they were “a middle order of beings between Gods and men, interpreters of the will of the former to mankind, ministering to their wants, carrying their prayers to heaven, and bringing down from thence, in return, oracles, and all other blessings of life;” and, as Empedocles supposed, “obnoxious to punishment for whatever

\* *Vide supra*, p. 186. note †.

† Plut. de Is. s. 25.

crimes they committed, until, having undergone their distinct punishment, and thereby become pure, they were again admitted to their primitive situation, in the region originally designed for them."

Of the Pythagorean doctrines, which were principally borrowed from Egypt, a summary account is given by "Timæus the Locrian.\* The causes of all things are two. Intellect, of those which are produced according to reason; and necessity, of those which necessarily exist according to the powers of bodies. Of these, the first is of the nature of good, and is called God, the principle of such things as are most excellent. Those which are consequent, and concauses, rather than causes, may be referred to necessity, and they consist of Idea, or Form, and Matter, to which may be added the sensible (world), which is, as it were, the offspring of these two. The first of these is an essence ungenerated, immoveable, and stable, of the nature of Same, and the intelligible exemplar of things generated, which are in a state of perpetual change; and this is called Idea or Form, and is to be comprehended only by Mind. But Matter is the receptacle of Form, the mother and female principle of the generation of the third Essence, for by receiving the likenesses upon itself, and being stamped with Form, it perfects all things, partaking of the nature of generation. And this matter, he says, is eternal, moveable, and of its own proper nature, without form or

\* Cory, p. 301.

figure, yet susceptible of receiving every form ; it is divisible also about bodies, and is of the nature of Different. They also call matter, ‘Place, and Situation.’ These two, therefore, are contrary principles : Idea or Form is of the nature of male and father ; but Matter, of the nature of female and mother ; and things which are of the third nature, are the offspring of the two. Since then there are three natures, they are comprehended in three different ways ; Idea, which is the object of science, by Intellect ; Matter, which is not properly an object of comprehension, but only of analogy, by a spurious kind of reasoning ; but things compounded of the two are the objects of sensation and opinion, or appearance. Therefore, before the heaven was made, there existed in reality, Idea and Matter, and God, the demiurgus of the better nature : and since the nature of Elder (continuance) is more worthy than that of Younger (novelty), and order than of disorder ; God in his Goodness, seeing that Matter was continually receiving form, and changing in an omnifarious and disordered manner, undertook to reduce it to order, and put a stop to its indefinite changes, by circumscribing it with a determinate figure ; that there might be corresponding distinctions of bodies, and that it might not be subject to continual variations of its own accord. Therefore he fabricated this world out of all the matter, and constituted it the boundary of essential nature, comprising all things within itself, one, only-begotten, perfect, with a soul and intellect (for an

animal so constituted is superior to one devoid of soul and intellect): he gave it also a spherical body, for such of all other forms is the most perfect. Since, therefore, it was God's pleasure to render this his production most perfect, he constituted it a God, generated indeed, but indestructible by any other cause than by the God who made it, in case it should be his pleasure to dissolve it."

From the statement of Iamblichus, we perceive that the Monad or Deity in Unity preceded the trinity or triad, by which all things were created, and that what was denominated the first God, or King of the Gods, also existed, like the Monad, before the formation of the world. These Deities are, therefore, 1. The God, the Monad, or Deity in Unity; 2. The first God, or first principle, chief of Intelligibles: or, 1. Eicton, the first effigies, the indivisible one; 2. Emeph (Kneph?) the ruler of the Gods, Intellect understanding himself. This Intellect, when it proceeds to generation, is called Amun, the Demiurge Intellect; Phthah, when it perfects all things with truth; or Osiris, when regarded as the author of good; or other names according to its different offices and powers. There are also the principles presiding over the elements in a state of generation, and over the powers in them, four of which are male, and four female; one of them being the *Sun*, and another the *Moon*. Then follows another class of the rulers of the heavens, which is divided into two parts.

Dr. Prichard thinks that Pthah "is the masculo-



feminine Being of the Orphic philosophy, produced in the Chaotic Egg and acting upon its elements;" and quotes this passage of Horapollo\* in support of his opinion: — "The world seems to the Egyptians to consist of a masculine and feminine nature, and they designate Minerva by a vulture (and a beetle), and Vulcan by a beetle (and a vulture); for these are the only Gods which are represented by the Egyptians as having a double nature, or as being both masculine and feminine." He thence concludes with Jablonski, that "the Goddess, whom the Greeks call Minerva, and who was worshipped at Saïs, was the counterpart of Pthas, or the same Being in his feminine character." But this is not supported by the evidence of the monuments, nor is there any relation between Pthah and the Egyptian Minerva.

I have here, and in other places, introduced several theories of Greek and Roman writers on the subject of mythology, and have mentioned some of the speculations of philosophers who studied in or visited Egypt. But I must not omit to observe that the opinions of late writers, as Porphyry, Iamblichus, Proclus, and all the new Platonists of the Alexandrian school, should be admitted with considerable caution. Though many of their speculations were derived from an Egyptian source, the original was often even more than *parcè distorta*; and no doctrine of theirs can be accepted as illustrative of Egyptian notions, which is not confirmed by the monuments, or expressly stated to be taken from the philosophy, of Egypt.

\* Horapollo, lib. i. c. 12.



The works of Plato and other more ancient writers evidently contain much that owes its origin to the knowledge they acquired from the Egyptians, and Pythagoras imitated many notions of his instructors with scrupulous precision. Such authorities are of the greatest use in the examination of the dogmas of this people, and they had the advantage of studying them at a time and place, in which religion was not exposed to fanciful innovations. But when it had been encumbered with the superstructure of arbitrary fancy, which the schools of Alexandria heaped upon it, the original form became distorted, meanings were attached to various symbols which they never possessed, and the attributes of one Deity were ignorantly assigned to another of a totally different character. I have already had occasion to notice the misconceptions of the Greeks and Romans on the most ordinary subjects connected with the religion of Egypt; and little reliance can be placed upon their information respecting the abstruse and recondite speculations of the Egyptian philosophers, when they changed the very forms of well-known Deities, and mistook the attributes of those which were presented to them on every monument.

I now proceed to compare the statements of Herodotus and others with data derived from the monuments. If it be true that the number of the great Gods of the Egyptians was limited to eight, we may suppose them to be —

- |                      |                      |
|----------------------|----------------------|
| 1. Neph, or Kneph.   | 3. Phthah, or Pthah. |
| 2. Amun, or Amun-Re. | 4. Khem.             |

- |                                 |                |
|---------------------------------|----------------|
| 5. Sâté.                        | 7. Bubastis ?. |
| 6. Maut (or perhaps<br>Buto ?). | 8. Neith.      |

Re, or Ra\*, the physical Sun, might also appear to enjoy an equal claim to a rank among the great Gods of Egypt: and in a former work† I had introduced that Deity instead of Bubastis; but it is more probable that Amun-Re and Re were not of the same class of Deities, as the intellectual was of a more exalted nature than the physical Sun.

From Re proceeded a number of other Deities, and the most remarkable of those styled the offspring of the Sun, are the Goddess of Truth or Justice, Ao, Tafnet, Selk, and Nehimeou.

Herodotus mentions the eight great Gods, but without giving their names. He states, however, that Pan‡ (Khem) and Latona§ (Buto) were among the number, and that to the eight great Gods succeeded twelve others of inferior rank, who were followed by the minor Deities. These last consisted of many different grades, according to their character and office; and besides the heavenly and infernal Deities, were Genii of various kinds, as well as inferior Divinities, worshipped in particular places, or by certain individuals. Diodorus|| seems to agree in the *number* of eight great Gods¶; giving the names of “the Sun, Saturn, Rhea, Jupiter (called by some Ammon), Juno, Vulcan, Vesta, and Mercury.” Chæremon thinks they

\* It was written Re, and pronounced Ra.

† *Materia Hieroglyphica*, p. 2. ‡ Herodot. ii. 145.

§ Herodot. ii. 156. || Diodor. i. 13. *Vide supra*, p. 185.

¶ Though not directly stated, he evidently means the Gods of Egypt.

were ten. Twelve and eight were the numbers applied to the *Dii Consentes* and *Selecti* of the Romans; but of these the twelve held the first rank.

From Seb also, who was confounded by the Greeks with Saturn, other Gods proceeded, and the offspring of this Deity and Netpe were Osiris, Isis, Aroeris, Typho, and Nephthys.

According to Manetho's Chronology, given by Syncellus, two dynasties of Gods preceded the first Kings of Egypt; one consisting of seven Gods, the other of sixteen Demigods.

Gods.	Years.	Days.	DEMIGODS.	Years.
Vulcan, who reigned	724½	and 4	Horus, who reigned	- 25
The Sun -	- 86		Mars -	- 23
Agathodæmon -	- 56½	— 10	Anubis -	- 17
Cronus, Saturn	- 40½		Hercules -	- 15
Osiris }	- 35		Apollo -	- 25
Isis }	- 35		Ammon -	- 30
Typho -	- 29		Tithoes -	- 27
			Zosus -	- 32
			Zeus -	- 20

The usual mode of accounting for this reign of the Gods is by referring it to the time during which the priests of each Deity held the supreme authority, when Egypt was governed by a hierarchy, previous to the election of a King; but great doubts are thrown on the accuracy of this list of Deities from its inconsistency, the names of some of the great Gods being classed in the order of Demigods.

It were to be wished that more dependance could be placed on the accounts of Herodotus and other Greek writers; but when they so erro-

neously suppose that the statues of the Theban Jupiter (Amun) “represented him with the head of a ram\*,” and that “Pan was called Mendest† by the Egyptians,” and “figured by them, as by the Greeks, with the head and legs of a goat,” we must despair of obtaining correct information upon the subject before us, and only receive their evidence after cautious investigation. That Neptune and the Dioscuri were not known‡ to the Egyptians is very probable; and another remark of Herodotus is equally consistent, that “Isis was the greatest of all the Deities§,” and that she enjoyed with Osiris the same honours throughout every part of Egypt; —a privilege not granted to the other Gods.|| But he has confounded Pan, whom he allows to be one of the eight Gods¶, with Mandoo\*\*, an inferior Deity; and Bubastis (Diana) was not, as he affirms, the daughter of Isis and Osiris.††

These instances of inaccuracy suffice to make us careful in taking so dubious an authority; and we cannot even be certain that Buto held the rank he gives her among the first class of Deities.‡‡

If in every town or district of Egypt the principal temple had been preserved, we might discover the nature of the triad worshipped there, as well as the name of the chief Deity who presided in it, and thus become better acquainted with the character of the

\* Herodot. ii. 42.

† Herodot. ii. 43. and 50. *Vide infra*, Chap. xiii., on Anóuké.

§ Herodot. ii. 40. *Infra*, p. 378.

¶ Herodot. ii. 145.

†† Herodot. ii. 156.

† Herodot. ii. 46.

|| Herodot. ii. 42.

\*\* Herodot. ii. 46.

‡‡ Id.

great Gods, and of most of the persons composing the numerous Egyptian triads. Few, however, can now be ascertained; and in Lower Egypt and the Delta little information is offered by the imperfect remnants of isolated monuments.

At Thebes,

The great triad consisted of Amun or Amun-Re, Maut, and Khonso.

The smaller triad, of Amun-Generator, Tamun, and the young Harka.

At Syene, Elephantine, and the Cataracts,

Neph, Sâ té (Juno), and Anóuké (Vesta).

At Philæ,

Osiris, Isis, and Horus or Harpocrates.

At (Edfoo) Apollinopolis Magna,

Hor-Hat, Athor, and Hor-Sened-To.

At (Esneh) Latopolis,

Neph, Nébou (a form of Neith), and Haké.

At Silsilis,

Re, Pthah, and Nilus; where also are *Typho?*, Thoth, and Netpe; and Amun-Re, Re, and Savak.

At the quarries of the Troici lapidis, near Mahsara,

Thoth, Nehimeou, and Horus (or Aroeris).

At Ombos,

The great triad consisted of Savak, Athor, and Khonso.

The lesser triad of Horus (or Aroeris), Tson-t-nofre, and the young Pnéb-to.

At Hermonthis,

Mandoo, Reto, and their child Hor-piré.

The funereal triad, composed of Osiris, Isis, and Nephthys, occurs in all the tombs throughout the country; and many others, variously combined, in different towns and provinces of Egypt.

I have also seen a triad represented on a stone\*, consisting of Re, Agathodæmon or a winged asp, and a Goddess apparently with a frog's head; in a Greek inscription upon the reverse of which mention is made of Bait, Athor, and Akôri.



No. 445. Stone mentioning a triad, in these words: "One Bait, one Athor (one of the Bia), and one Akori; hail, father of the world! hail, triformous God!"

Bait seems to be the Baieth of Horapollo; but it is not easy to assign the Greek names to each figure on the obverse; and as it is of late time, the authority both of these, and of the Greek names, is of very little weight. The inscription, however, is curious, from the analogy it bears to some of those ascribed to the early Christian Gnostics, and serves to show the idea entertained by the Pagan Egyptians of a "triformous Deity," "the father of the world," who assumed different names according to the triad under which he was represented.

\* In the possession of Mr. Hertz, with whose permission I have introduced the accompanying copy of it. The above is the real size.



The great triads were composed of the principal Deities, the first two members being frequently of equal rank, and the third, which proceeded from the first by the second, being subordinate to the others; as in the case of Osiris, Isis, and Horus, or Amun, Maut, and Khonso. Other triads were formed of Deities of an inferior class; and it sometimes happened that, with the unworthy feeling of paying a high compliment to the ruling Monarch, a sort of triad was composed of two Deities and the King, as at Thebes, where Remeses III. is placed between Osiris and Pthah; at Aboukeshayd\*, where the Great Remeses occurs between Re and Atmoo; and others in other places. At Silsilis, the King Pthahmen offers to a triad composed of Osiris, Isis, and Remeses the Great, the latter taking the place of Horus, to whom the Egyptian Kings were frequently likened; and to such a point was this prostitution of religion carried in the time of the Ptolemies, that at Hermonthis a triad composed of Julius Cæsar, Cleopatra, and Neocesar, their illegitimate son, took the place of the three Deities, Mandoo, Reto, and Hor-piré†, worshipped in that city.

With regard to the former of these combinations, in which a King is represented as proceeding from two Deities, and forming the third person of a triad, some excuse may be offered, upon the plea of their selecting the most important result of the

\* On the Suez canal. A copy of the stone containing these three figures is given in my *Materia Hieroglyphica*, Appendix, No. IV.

† Champollion, lettres 8. and 12., p. 106. and 206.

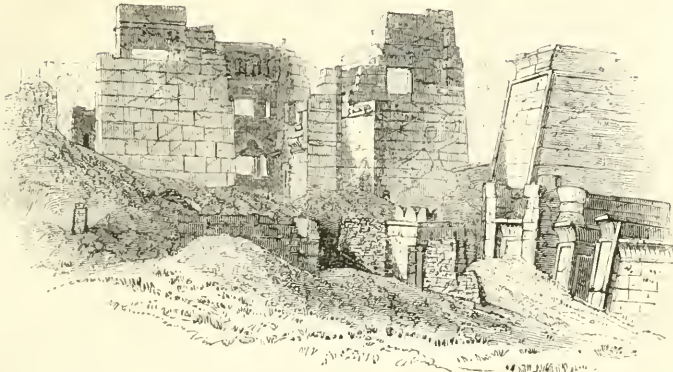


power of the Deity, upon this principle : the influence of *intellect* on *matter* \* producing the *created being* in the King ; and *this the noblest work* of the Creator being put forth in lieu of the *whole creation*. But the same apology cannot be offered for the latter ; and to the servile flattery of some members of the priesthood, and to the abuses introduced under the Ptolemies, is to be attributed this great profanation of the religious customs of the Egyptians.

\* *Vide supra*, p. 185. ; and *infra*, p. 248.



Offerings of onions made by a priest to his deceased parents.



VIGNETTE M.

Pavilion of Remeses III. at Medeenet Haboo.

*Thebes.*

## CHAP. XIII.

## THE EGYPTIAN PANTHEON.

*Form and Attributes of the different Gods.*

## THE EIGHT GREAT GODS.

NEPH, NEF, KNEPH, CNOUPHIS, CNOUBIS, NOUB,  
 NOU?

IN noticing the character and attributes of the Egyptian Gods, I shall introduce each separately, commencing with the eight great Deities. And as it is useless to stop to inquire which of these held the highest rank, I commence with Neph, who was particularly worshipped in the island of Elephantine, throughout Ethiopia, and in the southern part of the Thebaid. In the word Neph, or *Nef*, we may probably trace the idea of the *Spirit* of the Deity, if,

in his mention of Jupiter, Diodorus \* had in view the God Neph : Jupiter †, he observes, signifying, among the Egyptians, the Spirit, “being the cause of life in animals, and, therefore, the father of all.” The same idea may have led to the Greek and Persian notion ‡, of Jupiter being the air which surrounds the world. “If, as I have observed in a previous work §, the sons of Ham taught their descendants, the early inhabitants of Egypt, the true worship of one spiritual and eternal Being, who had disposed the order of the universe, divided the light from the darkness, and ordained the creation of mankind, the Egyptians, in process of time, forsook the pure ideas of a single Deity, by admitting his attributes to a participation of that homage which was due to the Divinity alone ;” and thus the sole indivisible God was overlooked and became at length totally unknown, except to those who were admitted to participate in the important secret of his existence.

Kneph, or more properly Neph or Nef ||, was retained as the idea of the ‘Spirit ¶ of God, which moved upon the face of the waters.’ But having separated the Spirit from the creator of the universe, and purposing to set apart, and deify each attribute which presented itself to their imagination,

\* Diodor. i. 12.

† The name, Δις, Διός, Θεός, and the Latin Deus, are evidently from the same origin ; the Deity *par excellence*.

‡ Herodot. i. 131. Conf. Hor. “Manet sub Jove frigidus.” I. Od. i. 25.

§ *Materia Hierog.* Part i. p. 1, 2.

|| Nef, which signified spirit or breath, is still retained in the Arabic of the present day. The Emeph of Iamblichus was probably corrupted from Kneph by the copyists. *Vide* p. 216. 243.

¶ Horapollon says, “the snake is the emblem of the Spirit which pervades the universe.”

they found it necessary to form another Deity from the creative power, whom they called Pthah," equal to Neph, being another character of the same original God. "Some difference was observed between the power which created the world, and that which caused and ruled over the generation of man, and continued to promote the continuation of the human species: this attribute of the Divinity was deified under the appellation of Khem; and many more, as his goodness, perfection, and other qualities, which struck them most worthy of their reverence, were made to participate in similar honours.

"Neph was represented with a ram's head\*, sometimes surmounted by an asp or a vase; which last, as a hieroglyphic, was the initial of his name. By the Romans he was known under the names of Jupiter-Hammon-Cenubis, and Chnoubis, as at Elephantine; of Amenebis, as in the Oasis; and Jupiter Hammon with the head of a ram, 'unde recurvis . . . cum cornibus Ammon,' the reason of which error it is not necessary here to inquire," but which is not without a parallel, as I have already shown, in the Roman mode of representing Anubis with the head of a dog. "It seems, indeed, that the ram-headed God never had the title of Amun, except when represented with the attributes of Neph," a case of very rare occurrence; "nor can I trace that distinction between the figure before us and one of similar form, which the learned Champollion has considered a different Deity, presiding over the inundation; since the

\* *Materia Hierog. Pantheon*, p. 2.

God of Elephantine has the same office as that ascribed to the one he distinguishes by the name of Cnophis." This is further confirmed by my having "found an inscription in that island beginning *Χνουβι Θεωι,*" where a temple dedicated to him stood till lately amidst the ruins of the ancient town, the same mentioned by Strabo as that of Cnophis. It is, indeed, as consistent to suppose the Deity of the inundation to be one of the characters of the God Neph, as "the president of the Western Mountain" to be one of the characters of the Goddess Athor.

Herodotus\*, Diodorus, and other writers, in speaking of the Jupiter of Ethiopia, evidently had in view the God Neph; and there is less difficulty in accounting for the notion of his being the same as Jupiter, since he was, if not the King, at least the leader, of the Gods. He corresponded to no other Deity of the Greek Pantheon; and the triad of the cataracts, by uniting him with S<sup>át</sup>é or Juno, appears to give him a claim to the name of Jove. There is not, however, the same excuse for confounding Neph with Amun, or giving to the latter Deity the head of a ram.

"The inhabitants of the Thebaïis, says Plutarch†, worship their God Kneph only, whom they look upon as without beginning so without end, and are exempt from the tax levied for the maintenance of the sacred animals." But this could only be true if he alludes to the earliest inhabitants of that district; for the worship of Amun, or Amun-Re, was

\* Herodotus says the only two Gods worshipped at Meroe were Jupiter and Bacchus; meaning Neph and Osiris. *Ide* p. 249. 267.

† Plut. de Is. et Osir. s. 21.

much more general throughout the Thebaid, except at the island of Elephantine, and Syene. Eusebius seems to confound him with Agathodæmon, but this name applies rather to another Deity, the hawk-headed Hor-Hat, whose emblem was the winged globe, placed over the doors and windows of the Egyptian temples, and overshadowing the sacred person of the Monarch; or to the asp, frequently represented in the tombs of Thebes, guarding the wine-presses and gardens of the Egyptians, which was dedicated to another Divinity, the Goddess Ranno\*, who is sometimes figured with the head of that snake.

The asp was also sacred to Neph; and that Deity is frequently represented in the tombs standing in a boat, with the serpent over him; and he is not unfrequently seen with this emblem on his head, without any other ornament. At the cataracts I have found him with the asp rising from between his horns, and bearing the crown of the Lower Country on its head, as if intended to indicate the dominion of the Deity there as well as in the Thebaid. This serpent was the type of Dominion; for which reason it was affixed to the head-dress of the Egyptian Monarchs; and a prince, on his accession to the throne, was entitled to wear this distinctive badge of royalty, which, before the death of his father, he was not authorised to adopt. Many other parts of the royal dress were ornamented with

\* M. Champollion was perfectly correct in considering the Asp of Neph different from this guardian genius. I had supposed this last to belong also to Neph.



the same emblem; and “the asp-formed crowns,” mentioned in the Rosetta stone, were exclusively appropriated to the Kings or Queens of Egypt.

The Asp also signified, in hieroglyphics, a “*God-  
dess* ;” and when opposed to the Vulture, “*the  
Lower Country* \*;” and it was given to Re, the physical Sun, probably as an emblem of that dominion which he held over the Universe, and from his character of prototype of the Pharaohs.

M. Champollion has satisfactorily accounted for the name Uraeus given to the snake, by suggesting that the word derives its origin and signification from *ouro*, in Coptic “a King,” answering, as Horapollotells us †, to the Greek βασιλισκος, “royal;” and it is from this last word that the name basilisk has been applied to the asp. But I do not know on what authority that ingenious savant supposes the royal Asp to be different from the Asp “of Cnouphis.” ‡

The description given by Porphyry § of “Kneph with a human head, azure black colour, bearing a feather on his head,” agrees exactly with the God Ao, but not with Neph; and these two Deities can in no way be related,—the latter being one of the great Gods, and the former always having the title “Son of the Sun,” and being of an inferior order of Divinities. Nor does any representation occur of “the egg proceeding from his mouth, which Porphyry conjectures to signify the world; and from which proceeded another God called Phta, the

\* *Vide infra*, on the God Ombte, and the Genius of Lower Egypt.

† Horapollot, Hierog. i. 1. “The Egyptians call it Ouraius, which, in the Greek language, signifies βασιλισκος.”

‡ Champollion, Pantheon, Nef.

§ *Vide supra*, p. 214.



Vulcan of the Greeks;” and, indeed, this cannot be applied to any Deity of the Egyptian Pantheon.

The figure of Neph was that of a man with the head of a ram, frequently of a green colour; sheep were particularly sacred to him; and with Saté (Juno), and Anouké (Vesta), he formed one of the great triads of Upper Egypt.

His worship, as I have already observed, was very generally admitted in the cities of Ethiopia, particularly above the second cataract, where the ram’s head, his emblem, was used as a common ornament, or as an amulet by the devout; and in that part of the country lying between the first cataract and the modern Shendy, the ram-headed Neph, or Cnouphis, was the principal God. One Deity alone shares with him equal honours, but this is in the two temples of Wady Owáteb and Waûy Benát alone\*, where the lion-headed God appears to be the principal object of worship. At Napata, the capital of Tirhaka (now Gebel Berkel) Neph received the highest possible honours; and it may not be unreasonable to conclude that Napata, Noubat, and the Nobatæ were called from this Deity, whose name has the varied sound of Kneph, Neph, Cnouphis, Chnoubis, Noub, and apparently even of Nou, in some of the hieroglyphic legends of the Thebaïd.

Herodotus states, that in consequence of sheep being sacred to the Theban Jupiter †, the people of that nome never sacrifice them, but always select

\* *Vide infra*, Chap. xiv., on the Lion.

† Some have derived this from Noub, “gold.”

‡ Herodot. ii. 42. More properly to Neph, who was represented with the head of a ram, and not Amun, as he supposes.

goats for their altars; and this is confirmed by the sculptures of Thebes, by which we find that sheep were never immolated for the altars of the Gods, nor slaughtered for the table. The large flocks of sheep in the Thebaïd were kept for their wool alone; and the care bestowed upon them, so that they might have lambs twice a year, and be shorn twice within the same period; the number of persons employed there in making woollen cloths; and the consequence which the sculptures show to have been attached to those animals; testify the importance of the wool trade in Egypt, and serve as an additional proof of the advancement of this people in manufactures.

At Esneh, Latopolis, Neph is represented under the form of a ram, from between whose horns rises the Sacred Asp: and in some of the legends, the name over it is followed by those of Osiris, Re, Ao, and another God with whom Neph is connected on this occasion. He is also figured as a man having two or four rams' heads; but this is of rare occurrence, except on monuments of a late date, or in subjects relating to the dead and the mysteries of a future state. At Esneh instances occur of Neph with the additional title Re, which then connects him with the Sun, and may perhaps be an argument in support of the opinion I have mentioned of the early Sabæan worship of Egypt.

To Neph were given not only the ordinary horns of the sheep, curving\* downwards, but also the long

\* Owing to the error respecting Amun, they have been the origin of the name of the Ammonite; and thus has this misnomer been perpetuated in stone.

projecting horns of that animal, which, from their twisted form, being readily mistaken\* for those of the goat, have caused some difficulty respecting two characters in the names of the Cæsars, both being supposed to represent the same animal, and also to stand for the two letters *b* and *s*. It is, however, evident that the latter was the sheep or ram (*esiou*), which had the alphabetic force of *s* as in *Trajanus*, and that the former was the goat (*baampe*), which was chosen to represent the letter *b* or *v*, as in *Tiberius*, *Severus*, and *Sebastus*.

#### AMUN, OR AMUN-RE — JUPITER.

It may appear singular that Amun should be placed second to Neph; I have, however, noticed them in this order, not from any superiority of the latter, but because he is said to have been the oldest Deity of Upper Egypt; and, since some alteration has been made in the name of the God known to us as Amun, it may even be supposed that in the earliest times, he had not the same character as in the age of the last Kings of the 18th Dynasty. Indeed, if Neph really answered to the Spirit which pervaded and presided over the creation, and was the same whom Iamblichus describes from the books of Hermes †, he may in justice claim a rank above Amun, or any other of the eight great Gods. The alteration to which I allude is a circumstance well worthy of attention; and, as I

\* I had supposed in consequence that he united the emblem of the generative principle with his own.

† *Vide supra*, p. 216 Where the name Emeph is given, as is supposed, in lieu of Kneph.

have elsewhere observed \*, has been remarked by me on many of the oldest monuments of Egypt, where “the hieroglyphics or phonetic name of Amun-re have been continually substituted for others, the combinations of which I could never discover, being most carefully erased, and the name of Amun, or Amun-re, placed in their stead. The figure of the God remains unaltered, as is also the case with that of Khem, when in the character of Amunre-Generator, whose phonetic hieroglyphics, and not figure, have been changed. To make this last observation more intelligible, I must acquaint the reader with a fact not yet mentioned, — that Amun-re, like most of the Gods, frequently took the character of other Deities; as of Khem, Re, and Neph †; and even the attributes of Osiris; but he is then known by the hieroglyphics accompanying his figure, which always read Amunre, and therefore differ from those given the Deities in their own character.”

In examining the sculptures of an early period ‡, I have found that, wherever the name of Amun occurs, the substitution has been so systematically made, that nothing short of a general order to that effect sent to every part of Egypt, and executed with the most scrupulous care, can account for it; and from this alteration § being confined to monu-

\* *Materia Hierog. Pantheon*, p. 4. *Vide also infra*, p. 263.

† But still as a member of the triad of which Amun was the chief. I have even found him with a hawk's head, styled “Amunre Re Atmoo, Lord of Thebes.”

‡ It may be seen on the Obelisk of S. Giovanni Laterano, at Rome.

§ The name Amun existed long before. Witness the Kings of the 17th Dynasty.

ments erected previous to and during the reign of the third Amunoph, we may conclude that it dates after his accession, or about the year 1420 B.C. Another peculiarity is observable in the name of Amun, — that the hieroglyphics which compose it frequently face the wrong way; that is, they turn in a different direction from the rest of the inscription: the reason of which it is not easy to determine.

I have stated that Amun-re and other Gods took the form of different Deities, which, though it appears at first sight to present some difficulty, may readily be accounted for when we consider that each of those whose figure or emblems were adopted, was only an emanation or deified attribute of the same Great Being, to whom they ascribed various characters, according to the several offices he was supposed to perform. The intellect of the Deity might be represented with the emblems of the almighty power, or with the attributes of his goodness, without in any manner changing the real character of the heavenly mind they pourtrayed under that peculiar form; and in like manner, when to Osiris, or the goodness of the Deity, the emblems of Phthah the creative power were assigned, no change was made in the character of the former, since Goodness was as much a part of the original Divinity from whom both were derived, as was the power with which he had created the world. And if, as sometimes happens, Amun-re is represented making offerings to Osiris, it will be recollected that one

attribute might be permitted to show respect to another, without derogating from its own dignity, and that Osiris in his character of Judge of Amenti, and as the object of the most sacred and undivulged mysteries, held a rank above all the Gods of Egypt.

Amun, or Amun-re, formed with Maut and Khonso the great triad of Thebes. The figure of Amun was that of a man, with a head-dress surmounted by two long feathers\*; the colour of his body was light blue, like the Indian Vishnoo, as if to indicate his peculiarly exalted and heavenly nature; but he was not figured with the head or under the form of a ram, as the Greeks and Romans supposed, and the *contortis cornibus Ammon* is as inapplicable to the Egyptian Jupiter, as the description of the *dog-headed Anubis* to the Mercurius Psychopompos of the region of Amenti.

He was considered by the Greeks the same as Jupiter, in consequence of his having the title "King of the Gods;" and under the name Amunre he was the intellectual Sun, distinct from Re, the physical orb. This union of Amun and Re cannot fail to call to mind the Jupiter Belus of the Assyrians, Baal or Belus† being the Sun: and if it be true that Amunti, or Amenti, signified the "giver and receiver," the name Amun-re may be opposed to Atin-re, and signify the Sun in the two capacities

\* Q. Curtius, speaking of the Deity of the Oasis of Ammon, says, "Id quod pro Deo colitur, non eandem effigiem habet, quam vulgo Diis artifices accommodaverunt, Umbriculo maxime similis est habitus, smaragdus et gemmis coagmentatus."

† "The Lord" *par excellence*.



of the "receiver and giver." As in most religions the supreme Deity was represented in the noblest form that could be suggested, that of a human being, and Amun was therefore figured as a man, whom Holy Writ states to have been made after the image of his Creator.

At Thebes, "the King of the Gods" may be considered under two distinct characters, as Amun-re, and as Amunre-Generator; in this last assuming the form and attributes of Khem, the God of Generation. It is probable that he was then the same whom the Greeks styled the "Pan of Thebes\*;" the chief of a second Theban triad, the other members of which were Tamun and Harka; the former a character of Neith, and perhaps a sort of female Amun; the latter the offspring of the two first, as Khonso was of Amun-re and Maut. According to Manetho, the word Amun† means "concealment;" and Hecataeus observes‡, that, so far from being the proper name of the God, it was a word in common use, signifying "come §," by which his benignant influence and presence were invoked; and Iamblichus says, it implies "that which brings to light ||, or manifestation." If the observation of Manetho or of Hecataeus be true, it is not improbable that the name of this God was merely a mysterious title. The word Amoni signifying to envelope, or conceal,

\* Προς σε Παν Θεων, in an inscription at the Breccia quarries, on the Kossay road, with the figure of Khem. *Vide infra*, p. 263.

† Not related to ammoun, "sand."

‡ Plut. de Is. s. 9.

§ The word "come," or "come ye," is *amoun* in Coptic.

|| *Vide supra*, p. 217.



(which seems to be applied in hieroglyphics to a man enveloped in a cloak,) confirms the statement of Manetho; as Amôini, “come,” accords with that of Hecatæus; and the change in the hieroglyphic legends of the God, and the introduction of the word Amun throughout the sculptures, may be explained by supposing it a title, rather than the actual name of the Deity.\*

We are told by Herodotus†, that the horned snake was sacred to this Deity, and buried in his temple at Thebes; but the father of history was wrong in supposing the *vipera cerastes* to be harmless‡; and it was fortunate he did not prove by experience the fatal effects of its deadly bite. It is not unusual to find these snakes embalmed in the tombs of Koorna, the modern name of the Necropolis of Thebes, and its vicinity.

Of Amun, Maut, and Khonso, consisted the great Triad of Thebes; and though it is difficult to ascertain the exact character and relative offices of these three Deities, we may suppose them to be “demiurge intellect,” mother, and created things.

The oracle of Jupiter at Thebes was celebrated, and according to Herodotus§, the divine gift was imparted to a priestess as she slept in the temple, where the Deity was also believed to pass the night. He supposes it to have been the origin of the oracle of Dodona||; though his story of “the women consecrated to the service of that Deity

\* *Vide infra*, p. 264.

† Herodot. ii. 74.

‡ Diodorus is correct in placing it among poisonous reptiles, lib. i. s. 87.

§ Herodot. ii. 54. 58.

|| Herodot. i. 182.

having been carried off *from Thebes* by the Phœnicians," is too absurd to be pardoned, even on his usual excuse of having received it from the Egyptian priests. His statement, that the "Libyan oracle of Ammon" was derived from the Thebaid, is highly probable; though he makes the common and unaccountable error of supposing the God of Thebes to have had the head of a ram \*, which has led to much confusion respecting the Deity worshipped at Meroe. For to this place a procession, carrying the statue of the Theban Jupiter, with a ram's head, is said annually to have gone from Thebes; though the Jupiter of Thebes was Amun, and the great Deity of Ethiopia the ram-headed Neph. †

In the legends of Thebes, Amun has generally the title "King of the Gods," accompanying his name, and these two are sometimes inserted in an oval, or royal Cartouche, as are the names of Osiris, Isis, and Athor.

#### PIITHAH OR PTIAH, ΠΕΡΚΛΕΣΤΗΣ, VULCANUS.

Pthah, or in the Memphitic dialect Phthah, was the demiurge, or creative power of the Deity; the "artisan," as Iamblichus styles him, "and leader of mundane artisans, or the heavenly Gods." The same author gives a singular confirmation of the fact, as I have elsewhere observed ‡, of the Goddess, who bears on her head a single ostrich

\* Herodot. ii. 42. &c.

† *Vide supra*, p. 148. ; and *infra*, beginning of Chap. xv.

‡ *Materia Hierog. Pantheon*, p. 7.

feather, being Justice or Truth; which I shall have occasion more fully to notice, in speaking of that Divinity. In the sculptures of Thebes, we find Pthah not only accompanied by her, but bearing the title “Lord of *Truth*,” in his hieroglyphic legend; and Iamblichus who calls “the artisan Intellect\* the Lord of Truth,” observes, “that whereas he makes all things in a perfect manner, not deceptively, but artificially, *together with Truth*, he is called Pthah,” though the Greeks denominate him Hephæstus, considering him merely as a physical or artificial agent.

“Pthah is then the Lord of Truth, which was itself deified under the form of the above-mentioned Goddess; and the connection between the creative power and truth is a singular coincidence in the Egyptian and Christian systems. He was said to be sprung from an egg, produced from the mouth of Neph, who was therefore considered his father.” At least, this is the account given by Porphyry†, though the monuments of Egypt do not tend to confirm it, nor does his description of the form of that God agree with the ram-headed Neph of the Egyptians. “The Scarabæus, or beetle, was particularly sacred to him, and signified the world, or all creation‡; and in consequence of there being, as Plutarch§ says, ‘no females of this species, but all males, they were considered fit types of the creative power, self-acting and self-

\* *Vide supra*, p. 189. and 217.

† *Vide supra*, p. 214. and 240.

‡ Conf. Horapollo, i. 12.

§ Plut. de Is. s. 10.

sufficient.' The beetle was also an emblem of the Sun, being chosen, according to Horapollo\*, 'from its having thirty fingers, equal to the number of days in an (ordinary solar) month;' and the frog was another symbol of Pthah, because, as Horapollo says, 'it was the representative of man in embryo,' that is, of the being, who, like the world, was the work of the creative power, and the noblest production of his hands."

"There are other characters† of Pthah, as Pthah-Sokari-Osiris, and Pthah Toré; but since they are represented by the Egyptians as different and separate Divinities, I have thought it better to keep them apart from the God of whom they were, perhaps, originally emanations," and treat of them as distinct Deities. It is also possible, that to Pthah, the creative power, were ascribed four or more different offices, each being a separate form of that Deity, as, 1. The creator of the universe generally; 2. The creator of the world we inhabit; 3. The creator of all animal and vegetable life; and, 4. The creator of mankind.

The Greeks, as I have already stated, considered the Pthah of Egypt the same as their Vulcan or Hephæstus, and it is more than probable that their idea of this Deity was derived from the Demiurge in the Egyptian Pantheon; the error they made in the character of the opifex, or framer of the world, proceeding from their degrading him to the

\* Horapollo, Hierog. i. 10.; and Porphyry says, "Cantharum Soli accommodatum."

† The passages between inverted commas are extracted from my *Materia Hieroglyphica*.

level of a mere physical agent, as Iamblichus has very properly remarked. According to Cicero, there were several Deities who bore the name of Vulcan, and one was reputed to be the son of the Nile, from which we may infer his Egyptian origin. The Greek name, according to Phurnutus, is supposed to have been taken *απο του ηφθαι*, (signifying to “burn;”) and other etymologies have been offered by various writers; but the word Hephæstus, and still more the derivation suggested by Phurnutus, sufficiently indicate the real root of the name in the Egyptian *Pthah*.

The form of this Deity is generally a mummy, not holding in his hands the flagellum and crook of Osiris, but merely the emblems of life and stability, with the staff of purity; which last is common to all the Gods, and to many of the Goddesses, of Egypt. The absence of the flagellum and crook serves to distinguish him from another Deity\*, Khonso, the third member of the Theban triad, even when his hieroglyphical name is wanting; and this last has, in addition, a disk and crescent, or short horns, on his head, which are not given either to Pthah or Osiris.

The ordinary head-dress of Pthah, when in the form of a mummy, is a close cap without any ornament; but he occasionally wears a disk with the lofty ostrich feathers of Osiris, and holds in each hand a staff of purity, in lieu of the emblems of stability and life. The sculptures of the tombs also represent Pthah bearing on his head, or clad in, the

\* I have found one instance of Pthah with the flagellum and crook.

symbol of stability, which is occasionally given to Osiris ; showing how closely he is sometimes allied to the character of that Deity. Pthah even appears under the entire form of this emblem, which is surmounted by a winged scarab supporting a globe, or Sun, and is itself supported by the arms of a man kneeling on the heavens. I have also



No. 416. Pthah  
under the form of  
Stability.

met with an instance of the God \* occupied in drawing with a pen the figure of Harpocrates, the emblem of youth ; probably an allusion to the *idea* first formed in the mind of the creator of the *being* he was about to make.†

With regard to the adjunct Toses, which is sometimes applied to his name, I am inclined to believe it indicates an attribute of the creative power, rather than a different character of Pthah : I have therefore preferred placing Pthah-Toses as one of the forms of the same Deity. And, indeed, the commencement of the word seems to relate to his office as creator of the “ world,” which, in the Egyptian language, was called “ *To*.”

### PTHAH-SOKARI-OSIRIS.

Pthah-Sokari-Osiris was that form of Pthah, or Vulcan, particularly worshipped at Memphis.

\* *Vide* Plate 23. fig. 5. Pthah is alone introduced in the plate. It is from Dendera.

† If so they believed the first man to have commenced his career in early youth, not as a full grown man ; like Jupiter, Hercules, and other of the Gods of Greece.



Herodotus\* describes him as a pigmy figure, resembling the Pataikos, placed by the Phœnicians at the prows of their vessels; and says that Cambyses, on entering the temple at Memphis, ridiculed the contemptible appearance of the Egyptian Hephæstus. Representations of this dwarf Deity are frequently met with at Memphis and the vicinity; and it appears that dwarfs and deformed persons were held in consideration in this part of Egypt, out of respect to the Deity of the place. He usually has a Scarabæus, his emblem, on his head; he sometimes holds the crook and flagellum of Osiris; and he frequently appears with a hawk's head, both when worshipped in the temples, and when placed on the sarcophagi of the dead. I have even seen the lids of coffins at Memphis formed in the shape of this God†; the necklace, whose two extremities are surmounted by a hawk's head, peculiarly belonged to Pthah-Sokari; and it is not impossible, that his name Sokar‡ may be derived from the hawk. But this is merely a conjecture. Besides the Scarabæus and hawk, the Capricorn also belonged to him, and the prow of his boat or ark was ornamented with the head of that animal.

The ceremony of bearing this boat in solemn procession was one of the most important of all the rites practised by the Egyptians; and the

\* Herodot. iii. 37.

† *Vide* Chap. xvi. ; and Pl. 24. a. figs. 2. and 5. ; and Pl. 43. figs. 1. and 2.

‡ The Egyptian God Σοχαρις, mentioned in a verse of Cratinus, is, as M. Champollion supposes, the same Deity. *Vide* Hesych. voc. Paanyles.

sanctity with which it was regarded by the whole country is sufficiently indicated by the conspicuous place it held in the temples of Thebes. Indeed, I believe that it was nothing less than the hearse of Osiris, and that this procession recorded the funeral of that mysterious Deity; a conjecture strongly confirmed by the frequent occurrence of the hawk-headed figure and name (Sokari-Osiris) in those sculptures at Philæ, which represent his apotheosis, or rather his return from this world to that state, whence he had come to manifest himself for the benefit of mankind. It is, perhaps, to this funeral ceremony that Athenagoras alludes, when he says, "They not only show the sepulchre of Osiris, but even his embalmed body." The Deity under the form of Sokari is also carried forth by the four Genii of Amenti, in the same chamber at Philæ; where he appears to have passed through this intermediate state, previous to his assuming his final office of judge of the dead; and his body being placed on a bier, within the same boat or ark, seems to leave no doubt respecting the truth of my conjecture.\*

The deformed figure of this God probably gave rise to the fable of the lameness of Vulcan in the Greek mythology, who is represented to have been thrown from heaven by Jupiter, and to have broken his leg in falling upon the Isle of Lemnos.

Pthah-Sokari-Osiris is sometimes seated, attended by Isis, "the potent mother Goddess," who protects him with her wings; he is then more

\* *Vide* Plates of R. S. of Literature, Pl. 68. and 69.

closely connected with Osiris than Pthah, of which two Deities he unites the characters. He is frequently styled Sokari-Osiris, *without* the prefix Pthah; and it appears that he is then more particularly connected with the passage of Osiris from this life to another state, and his mysterious return from his human to his divine nature.

#### TORÉ, OR PTHAH TORÉ.

Toré is another form of Pthah, to whom in this character also the Scarabæus was particularly sacred. It stands for the first letter or syllable of his name\*, and may be emblematic of his office as creator of the world, of which this insect was the type. He was sometimes represented with the Scarabæus, in lieu of a head, either with closed or outspread wings; but his usual form was a human figure with the head of a man, wearing the globe of the Sun, and an asp, the emblem of kingly, or divine Majesty.

#### BATRACHOCEPHALUS.

The frog-headed Deity is also a form of Pthah, particularly in reference to his creation of man. Horapollo tells us that "man in embryo was represented by a frog," and it was therefore considered a fit symbol to form the base of the palm branch of years, held by Thoth, as the Deity who superintended the life of man. The arms in the

\* *Vide supra*, p. 253.

hieroglyphic legend of the God Batrachocephalus, also connect him with this notion ; they recal the figure illustrative of human life which so frequently occurs\* on the monuments, and a man with arms on his head is sometimes given as an emblem of Pthah.

#### BATRACHOCEPHALÉ.

Of the peculiar office of this Goddess, I am ignorant. She has a frog's head, without the scarab of the former Deity ; and it is probable that she is only an Emanation of Pthah, or in a subordinate capacity among the Genii, or lower order of Gods.

#### KHEM, CHEMMO, PAN.

Khem†, the generative principle, particularly worshipped at Chemmis or Panopolis, and, according to the evidence of Diodorus‡ and the sculptures, “treated with marked reverence by all the Egyptians,” was another of the deified attributes of the almighty founder of the Universe, and, as Herodotus justly observes, one of the eight great Gods. His office was not confined to the procreation and continuation of the human species, but extended even to the vegetable world, over which he presided ; whence we find his statue accompanied by trees and plants, and Kings offering to him the herbs of the

\* The same as on the cover of this book.

† Pronounced Kham.

‡ Diodor. i. 18.

ground, cutting the corn before him, or employed in his presence tilling the land, and preparing it to receive the generating influence of the Deity. It was from this circumstance, that the Greeks and Romans assigned to Priapus the office of presiding over their gardens\* ; and the idea of his frightening away thieves with his right hand†, was probably derived from the flagellum placed over the uplifted arm of the Egyptian Khem.

It is also possible that the Hermes figures, placed on the public roads, were borrowed from one of the mummy-formed Gods of Egypt. All statues in Greece, before the time of Dædalus, were similarly rude imitations of the human figure, the legs being united, and the arms attached to the body ; but we may reasonably suppose that some other reason beyond the mere retention of ancient custom induced them to give to these statues alone so remarkable a form ; and it is evident that the Hermes figures bear a stronger resemblance to the Egyptian mummy than to a statue of the ancient Greek style. From

\* Hor. Epod. ii. 17.

“ Vel, quum decorum mitibus pomis caput  
Autumnus arvis extulit,  
Ut gandet insitiva decerpens pyra,  
Certantem et uvam purpuræ,  
Quâ muneretur te, Priape, et te, pater  
Silvane, tutor finium.”

A figure of Priapus, engraved by Boissart, has this inscription, “ Hortorum custodi, vigili, conservatori propaginis villicorum.” Banier, Myth. iv. p. 453.

† Conf. Hor. Sat. I. viii. 3.

“ Dens inde ego, furium avinmq̄ue  
Maxima formido ; nam fures dextra coeracet,  
Ast importunas volucres in vertice arundo  
Terret fixa, vetatque novis considerare in hortis.”

their name, it might be inferred that they were peculiar to the God Mercury; but this depended on the head they bore; those with the face of Apollo being styled Hermapollos; of Minerva, Hermathenas; and others, according to their respective combinations. The Hermes figure was therefore the exclusive name given to statues of a peculiar form, and not to those of Mercury alone. For, besides the fact of the latter being represented in a perfect form like the other Gods, we find from Cicero, that these Hermes statues were forbidden to be erected upon a tomb, which would seem to be the most appropriate situation for a figure of Mercury, the Deity to whom the care of the dead was particularly confided.

In one of several groups of hieroglyphics signifying "Egypt," a tree is introduced as the symbol of that country; but whether any peculiar tree was sacred to the God Khem, or its name resembled the word "Chemi" (Egypt), I will not pretend to decide; trees of the same form, as that occurring in the name of Egypt\*, accompany the shrine of the God †, and they may be emblems both of the country, and of the Deity whose name it bore. For Egypt was denominated "Chemi (Khem), or the land of Ham," as we find in the hieroglyphic legends; and the city of Khem, or Panopolis, was called in Egyptian Chemmo, of which evident traces are preserved in that of the modern town

\* See the Rosetta stone. *Vide* Vol. II. p. 186.; also, Chap. xiii., Name of the Goddess  $\chi\eta\mu$ , or Egypt, and the Woodcut.

† *Vide* Plate 26. behind the figure of the God.



E'Khmin.\* Indeed, the name of the God appears from the hieroglyphics to have been Chemmo or Khemo†, and when in the character of Amunre-Generator, the title of Khemo is added to that of Amun.

Plutarch says‡ that “the leaf of the fig tree represented both their King Osiris, as well as their native country;” and it is possible that this notion was founded upon the circumstance of the fig tree itself being the symbol of Egypt; but from what he afterwards says of the Priapean character of Osiris, we may conclude he has confounded that Deity with the God Khem. If this be true, the tree above mentioned may be the fig, or more probably the *Ficus sycomorus*; and the conventional form adopted by the Egyptians for this and all trees, excepting the palm, *Dóm*, pomegranate, and a few others, appears to justify this conjecture.

The sycomore was particularly sacred to the Goddess Netpé, as the Persea to Athor; but these I shall have occasion to mention hereafter.

The assertion of Herodotus§, that the Egyptians represented the God Pan, like the Greeks, with the head and legs of a goat, applies neither to the God Khem, nor to any other Deity in the Egyptian

\* It is singular, that this town should have had the name given to the whole country of “*Khemi*,” and another, Coptos (Koft or Kebt), have retained that of “*Egypt*,” which is Gypt with a prefixed letter or diphthong.

† May not the name *Οκεαμης*, said by Diodorus originally to have been given to the Nile, be taken from the word *χαμη*, *black*? The river in early times also bore the name of Egypt. *Vide supra*, Vol. I. p. 8. Diod. i. 19.

‡ Plut. de Is. s. 36.

§ Herodot. ii. 46.

Pantheon \*, and is as little worthy of credit as the statement he afterwards makes respecting an occurrence in the Mendesian nome; where he also states that “the Goat and the God Pan both have the name Mendes in the Egyptian language.” The description of the God worshipped at Panopolis, given by Stephanus of Byzantium †, accords exactly with the Egyptian Pan, or Khem, which the learned Prichard has supposed to be “Osiris or Horus,” and it is Khem, and not Mendes, to whom belong the attributes of the God of Generation.

The Hebrew word Ham is identical with the Egyptian Khem,  $\text{חַם}$  being properly written Kham, Kham, or Khem; and is the same which the Egyptians themselves gave to their country, in the sculptures of the earliest and latest periods. The Bible also applies to Egypt the name of Mizraim (or Mitzrim), a dual or plural word, which, as I have before observed ‡, seems to refer to the two regions of Egypt, the Upper and Lower country, over which the Pharaohs are always said in their regal titles to hold dominion. It is, however, remarkable that the word itself does not occur in hieroglyphics, though traced in the modern name Musr or Misr, by which both Cairo and Egypt are known at this day.

According to the scriptural account § of the peopling of the world by the sons of Noah, it appears

\* *Vide infra*, Mandoo.

† Stephanus says, “*Εστι και του Θεου αγαλμα μεγα, ορθιακον εχον το αιδοιον: επαιρει τε μαστιγας τη δεξιη σεληνη, ης ειδωλον φασιν ειναι τον Πανα.*” Voc. Παναος πολις. *Vide* Prichard, p. 120.

‡ *Vide supra*, Vol. I. p. 2.

§ Gen. x. 6

that Ham (Khem) colonised the lands of Cush (Ethiopia), Mizraim Lower Egypt and the Thebaid, Phut Libya?, and Canaan Syria; the four being mentioned as "sons of Ham;" which may refer to the migration of an Asiatic tribe to those countries, and tend to confirm my opinion respecting the Oriental origin of the inhabitants of the valley of the Nile. Ham or Khem may have been the original name of that tribe which settled in the two districts called Mizraim; and the Egyptians may have retained the appellation which they had as conquerors, in preference to that of the country they occupied.

The progeny of Cush is equally remarkable. Cush \* is the name of Ethiopia, both in Scripture, and in the hieroglyphics of the earliest periods; and was applied to that country lying above the second cataracts †, inhabited, as at present, by a copper-coloured race. After the Bible has enumerated the sons of Cush, it mentions an offset in Nimrod, who founded the kingdom of "Babel, and Erech, and Accad, and Calneh in the land of Shinar," from which country the Assyrian founders of Nineveh emigrated. ‡ This connection between an African and Asiatic Ethiopian race, is the more remarkable, as the same is noticed by profane writers: the *Ethiopian Mem-*

\* In Hebrew it signifies "blackness," therefore applied to the "black country," like the word Ethiopia.

† Tirhakah was King of Cush. 2 Kings, xix. 9. The capital of Tirhakah's dominion was at El Berkel, the ancient Napata. Sulpitius Severus calls him Tirhac.

‡ Genes. x. 8. 10.

non was said \* to be a general of Teutamis, the twenty-first King of *Assyria* after Semiramis, and to have been sent with a force of 10,000 *Ethiophians*, and the same number of Susans, to assist Priam, when Troy was besieged; and the Cushites of Africa are also called *Ethiophians*.

Besides the hieroglyphic group composed of the tree above alluded to, indicating Egypt, was one consisting of an *eye* and the sign *land* which bore the same signification †; and, since the pupil or *black* of the eye was called *Chemi*, we may conclude this to be a phonetic mode of writing the name of Egypt, which Plutarch ‡ pretends was called Chemmia from the *blackness* § of its soil.

To the God Khem, the Egyptians dedicated their ex-votos in the quarries of the Kossayr road; nor were temples and votive inscriptions put up in honour of Sarapis till the time of the Romans, and in a few instances during the reigns of the Ptolemaic Kings. In the Greek ex-votos he is styled the “Pan of Thebes,” but the hieroglyphic inscriptions have not the title Amunre, though it is probable that in this character he was the same as Amunre-Generator. || I should not be surprised to find that the name of Khem was that for which Amunre was substituted; in which case, these would be two characters of Khem, instead of

\* Diodor. ii. 22.

† *Vide* the name of the Goddess  $\chi\eta\mu\iota$ .

‡ Plut. de Is. s. 33.

§ Chame is “black” in Coptic, Egypt is Chemi; and it is remarkable that Khom or Chom  $\text{חֹם}$  is used in Hebrew for “black” or “brown,” as in Gen. xxx. 32, 33, 35. and 40.

|| *Vide supra*, p. 247.

Amun-re.\* Either this may have been the case, or the original legend may have contained a name of the Deity, which in after times was deemed too sacred to be exposed to the eyes of the profane, when the uninitiated had become acquainted with the previously occult meaning of hieroglyphic writing.

Khem was considered the generating influence of the Sun, whence perhaps the reason of his being connected with Amunre: and in one of the hieroglyphic legends accompanying his name he is styled the Sun; that is, the procreating power of the only source of warmth, which assists in the continuation of the various created species. I have twice found hieroglyphic legends stating him to be “engendered by the Sun,” and in another he is called the “Son of Isis,” which might seem to deny him a place among the eight great Gods; but these may refer to a distinct office he was supposed to bear on some occasions, and his intimate connection with Amun-re fully establishes his claim to the rank Herodotus has given him in the Egyptian Pantheon. † “The Greeks,” says the historian, “consider Hercules, Bacchus, and Pan as the most modern of their Gods; the Egyptians, on the contrary, look upon Pan as very ancient, holding a rank among the first eight Deities; Hercules they place in the number of the twelve, called the second order; and Bacchus ranks with those of the third order, who are engendered by the twelve.”

It is not improbable, then, that Khem was also

\* *Vide supra*, p. 244.

† Herodot. ii. 145.

considered by the Egyptians the generating principle of nature itself; and this will accord with the idea they entertained of his extending his immediate influence over all the animal and vegetable world. On the Kossayr road I have met with a tablet in which the God Khem is represented as a hawk, with human legs, and an arm holding up the usual flagellum, his head crowned with the long feathers of Amun; but this is an unusual form of the Deity, and of uncertain date.

Thriphis was the favourite and contemplar companion of Khem, as well at Panopolis, as in the temple of Athribis or Crocodilopolis, whose ruins are still seen to the westward of Soohag. She appears to be one of the Goddesses represented with a lion's head; but I have been unable exactly to ascertain her attributes and office.

The Greek inscription at Athribis\* designates the town by the same name, Thriphis. It is still called by the Arabs Atrib, and by the Copts Athrebi; and the honours with which the Goddess was there worshipped may be inferred from the dimensions of her temple, 200 feet in length and 175 in breadth. Part of the inscription is lost, but may be easily restored; and the name of the Emperor mentioned in it occurs also in the hieroglyphics, which on the other face of the same architrave present the ovals of Tiberius Claudius Cæsar (Germanicus?). In the Greek is the name of the Empress Julia, the

\* The Arab tradition, mentioned by the historian Macrizi, of the four sons of Mizraim,—Oshmun, *Atrib*, Sa, and Koft,—is, like many others which abound in Egypt, in order to account for the names of cities.



widow of Agrippa and daughter of Augustus, with the date of the 9th year of Tiberius, which shows that her death could not have happened as early as is generally supposed. The dedication to "the most great *Goddess* Thriphis," and the mention of "Apollonius prefect of the *city* of Thriphis," show them both to have borne the same name; as the ovals of Ptolemy the eldest son of Auletes, which occur in another part of the building, prove that the foundation of the temple dated before the Empire, and that the inscription of Tiberius was only attached to repairs or additions made during his reign. The Greek inscription at Panopolis is of the time of Trajan. It has the date of his 12th year, and mentions Pan and Thriphis as the chief Deities of the place.

The story of Pan having been the lieutenant-general of Osiris, in his Indian expedition, and by the fright he caused to the enemy having given rise to the expression "Panic terrors," is an idle legend, which, too, cannot apply to the Pan of Egypt. It is mentioned by Plutarch and Polyenus.

#### SÁTÉ, JUNO.

The Goddess Saté, or Juno, always accompanies Neph in the ex-votos at the Cataracts of Syene, and the Island of Sehayl; where she forms the second member of a triad composed of Neph, Saté, and Anóuké. This triad frequently occurs on different monuments in the vicinity of Syene, it being customary for every town to assign a con-

spicuous post in their temples to the chief Deities, and to the peculiar triad, worshipped by their neighbours, as a mark of respect not only to the Gods, but to the inhabitants of the adjoining districts. And the general adoration paid to the principal member of this triad throughout Nubia, readily accounts for its constant occurrence in the temples between the first and second cataracts. At Dakkeh, the manner in which it is mentioned over one of the doors is remarkable ; the Ethiopian King Ergamun being styled, on one side, “ Son of Neph, born of Sáté, nursed by Anóuké,” and on the other, “ Son of Osiris, born of Isis, nursed by Nephthys.”

The Island of Sehayl was formerly called Sété, a name not unlike that of the Egyptian Juno, — and a Greek inscription there mentions the dedication of a temple to the above-mentioned triad. In another, inscribed upon a column at the granite quarries of Caracalla, near Syene, Jupiter-Hammon-Cenubis and Juno are said to preside over the hill near whose summit it was erected ; but these would not have been sufficient to identify the Goddess, had not the sculptures presented the name of an arrow (which, piercing a standard, forms her hieroglyphics) written in phonetic characters, and expressing the word Sáté. Horapollo affirms that Juno (Sáté) presided over the lower part of heaven, and Neith (Athena) over the upper hemisphere ; but it is possible that he may have confounded Neith with Netpe ; though some confirmation of his remark may be derived from the fact of the cap worn by Neith signifying, in hiero-

glyphics, "Upper Egypt," and that of Sâté, the "Lower country."

Horapollo is fully borne out by the hieroglyphics in what he afterwards says, — that "the Egyptians think it absurd to designate the heaven in the masculine *τον ουρανον*, but represent it in the feminine *την ουρανον*," "inasmuch as the generation of the Sun and Moon and the rest of the stars is perfected in it, which is the peculiar property of a female."\*

The marriage of Jupiter with his sister Juno, in Greek mythology, was probably derived from the story of Osiris and Isis, who were also brother and sister and the children of Seb, considered by the Greeks the same as Saturn; but the confusion caused by their judging of the identity of their own and the Egyptian Deities from casual analogies is so great, that to Jupiter alone are attributed legendary tales taken from Amun, Neph, and Osiris.

The statues of the Greek Juno were not always confined to one particular form; and to that Goddess were sometimes given the attributes of Pallas, of Diana, of Venus, of Nemesis, of the Fates, and other Divinities. In this respect they resembled many of the Deities of Egypt, who, as already observed †, borrowed each other's attributes, and could only then be recognised by the hieroglyphic legend placed above them.

The Goddess Sâté does not appear to have played so important a part in Egyptian mythology

\* Horapollo, i. 11.

† *Vide supra*, p. 244.

as the Juno of Greece. Nor will I pretend to decide if she presided over marriages : and little is known of her from the accounts of ancient writers. Diodorus \*, Horapollo, and some other authors merely make a cursory mention of the Egyptian Juno, and little dependance can be placed on what Manetho relates concerning her. According to Porphyry †, the priest of Sebennytus states that three men were daily sacrificed to the Juno of Egypt, after having been examined like the clean calves chosen for the altar ; which ceremony was abolished by order of Amosis. And to this Plutarch alludes, when he says, “ We are informed by Manetho, that they were formerly wont, in the city of Idithya ‡, to burn men alive, giving them the name of Typhos, and winnowing their ashes through a sieve : which sacrifices were performed in public, and at a stated season of the year,—in the dog-days.” If, indeed, this were ever the case, it could only have been at a very remote period, long before the Egyptians were the civilised nation we know them from their monuments ; as I shall have occasion to show in treating of the Sacrifices. §

According to Herodotus, the great Goddesses of Egypt were Neith (Minerva), Buto (Latona), Bubastis (Diana), and Isis ; the Greeks having become acquainted with their names, from being worshipped in Lower Egypt ; and to their igno-

\* Diodor. i. 13. 15.

† Porphyr. de Abst. ii. 55.

‡ Probably Iethya or Eilethya, the city of Lucina, a title given to the Greek Juno. Plut. de Is. s. 73.

§ *Vide infra*, on Sacrifices, Chap. xiv.

rance of the Deities of the Thebaïd may be attributed their silence respecting Maut, the great Goddess of Thebes, and Sâté, the second member of the triad of Elephantine.

Sâté was represented as a female figure, wearing on her head the cap or crown of the Upper Country, from which projected the horns of a Cow: and in her hand she holds the usual sceptre of the Egyptian Goddesses.

Another Goddess appears also to lay claim to the name of Sâté; but her form and character differ from those of the Egyptian Juno; and she seems rather to represent the Western bank of the Nile.\* From her occurring frequently in tombs, it is probable that she had some office in Amenti. Indeed, the evident connection, and the similarity in the name, of *Amenti*, “the lower regions,” and *Ement*, “the West,” are remarkable; and the idea of the end of the world being in the West, as its commencement in the East, is thus noticed by Plutarch:—The Egyptians make “a sacred dirge or lamentation over Osiris, bewailing him who was born on the right side of the world, and who perished on the left. For it must be observed that the Egyptians look upon the East as the front or face of the world, upon the North as its right side, and upon the South as its left.”†

\* *Vide* Plate 53. Part 3.; *infra*, Chap. xiii.

† Plut. de Is. s. 32. The Arabs call the North the left, being on their left as they look towards the East, or towards Mekkeh.

## MAUT, MOTHER, NATURE ?.

This Goddess was the second member of the Theban triad. Her name Maut, or Tmau \*, signifies "mother;" and though many Divinities, as Isis, Netpe, and others, have the title "Mother Goddess," the name Maut was peculiarly applied to the one before us, who may with much reason be supposed to represent in this capacity Nature, the mother of all. From the presence of the Vulture in her hieroglyphics, she has been supposed the same as Neith (Minerva); but that bird is merely a phonetic character signifying "mother," and not an emblem of the Goddess herself. For the Vulture, as Horapollo observes †, being the peculiar type of a female, and of maternity, "the Egyptians, whenever they wish to designate a mother, represent this bird."

Some may be disposed to identify her with Buto, the Latona of Egypt, and imagine that the name she bears refers to the office she held in the creation of the world, or to her duties as nurse of Horus. Some indeed have confounded Buto with Minerva, who was said to have been the tutor of Bacchus. ‡

The oracle of Buto was one of the most celebrated in the world, and the honours rendered this Goddess by the Egyptians were doubtless very great, since, as Herodotus states, they had greater veneration for her oracle §, than that of

\* Or Mau, t being the female sign.

† Diodor. iii. 69.

‡ Horapollo, i. 11.

§ Herodot. ii. 83.



any other Deity. "It is consecrated to her," says the historian\*, "in a large city (also called Buto) situated near the Sebennytic mouth of the Nile. You pass it in going from the sea by that branch of the river. It contains several temples;—of Apollo, of Diana, and of Latona. In this last the oracles are delivered. It is of very great size, having porticos 10 orgyes (fathoms) in height. But of all that I observed within the enclosure sacred to Latona, the chapel of the Goddess caused me the greatest surprise. Its sides are of a single stone, square both ways, measuring in length and breadth 40 cubits; and another block, whose thickness is 4 cubits, forms the roof. Nothing, in fact, in the whole of this consecrated spot is more worthy of admiration. Next to this is the Isle of Chemmis, situated in a deep and spacious lake near the temple of Latona at Buto. According to the Egyptians, it is a floating island; but I confess I neither saw it float, nor even move, and I was much surprised to hear that any islands did float. In it is a large chapel of Apollo, with three altars. The soil produces a number of palm and other trees without culture, some of which bear fruit.

"The following reason is given by the Egyptians for its floating. Latona, one of the eight most ancient Divinities, who lived at Buto, where her oracle now is, having been charged by Isis with the care of Apollo, concealed him in this island, which is now called the Floating Island,

\* Herodot. ii. 155. *Vide* also, ii. 75. Strabo, xvii. p. 551.

though formerly fixed and stationary. She preserved him there in safety, while Typhon was searching every where for the son of Osiris: for they say that Apollo and Diana are born of Bacchus and Isis, and that Latona was their nurse and preserver. Apollo is called Orus (Horus) in Egyptian; Ceres is Isis; and Diana, Bubastis."

Of the form and attributes of the Egyptian Latona we are completely ignorant. It is far from certain that Maut and Buto are two characters of the same Deity; and unfortunately the sculptures of her temple, mentioned by Herodotus, are no longer in existence to clear up the difficulty. But if Strabo be correct in stating that the mygale or shrew mouse was worshipped at Athribis, it is very probable that the lion-headed Goddess Thriphis\*, who gave her name to that city, was the same as the Egyptian Latona. The mygale is universally allowed to have been sacred to Buto†: it was buried in the city of that name: and if the Egyptians really assigned the reason mentioned by Plutarch for the worship of this animal, we may believe that the Goddess Buto represented, as M. Champollion supposes, the darkness which covered the deep. "The mygale," says that writer, "received divine honours by the Egyptians, because it is blind, and darkness is more ancient than light."‡

This idea of night being older than day was

\* Strabo, xvii. p. 559. *Vide supra*, p. 265.; and *infra*, Chap xiv., on the Mygale.

† Herodot. ii. 67.

‡ Plut. Sympos. iv. Quæst. 5. *Vide Gen. i. 2. and 3.*

very ancient, and commonly entertained. We find in Genesis, that “the evening and the morning were the first day;” which is retained to the present time by the Arabs, in the expression *layl oo nahr*, “night and day.”

“The Egyptians,” says Damascius, “celebrated unknown darkness as the one principle of the universe.\*” According to Hesiod, from chaos arose Erebus and black night: from night, Æther and day†:” and Aristotle tells us, “the theologians consider all things to be born from night.”‡ Aristophanes makes “chaos, night, Erebus, and Tartarus the first;” and in the Orphean Fragments we find, “I will sing of Night, the genitor of Gods and men; Night the genesis of all things.” The Anglo-Saxons also, like Eastern nations, began their computations of time from night, and the year from that day corresponding with our Christmas, which they called “Mother Night §;” and “the Otaheitans refer the existence of their principal Deities to a state of darkness, which they consider the origin of all things.”

This darkness was not, however, the same as night, or evening, in the ordinary acceptation of the word, when the Sun withdraws its light from the earth. but that primæval night, or darkness, from which all created nature had its commencement. And if Buto represented darkness the

\* *Vide* Cory, p. 320.

† Hesiod. Theogon. v. 123. *Vide supra*, p. 218.

‡ *Vide* Metaph. xii. 6.; and Aristoph. Birds.

§ *Vide* Cory, p. 320.

companion of chaos, or “night the genesis of all things,” another Goddess claimed the post of night, who, under the name of Athor, received the Sun into her arms, as he retired behind the Western mountain, of which she was the presiding Deity. Porphyry and others seem to confound the two, and suppose Latona to be the atmosphere, which appears light and dark beneath the Moon; deriving the name of Leto from the *forgetfulness* caused by sleep during the night, over which they suppose her to preside.

This, like many other mysteries, being clothed by the Egyptian priests in the guise of a popular tale, suited to the comprehension of the people, was placed beyond the reach of the uninitiated or the profane; and the sanctity of the mygale was attributed to the protection it afforded to Latona, who, under its form, eluded the pursuit of Typho.

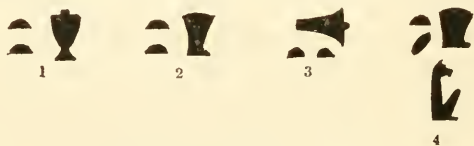
It is this custom of explaining the nature of the Gods in two different ways,—the one intended for the instruction of the initiated, the other to satisfy the *profanum vulgus*, who were excluded from all participation in metaphysical truths, which has been the cause of so much apparent contradiction in the character of the Egyptian Deities; and we may readily conceive the labyrinth into which the human mind was led by similar explanations. But the object of the priests was obtained by these means. For, since they presented no difficulties to the comprehension of a superstitious people, they had the appearance of truth, and effectually pre-

vented their indulging in speculation upon the religion they were taught to obey.

Maut is represented as a female figure wearing on her head the Pshent, or double crown, of the Upper and Lower countries, placed upon a cap ornamented with the head, body, and wings of a vulture. This Pshent is not worn by her as by the Kings, the one crown placed within the other, but side by side,—a mode of arranging it adopted also by Atmoo and some other Deities. Instances also occur of Maut with the head of a lion, or of a cat. She probably, then, has the attributes of Pasht or Bubastis, or of Thriphis above mentioned. But it is frequently difficult to ascertain whether these heads are of a lion or of a cat; even the ears are not always a sufficient guide, though generally the latter are erect and pointed, and the others round.

The black basalt sitting figures in the British Museum, and other European collections, represent the Egyptian Bubastis.

The hieroglyphical name of Buto I have as yet been unable to determine; it may possibly be that given in the accompanying Woodcut, which fre-



No. 447.

A name probably of Buto, or of Bubastis.

quently occurs in Lower Egypt over a Goddess with a cat's head, unless, indeed, it be another form of the name Bubastis.

## PASHT, BUBASTIS, DIANA.

This Goddess was principally worshipped in the Delta and Lower Egypt. Great honours were also paid her in the Upper Country, and at Thebes her figure holds a conspicuous place among the contemplar Deities. The city of Bubastis, where she was particularly adored, stood E. of the Delta, and at a short distance from the Pelusiac branch of the Nile, where lofty mounds, called Tel Basta, still mark its site. "Here," says Herodotus\*, "is a temple of Bubastis deserving of mention. Other temples are larger and more magnificent, but none more beautiful than this. The Goddess Bubastis is the same as the Greek Diana. Her temple stands in an island surrounded on all sides by water, except at the entrance passage. Two separate canals lead from the Nile to the entrance, which, diverging to the right and left, surround the temple. They are about 100 feet broad, and planted with trees. The vestibule is 10 orgyes (fathoms) high, ornamented with very fine figures 6 cubits in height. The temple stands in the centre of the town, and in walking round the place you look down upon it on every side, in consequence of the foundations of the houses having been elevated, and the temple still continuing on its original level. The sacred enclosure is encompassed by a wall, on which a great number of figures are sculptured; and within it is a grove, planted round the cella of the temple, with trees of a considerable

\* Herodot. ii. 138.



height. In the cella is the statue of the Goddess. The sacred enclosure is a stadium (600 feet) in length, by the same in breadth. The street which corresponds with the entrance of the temple crosses the public square, goes to the East, and leads to the temple of Mercury; it is about three stades long and four plethra (400 feet) large, paved\*, and planted on either side with large trees.”

Bubastis is represented with the head of a lioness or a cat, and to her the latter was peculiarly sacred. On her head she bears a disk, from which rises the Uræus, or royal Asp, and in her hand she holds the usual sceptre of the Egyptian Goddesses. From the difficulty above stated of distinguishing between the cat and lion headed figures, doubts sometimes arise respecting the form of the Egyptian Diana: though it appears that she took the head of both those animals. The Goddess of the *Speos Artemidos* † is represented in the hieroglyphics by a lioness ‡; and if it be true that the wolf and jackal were dedicated to one Deity, Anubis, we can with equal reason suppose the lion and cat to have been emblems of the same Goddess.

In the bronze figures of Pasht, more care seems to have been taken to distinguish between the lion and the cat, the head of the latter being evidently given to this Goddess. They sometimes represent her holding a sistrum in her right hand, and in her left the head of a lion surmounted by a disk and asp; sometimes with a basket upon her arm; but

\* At Dimmay or Nerba, in the Fyoom, is a paved causeway leading through the town to the temple, though smaller than this of Bubastis.

† *Vide* my *Egypt and Thebes*, p. 379.

‡ *Vide* Plate 27. Part 2. Hierog. No. 3.

they are frequently of a late date, and the attributes they present are less to be depended upon than the sculptures of the ancient monuments.

One of the principal festivals of the Egyptians was held at Bubastis in honour of Pasht ; and Herodotus\* considers that they took a greater interest in it than in any of the numerous fêtes annually celebrated in Egypt. “ This,” says the historian, “ is the nature of the ceremony on the way to Bubastis. They go by water, and numerous boats are crowded with persons of both sexes. During the voyage, several women strike the *crotala* †, while some men play the flute ; the rest, both men and women, singing and clapping their hands. As they pass near a town, they bring the boat close to the bank. Some of the women continue to sing and play the *crotala* ; others cry out as long as they can, and utter reproaches against the people of the town, who begin to dance, while the former pull up their clothes before them in a scoffing manner. The same is repeated at every town they pass upon the river. Arrived at Bubastis, they celebrate the festival of Diana, sacrificing a great number of victims ; and on that occasion, a greater consumption of wine takes place than during the whole of the year ; for, according to the accounts of the people themselves, no less than 700,000 persons of both sexes are present, besides children.”

\* Herodot. ii. 59, 60.

† *Vide supra*, Vol. II. p. 317, 318. The *crotala* were either cymbals, or a sort of clapper of wood or metal. Perhaps the same as the cylindrical maces mentioned in Vol. II. p. 257. Conf. Propert. iv. Eleg. ix. 13.

“ Nile, tuus tibicen erat crotalistris Phyllis.”

Pasht, or Bubastis, is a member of the great triad of Memphis, and the usual companion of Pthah ; by whom she is said, in the hieroglyphic legends, to be "beloved." Herodotus considers her the daughter of Bacchus (Osiris†) and Isis. Were this true, she could not hold a rank among the eight great Deities, but those of the third or even fourth order ; and his assertion is fully disproved by the exalted character she bears in the temples of Thebes. This error I believe to have arisen from the supposed identity of Horus (the son of Osiris) and the Sun, or the Apollo of the Greeks, whose sister Diana was reputed to be. Horus the elder, whom they called Aroeris, was brother of Osiris, and said to be the same as the Sun ; whence he also was considered by the Greeks to answer to Apollo. But it was the younger Horus who was the son of Isis and Osiris, and *he had no sister* ; nor, indeed, could Bubastis have been the sister of the Egyptian Aroeris. Another mistake respecting this Goddess arose from the idea that Isis was the same as the Moon ; and the relationship of Isis and her brother Aroeris confirmed the Greeks in this erroneous fancy. Isis, however, was distinct from the Moon ; she was in no way connected with Bubastis ; and the latter Goddess was not the representative of that luminary.

Ovid has reported the fabulous story of the Egyptian Diana (if, indeed, she can be called by that name) assuming the form of a cat, to avoid the

\* Herodot. ii. 156.

enmity of Typho.\* But Juvenal has banished her from the Pantheon of Egypt: “*Oppida tota canem venerantur, nemo Dianam,*” not, as the learned Prichard supposes, because “her worship had been discontinued, or had sunk into obscurity, before Egypt fell under the Roman yoke,” but because Juvenal, in common with so many other persons who visited the country, was ignorant of the nature of its religion. The Greeks, indeed, gave to Diana three different characters. As the Moon, she was Lucina; as Goddess of the Chace, Diana; as a Deity of the lower regions, Proserpine or Hecate. Hence the poets styled her “*triformis;*” and they sometimes represented her with three heads†,—that on the right being of a horse, that on the left of a dog, and that in the middle of a wild boar,—though Pausanias‡ thinks this custom neither ancient nor universal. But the form and attributes of nearly all the Greek Deities were very uncertain; and Cicero has shown how confused were their genealogies and origin. He even confesses that the mode of representing them depended on the caprice of painters and fabulists§, who committed the palpable absurdity of representing the Gods subject to anger, lust, and other bad passions, and exposed to the infirmities of human nature.

\* “*Fele soror Phœbi . . . latuit . . . Cyllenius ibidis alis.*” Ovid. *Met.* lib. v. 330.

† Virg. *Æn.* lib. iv. 511.

“*Tergeminamque Hecatē, tria virginis ora Dianæ.*”

‡ Paus. in *Corinth.* c. 30.

§ Cicero (*Nat. Deor.*) says, “*Nos Deos omnes eâ facie novimus, quâ pictores fictoresque voluerunt.*”

The idea of a connection existing between Pasht and Hecate seems to be in some degree authorised by the sculptures of the Egyptian temples, since we find the hieroglyphical name of the latter attached to the Goddess before us\*; and the character and title of Hecate were also applied to Maut and Isis.

Another reason that the Moon in the Egyptian mythology could not be related to Bubastis, is, that it was a male and not a female Deity, personified in the God Thoth. This was also the case in some religions of the West. The Romans recognised the God Lunus; and the Germans, like the Arabs, to this day, consider the Moon masculine, and not feminine, as were the Seléné and Luna of the Greeks and Latins.

### NEITH, MINERVA.

Neith, the Egyptian Minerva, was particularly worshipped at Saïs †, in the Delta; Pausanias pretends that Minerva at Thebes was styled Onka, as in Phœnician, and Saïs in other parts of Egypt; but it is evident that she was called Neith, both in the Upper and Lower Country; and Plato ‡ and Eratosthenes are correct in stating this to be her Egyptian name. “There is,” says the former, “a

\* Plate 27. Part 2. Hierog. No. 2.

† Cicero is correct in saying, “Minerva secunda, orta Nilo, quam Ægyptii Saitæ colunt.” Nat. Deor. iii. p. 248.

‡ “Πολεως (i. e. Saïs) θεος αρχηγος εστιν, Αιγυπτιστι μεν τουνομα Νηθ, Ἑλλημιστι ἐε, ὡς ὁ ἐκεινων λογος, Αθηνα.” Plato in Τιμαχο, p. 1043. ed. Franc.

certain nome of Egypt in the Delta, called Saïtic, whose capital is the city of Saïs, the birthplace of King Amasis. The founder of this city was a Goddess, whom the Egyptians call Neith, the Greeks Minerva; and its inhabitants are very much attached to the Athenians, to whom they consider themselves in some degree related.”\*

Stephanus of Byzantium, Hesychius, and others, agree with Plutarch in saying that the Minerva of Thebes had the appellation of Onka; and it is worthy of remark, that an instance occurs there of the name of Neith with the adjunct Onk or Ank, as is shown by the hieroglyphics of the accompanying Plate†, which may either be an occasional title of the Goddess Neith, or be corrupted from the name of Anóuké, the Egyptian Vesta.

Some have supposed the word Saïs to signify an olive tree, on the assumption that *Saith* in Hebrew has this meaning; but neither was the Saïte nome famed for the growth of this tree, nor was the olive supposed by the Egyptians to be the gift of Minerva. *Saith*, indeed, is not the Hebrew word; it is *Zéth* זֶתַי, the same as the Arabic *Zét*, signifying oil, and the town of Saïs was called, in Egyptian, Ssa or SAI, and has not, therefore, one letter in common with the Hebrew name of the olive. An additional reason for this conjecture was, probably, the fact of Athens having been colonised by people from Saïs‡, who were supposed to have

\* It is amusing to observe the pretensions of the Greeks, who fancied themselves the founders of Saïs and of Heliopolis. Diodor. v. 57. &c.




† *Vide* Plate 28. Hierog. No. 1.

‡ Diodor. i. 28.



taken with them the worship of Minerva, and the olive tree her emblem; but there is no appearance of this tree, or the owl, having been sacred to the Egyptian Neith; and Diodorus expressly states, that “the Egyptians considered themselves indebted for the olive to Mercury, and not to Minerva, as is the opinion of the Greeks.”\*

It has been conjectured, that the Greek name Athena or Thena was derived from the Egyptian word Neith or Neth, by an inversion of the order of the letters, — the Egyptians writing it from right to left, and the Greeks from left to right; but this is of little moment; nor is it important to inquire whether Athens gave its name to Athena, or the Goddess to the town. Some have supposed the Minerva of Athens to be a daughter of Cecrops; but this notion probably originated in his introduction of her worship, when he led a colony from Saïs to the Athenian shore.

In hieroglyphics, the name of Neith is usually composed of the following character,  or , accompanied by the half circle and egg, the female signs, or by two half circles; and an instance occurs at Esneh of the word written with the bowl, or basket  †; though this last is uncommon, and of Roman time. Her figure is frequently represented at Esneh, where, Strabo says, Minerva and the Latus fish were particularly worshipped.

\* Diodor. i. 16.

† In either case they read Nt, Neit, or Nith.

Plutarch\* shows that he misunderstands the character of Neith, when he attributes to Isis the inscription in the temple of Minerva, “I am every thing which has been, which is, and which will be, and no mortal has yet lifted up my veil;” for though Isis may frequently have taken the attributes of Neith and of other Deities, they were always kept distinct in the Egyptian Pantheon. In another place†, he says, “Isis is frequently called, by the Egyptians, *Athena* ‡, signifying, in their language, I proceeded from myself;” from which the Greeks probably borrowed the idea of that Goddess being born without a mother. But *Athena* was not her Egyptian name; and she was not, as already observed, the same as Isis.

Neith was to Saïs, what Amun was to Thebes. The names of several Monarchs of the 26th Dynasty contained the legend of the Egyptian Minerva; and in the sacred precincts of her temple were buried all the Kings of that Saïte family.

Neith was represented as a female wearing the crown of the Lower country, and holding in her hand the hooked staff of the Gods, or the usual flower-headed sceptre of the Goddesses, sometimes with the addition of a bow and arrows; being, as Proclus § tells us, the Goddess of War, as well as of Philosophy, and bearing some resemblance in her attributes to the Minerva of Greece. She was styled the “Mother of the Gods,” or “Goddess

\* Plut. de Is. s. 9.

† Plut. de Is. s. 62.

‡ This may have been corrupted from one of the Egyptian titles of Isis.

§ Proclus in Timæum.

Mother," though distinct from Maut; and Porphyry, as quoted by Macrobius\*, considers her "that virtue of the Sun which administers prudence to the human mind." Clemens mentions† a peculiarity in her worship,—“that the wisest of the Egyptian priests established the sanctuary of Minerva in the open air, as the Jews made their temple without any image;” which, if true, might appear to have some connection with the statement of Horapollo, that this Goddess “presided over the upper, as Juno over the lower, hemisphere.” Diodorus‡ thinks, that she was a deified personification of the “*air*,” “the daughter of Jove, and deemed a virgin because air is of an incorruptible nature.” He also derives the fable of her being “produced from Jupiter’s head, from her elevated position above the world; as her name Tritogenia from her thrice changing her nature,—in spring, summer, and winter,” the three seasons of the Egyptian year. Lions were said to be sacred to her, as to the Cybele of the Phrygians; and the vulture is supposed by some to have been emblematic of the Egyptian Minerva.

#### GODS OF THE SECOND AND OTHER ORDERS.

In mentioning the remaining Gods, it is not my intention to point out the order of the twelve secondary Deities, and thence proceed to those of the third order. I shall therefore follow, as nearly

\* Macrobius, Saturn. i. 19.

† Clemens, Strom. v. p. 155. Compare this with the construction of the Parthenon.

‡ Diodorus, i. 12.

as possible, the arrangement adopted in my *Materia Hieroglyphica*, after I have noticed the God Rê, the physical Sun, whom I had there placed among the eight great Deities of Egypt.

### RÊ, OR RA, HELIOS, THE SUN.

The worship of Rê, the physical Sun, appears to have been universal throughout Egypt. The name of this Deity, though written Rê, was pronounced Ra; and, with the definite article Pi prefixed, it was the same as Phrah, or, as we erroneously call it, Pharaoh, of Scripture, — Pirê, in the Theban dialect, being written at Memphis Φρη, Phrê. I have already noticed\* the origin of the title Phrah, Pharaoh, given in the Bible to the Kings of Egypt, and have shown that the Hebrew word פֶּרַעַר Phrah is no other than the Memphitic name of the sun, Phrê, pronounced Phra, which is still retained in the Coptic Pi-rê. I have also shown that the hawk and globe, emblems of the Sun, are placed over the banners or the figures of the Kings in the sculptures to denote this title, and that Amun and other Deities are often seen presenting the sign of life or power to the Monarch under this emblem. “In every case,” as I have observed, “it will read Phrê; and if Hermapion, in his translation of the Obelisk of Remeses (given by Ammianus Marcellinus), had used the word ‘Sun’

\* *Materia Hierog. Pantheon*, p. 6. 109., and *Hierog. Extracts*, p. 6. I think it right to allude particularly to my mention of this as early as the year 1827, as it has lately appeared as a new observation.

instead of 'Apollo,' the sense would have been much better.



No. 448.

1. 3. King under the form of a hawk, and of a sphinx.  
2, in his usual form, before the God.

Thebes and Memphis.

“ It is singular that the Greeks never mention the title Phrê (or Pharaoh, as we term it); and I can only account for this by supposing that they translated it wherever it occurred, as is the case in Hermapion’s translation of the Obelisk, where in the third column, instead of ‘the powerful Apollo,’ we ought to read ‘the powerful Phrê (Pharaoh \*), the all splendid Son of the Sun.’” † This adoption of the name of the Sun as a regal title was probably owing to the idea that, as the Sun was the chief of heavenly bodies ‡, he was a fit emblem of the King, who was the ruler of all on earth; and it is one of the many instances of analogies which occur in the religious system of the Egyptians. The importance attached to this Deity may be readily inferred from the fact of every Pharaoh having the title “Son of the Sun,” preceding his phonetic nomen, and the first name of

\* Josephus supposes this name to be taken from Phouro, “the King,” in Egyptian; but though Phouro has this meaning, it is not the word used for Pharaoh either in Hebrew or Egyptian.

† Hierog. Extracts, p. 8.

‡ Conf. Porphyry de Abstin. “Quorum ducem esse Solem.” *Vide supra*, p. 210.

which their prænomens was composed being that of the Sun. In many, too, the phonetic nomen commenced with the name of Re, as the Remeses and others; and the expressions, "living for ever, like the Sun," "the splendid Phrê," are common on all obelisks and dedicatory inscriptions.

The frequent occurrence of the name of Rê, and the great respect paid to the Sun, even in towns where other Deities presided, tend to show the estimation in which this God was held throughout Egypt, and suggest the probability of the early worship of the heavenly bodies, previous to the adaptation of a metaphysical theory to the nature of the Gods.\* This, indeed, is the opinion of several ancient writers; though they are wrong in assigning to Osiris and Isis the characters of the Sun and Moon.† Diodorus‡ says, "The first generation of men in Egypt, contemplating the beauty of the superior world, and admiring with astonishment the frame and order of the universe, imagined that there were two chief Gods, eternal and primary, the Sun and Moon, the first of whom they called Osiris, the other Isis. . . . They held that these Gods governed the whole world, cherishing and increasing all things; . . . that in their natures they contributed much to the generation of those things; the one being of a hot and active nature, and the other moist and cold, but both having something of the air. They also said

\* *Vide supra*, p. 209.

† Diodor. i. 11.

‡ *Vide supra*, p. 214.



that every particular being in the universe was perfected and completed by the Sun and Moon, whose qualities were five: a spirit or quickening efficacy, heat or fire, dryness or earth, moisture or water, and air. . . . These five were denominated Gods: . . . the Spirit being called Jupiter; the fire, Vulcan; the Earth, Mother (as the Greek Demetra was at first called Genmetera); water, Oceanus; and the air, Minerva, the reputed daughter of Jupiter." That the historian is wrong, in supposing Osiris and Isis to have corresponded to the Sun and Moon, is evident; and the names and character he gives to the five Deities, as well as the idea of their proceeding from the two former, are equally at variance with the notions of the Egyptians. But part of his statement may possibly be true,—that the first Gods were the Sun and Moon; and his error in assigning the names of Osiris and Isis may be accounted for by the limited acquaintance of the Greeks and Romans with the mythology of Egypt.

Macrobius\* makes a similar mistake respecting these Deities,—the former of whom he calls "the Sun, and the latter Earth, or Nature;" and when he adds, "The Egyptians show Osiris to have this character, when in hieroglyphics they represent him emblematically by an eye and sceptre," he proves how little conversant he was with the religious notions of that people. If the allegories mentioned by Plutarch were really Egyptian, they

\* Macrob. Saturn. i. 26. Conf. Plut. s. 10. and 51.

could only be the visions of speculators (like the many allegorical fancies, to which facts mentioned in the Bible have been doomed to submit by the Cabbala), forming no part of their religious belief, and unsupported by the authority of monuments.

In my Pantheon, I had introduced Rê among the eight great Deities, in consequence of the important station he holds in the temples, both of the Upper and Lower Country; but, as before observed\*, it is probable that Amun-re and Rê were not of the same class of Gods, since the Intellectual was of more consequence than the Physical Sun, and Manetho calls him the son of Pthah; I have therefore placed him among those of the second order.

If the Egyptians, like some other Eastern people, adopted at first a Sabæan mode of worship†, and afterwards substituted for it the deification of various attributes of the Deity himself, there would be reason to suppose that the Sun once held *the first place* in their Pantheon, and was not removed from it till they had learnt to consider the divine mind of the Creator superior to the work he had created. But it is now impossible to settle this question; and it will probably always remain uncertain, if that was the primitive mode of worship in Egypt, or if their religion was corrupted from the originally pure idea communicated to them by the early descendants of Noah, who established themselves in the valley of the Nile. The great importance of the name of Rê may seem to argue in favour

\* *Suprà*, p. 210. 228. 246.

† *Suprà*, p. 209. 242. *Fide* Diodor. i. 11.

of the former opinion; and the connection of a



No. 449. Figures praying accompanied by a star.

star with an attitude of prayer may tend to confirm it. Some may even be disposed to see the union of the two systems in the name of Amun-re.

But if, in former times, the Egyptians really adopted a Sabæan mode of worship, and if the worship of Re, and of Thoth in one of his characters as the Moon, appear to confirm this opinion, there is sufficient evidence to show that their religion, at the time we know it, — consequently long before the age of any writer with whose name we are acquainted, — had already assumed a very different character. The existence of an early Sabæan worship in Egypt is merely possible; while the metaphysical nature of their religion is proved by abundant evidence, both of ancient writers and the monuments; and we are therefore bound to consider it as it presents itself to us, rather than to be led away by conjecture. And, however much I respect the valuable opinion of many writers, especially the learned Dr. Prichard, who maintains that “the principal objects of Egyptian worship were those physical agents, whose operative energy is the most conspicuous in the phænomena of nature\*,” I must, from the evidence before me, deny that physical agents constituted the principal Deities of the Egyptians. If their metaphysical doctrines, divulged alone to

\* Prichard, Egypt. Mythol. p. 27. *Vide supra*, p. 218.

the initiated, are not within our reach, sufficient is shown to convince us that the nature of the great Gods was not derived from mere physical objects; and that those, which, in consequence of certain notions respecting analogies and emanations, were admitted to a participation of divine honours, held a subordinate post to the deified attributes of the Divinity.

As with the Greeks, the planets were dedicated to, and called after, certain Deities, though the Egyptians differed in the names they assigned to them. The Egyptians, according to Achilles Tatius, agree with the Greeks, in giving to the planet Saturn, though the least brilliant, the title of the “*splendid*,” but the latter consider it of good omen, while the former denominate it the star of Nemesis. The second, of Jupiter, the Phaëton of the Greeks, is by the Egyptians assigned to Osiris. The third, of Mars, by the Greeks denominated the fiery, they refer to Hercules.\* The fourth, of Mercury, called by the Greeks *στιλβων*, is the star of the Egyptian Apollo; and Pliny and Macrobius † also state that “the star of Mercury is given by many nations to Apollo.” According to Pliny, the planet Venus was by some called of Isis ‡, (of Juno, or of the mother of the Gods); but the learned and laborious Jablonski § is not authorised in supposing this planet to have been ascribed by the Egyptians to

\* Pliny (ii. 8.) says, “the *third*, of Mars, is by some called of Hercules.” *Vide* Jablonski, *Panth.* i. c. 5. s. 4.

† *Macrob.* Saturn. i. 22.

‡ Isis and the Venus of Egypt are often and easily confounded together. *Vide infra*, Isis and Athor.

§ Jablonski, iii. c. 6. s. 2. and 3.

Pan (whom he calls Mendes), and still less in his assertion of the *crux ansata*, or sign of life, having been dedicated to that Deity.

The motions of the Planets were calculated with great care by the Egyptians \* ; but if every hieroglyph was required to understand all that related to them, the Sun, and Moon, as well as the geography of the world, this was not with a view to the worship of the heavenly bodies. Astronomy was studied in Egypt, as in other countries, without requiring the deification of those visible works of the Creator, or the substitution of created things for the Deity by whom they were created. And if their knowledge was concealed under the guise of a fable, in which, as Proclus says †, it was their custom to clothe the secrets of nature, this was only to conceal them from such as were not admitted to a participation of their learning, and not with any view connected with religion.‡

It has been generally supposed that Obelisks were dedicated exclusively to the Sun, and that they were called by the Egyptians (according to Jablonski) Pitêbpere, “the finger of the Sun.” This, however, is a misconception not difficult to explain. The first Obelisks removed from Egypt to Rome were said to have come from Heliopolis, “the City of the Sun,” which stood in Lower

\* Seneca, Nat. Quæst. vii. 3., says, Eudoxus primus ab Ægypto hos motus in Græciam transtulit.” “Ægyptios . . . quibus major cæli cura fuit.”

† Proclus in Plat. Tim. lib. i.

‡ Iamblichus says Pythagoras imitated the Egyptians in his mode of teaching by symbols, having learnt this during his stay in their country. Vit. Pythag. 5. Vide Pausan. Vit. Pythag., and Plut. de Is. s. 10.

Egypt, a little to the south-east of the Delta; and those of Heliopolis being dedicated to Rê, the Divinity of the place, the Romans were led to conclude that all others belonged to the same God.\* But the Obelisks of Thebes were ascribed to Amun, the presiding Deity of that city; and though several of those at Rome came from Thebes, and were therefore dedicated to Amun, the first impressions were too strong to be removed, and the notion of their exclusive appropriation to the Sun continued and has been repeated to the present day.

The God Rê was usually represented as a man, with a hawk's head surmounted by a globe or disk of the Sun, from which the Uræus asp issued; sometimes with the head of a man, and the same disk; and more rarely under the form of a hawk, his emblem. Porphyry says, "the hawk was dedicated to the Sun, being the symbol of light and spirit," because of the quickness of its motion, and its ascent to the higher regions of the air. Horapollo thinks it was chosen as a type of that luminary, "from its being able to look more intently towards its rays than any other bird; whence, also, under the form of a hawk, they depicted the Sun as the lord of Vision."† Horapollo also says‡ that the Scarabæus was an emblem of the Sun, in which he is borne out by the authority of the sculptures, though he is wrong in the reason he assigns for its adoption. He supposes it to be from a certain

\* Pliny (xxxvi. 8.) says the first was raised in Heliopolis, which was the general idea among the Romans.

† Horapollo, i. 6.

‡ Horapollo, i. 10.



analogy which the species peculiarly sacred to Rê bore to the Cat, and that the Deity of Heliopolis was figured under the form of this animal. But the Cat was the emblem of Bubastis, not of Rê; and the presence of her statue at Heliopolis is explained by the custom of each city assigning to the Divinities of neighbouring places a conspicuous post in its own temples; and Bubastis was one of the principal contemplar Deities of Heliopolis. The Lions, said by Ælian\* to have been kept in the courts of the temple of the Sun, were perhaps dedicated to the same Goddess; though there is some reason for believing his statement, as those animals are shown by the sculptures to have been also emblems of the Sun.

Rê was generally of a red colour, as was the globe of the Sun he bore upon his head. In this form, and with the name Rê written alphabetically and followed by a figure of the Sun, or with the hawk accompanied by two horizontal lines, he was in the character of the Sun going through his daily course. When at his meridian height he was sometimes accompanied by a Scarabæus, another emblem, as Porphyry observes, "adapted to the Sun;" and in his resting-place he was either indicated by the hawk, or by the title of Atin-re. † The same form is given to him when he set behind the western mountain of Thebes, and was received into the arms of Athor, who presided over that part of the universe, and represented night. ‡

\* *Vide infra*, on the Lion.

† *Vide* Plate 29. fig. 5.

‡ *Vide supra*, p. 275.; and *infra*, on Athor; and Pl. 29. fig. 4.

He was usually accompanied by the asp, the emblem of royalty and dominion, as well as by the symbols of life and purity, in token of his vivifying influence over all the animated creation; and in his concave resting-place, the lower firmament of heaven, he was sometimes supported on the backs of lions. This calls to mind an observation of Proclus \*, that lions were considered solar animals. It also confirms the statement of Horapollo, that “the Egyptians place lions under the throne of Horus, showing that the animal bears a very great resemblance to the Sun: for the Sun is called by them Horus.†” And though he may be wrong in identifying the Sun with Horus, it is evident that he alludes to a similar mode of representing the Sun supported by lions. They were placed back to back, seated or lying down; and when made of stone, pottery, or other materials, they were united together, forming one body terminated by a head on either side. They were worn as amulets and ornaments,—the ring by which they were attached answering to the Sun; and I have found one instance of a cow’s head substituted for that of one of the lions.‡

The name Atin-re cannot fail to call to mind Attin, or Atys, the Phrygian Sun; and from the ovals of the King, who was noted for the peculiar worship of the Sun represented at the grottoes of

\* Proclus de Sacrif. “Some animals are solar . . . as lions.”  
Vide Plate 29. fig. 6.

† Horapollo, i. 17.; and *infra*, on Horus.

‡ Vide Macrob. Saturn. i. 26.

Tel el Amarna\*, being always so systematically erased, some may argue the animosity of the people against a King, who had made an unwelcome foreign innovation in the religion of the country, or at least in the mode of worshipping that Deity. But the *name* of Atin-re already existed at a very early period; and though the subjects of Tel el Amarna rarely occur †, except in those grottoes and the vicinity, some traces may elsewhere be found of the Sun represented with similar rays, in sculptures of the time of the great Remeses.

If, as I have already remarked ‡, Amenti signifies the receiver and giver, Amun-re may be opposed to Atin-re, in the same sense.

Many other subdivisions or emanations of the God Rê may be traced in the characters of other Egyptian Deities, as Aroeris, Mandooli, and others of whom I shall have occasion to treat hereafter. We also find Neph standing in the Sun accompanied by the Scarab, in which character he may bear some relation to the God Rê.

It is probable that they separated the light from the heat of the Sun, as the Greeks considered Phœbus distinct from Apollo. The latter, too, made a distinction between Apollo and Helios ("the Sun"); and their mythology, according to Cicero, admitted four Deities who bore the name of Apollo; one of whom, the reputed son of Vul-

\* *Vide* Plate 50.

† I found some of the sculptures of this King at Kōos, *Apollinopolis parva*, near Thebes; and have since heard of others at the Temple of Karnak, destroyed and built over by Amunoph III.

‡ *Vide supra*, p. 246.

can, was supposed to be the same as the Aroeris of Egypt.

There is reason to believe that the God Re corresponded to the Syrian Baal (בעל), a name implying "Lord \*," which was given *par excellence* to the Sun: and the same idea of peculiar sovereignty vested in that Deity may have led the Egyptians to take from Rê (Phra) the regal title of their Kings. Heliopolis, in Syria, still retains the name of Baalbek, "the city of (the Lord, or) the Sun;" and the same word occurs in the names of distinguished individuals among the Phœnicians, and their descendants of Carthage †, as *Annibal*, *Asdrubal*, and others.

If the Egyptians separated the orb from the rays of the Sun, they were not singular in that idea; the same was common to the Greeks; for, as the philosopher Sallust says ‡, "it is only from established custom that we are induced to call the orb of the Sun and its rays the Sun itself;" and they, also, found reason to deify those two, and to make of them two separate Divinities. Indeed, it appears that the Egyptians made of the Sun several distinct Deities: as the intellectual Sun, the physical orb, the cause of heat, the author of light, the power of the Sun, the vivifying cause, the Sun in the firmament, and the Sun in his resting-place;

\* As Beelzebub or Baalzebûb בעל זבוב, "the lord of flies." Baalim, "lords," or "idols." Judg. ii. 11.

† Servius, on these verses of Virgil —

"Implevitque mero pateram, quam Belus et omnes

A Belo soliti,"—Æn. i. 733.

says, "Lingua Punicâ Bal Deus dicitur, apud Assyrios autem Bel dicitur."

‡ In his fourth book on the Gods of the world.

and many other characters of the Sun were probably admitted into the Pantheon of Egypt.

Heliopolis, (Ainshems, or Bethshemesh,) the On of Scripture, a small but celebrated city of Lower Egypt, was the place where the worship of Re was peculiarly adopted. Plutarch says\*, “Those who minister to the God of Heliopolis never carry any wine into the temple, — looking upon it as indecent to drink it during the day, when under the immediate inspection of their Lord and King. The priests of the other Deities are not altogether so scrupulous on this point; making use of it, though sparingly, unless at some of their more solemn purifications, when they wholly abstain from it. Indeed, they give themselves up wholly to study and meditation, hearing and teaching those truths which regard the divine nature.” This, however, does not appear to refer to the ordinary libations made to the Sun, which were doubtless of wine †; as the usual drink-offerings presented to the Gods; but to a regulation which prevented the priests from indulging in the use of wine; and we find abundant proofs, from the sculptures in other places, of its having been offered to the Sun.

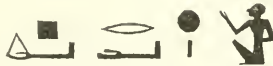
Plutarch continues to observe, that “even the Kings themselves, being of the order of priests, have their wine given them according to a certain measure prescribed in the sacred books, as we are told by Hecataeus; and it is only since the reign of Psammetichus, that this indulgence has been granted them; for, before that time, they drank no

\* Plut. de Is. s. 6.

† *Vide supra*, Vol. II. p. 164. note †.

wine at all ; and if they made use of it in their libations to the Gods, it was not because they looked upon it as in its own nature acceptable, but as the blood of those enemies who formerly fought against them, which, being mixed with the earth, produced the vine ; and hence they think that drinking wine in quantities makes men mad, being filled with the blood of their own ancestors. These things are related by Eudoxus, in the second book of his Tour, as he had them from the priests themselves.” The assertion, however, respecting the prohibition of wine, previous to the time of Psammetichus, is erroneous ; and I have already shown \*, that the Kings and priests were permitted its use at the earliest periods. as the sculptures abundantly prove, as well as the scriptural account of Pharaoh’s butler. †

It was of Heliopolis, or On, that Potipherah ‡ was a priest, whose daughter Asenath was given in marriage to Joseph ; and the name of that person, פוֹטִי פֶרַע, is evidently compounded of Phré or Phrah, “the Sun,” and answers to the Egyptian Pet-phré, or Heliodotus, which, in hieroglyphics, would be thus written :



No. 450      Name of Potipherah, Pet-phré, or Pet-re.

The priests of the Sun at Heliopolis, like those of Thebes and Memphis, were celebrated for their learning ; and it was to this city that Plato, Eu-

\* *Vide* Vol. I. p. 253., and Vol. II. p. 165.

† Gen. xl. 11.

‡ Gen. xli. 45.



doxus, and other Greek sages repaired, in order to study “the wisdom of the Egyptians;” and “Pythagoras,” according to Plutarch\*, “was the disciple of Oinuphis the Heliopolite.” Astronomy and all branches of science were studied at Heliopolis: and the priests of the Sun enjoyed the greatest reputation for learning. Their city, though small, was the university of Egypt; and near it was an observatory, which Strabo † attributes to Eudoxus, but which we may conclude with greater reason belonged of old to the city, whither he had gone from Greece to study the secrets of the Egyptian wisdom.

In the time of the geographer, the reputation of this seat of learning had already declined; the spacious mansions in which the priests lived were pointed out to him as objects of bygone days; and the inhabitants spoke of the former sojourn of learned men among them. The colleges, as well as the doctrines they taught, no longer existed in Heliopolis; nor was any one shown to him who occupied himself in the pursuits of former times. Alexandria was the seat of learning at that period: philosophy seemed to have sought an abode and patronage near the court; even its obelisks were removed with its learning from Heliopolis, and all that could give it splendour or celebrity was taken to the new city.

The hawk, as before stated, was peculiarly sacred to the Sun. Herodotus also mentions a bird called

\* Plut. de Is. s. 10.

† Strabo, xvii. p. 555.

the Phœnix, of which he gives the following account\* : — “I have never seen it but in a painting, for it seldom makes its appearance, and, if we may believe the Heliopolitans, it only visits their country once every 500 years, on the death of its father. If it is like its picture, its wings are partly gold, partly red, and its general appearance is similar to an eagle both in form and size. They relate a peculiarity respecting it, which to me appears incredible. It comes, as the Egyptians say, from Arabia, bringing with it the body of its father enveloped in myrrh, and buries it in the temple of the Sun. For this purpose it makes a mass of myrrh into the form of an egg, of the weight which it thinks itself capable of carrying, and having raised it and found it portable, it proceeds to hollow out the mass; and then introducing the body of its father, and closing the orifice with myrrh, the egg is found to be of the same weight as when solid; and this being done, it brings it to Egypt and deposits it in the temple of the Sun.”

“The Phœnix of Arabia,” says Pliny †, “surpasses all other birds; but I do not know if it be a fable that there is only one in the whole world, and that seldom seen. According to report, it is the size of an eagle, of a gold colour about the neck, the rest being purple, its tail blue, varied with red feathers, its face and head richly feathered, with a tuft on the top. Manilius observes that no man ever saw it feeding; that in Arabia it is held sacred

\* Herodot. ii. 73.

† Plin. x. 2.

to the Sun ; that it lives 660 years, and when it grows old it builds a nest with twigs of cassia and frankincense, and having filled it with aromatics, dies upon it. A worm is afterwards produced from its bones and marrow, which, having become a young bird, carries the entire nest to the city of the Sun, near Panchæa, and there deposits it on the altar. Manilius also says that the revolution of the great year agrees with the life of this bird, in which the seasons and stars return to their first places ; beginning at noon on the day when the Sun enters Aries."

This imaginary bird, of which so many tales have been handed down to a late period, is frequently represented in the paintings and sculptures of the temples of Egypt, though without appearing peculiarly emblematic of, or sacred to, the Sun. It occurs in the ornamental details of cornices, friezes, and other parts of buildings, at the bases of columns, and on the sails of ships ; and sometimes a Monarch is seen presenting it as an offering to the Gods. According to Horapollo \*, it was the emblem of one who had returned home after travelling over distant countries ; and it was, therefore, very properly chosen to ornament monuments erected by the victorious Monarchs of Egypt, after achieving conquests, that shed a lustre over their names, and claimed the congratulations of a grateful country for their safe return.

The Egyptian Phœnix is represented under the form of a bird with wings partly raised, and seated

\* Horapollo, i. 35.

upon its open claws, having at the back of its head a small tuft of feathers similar to that of the crested plover, so common in Egypt ; and in front it raises two human arms as if in an attitude of prayer. But it may be doubted if this be the same whose picture Herodotus mentions ; and from the slight description he gives of it, we might rather suppose he had in view the hawk, which was the emblem of Re, and which is seen on obelisks and other monuments, whether dedicated to the Sun or other Deities. They sometimes represent the Phœnix under the form of a man with wings, in the same attitude of prayer, and bearing the tuft of feathers on his head\*, accompanied also by a star, which, as I have observed, seems to have been connected with the idea of adoration.†

Of its name in the Egyptian language we are ignorant ; Ovid says, “the Assyrians call it Phœnix ;” and from this bird and the palm tree having the same name in Greek, we are sometimes in doubt to which of the two ancient writers in that language allude, as in the case of the *φοινικα*, carried in the hand of the Horoscopus, mentioned by Clemens. Pliny even pretends that the bird received its name from the palm.‡

In the time of Herodotus, as the learned Larcher observes, the notion of the Phœnix rising from its ashes had not yet been entertained. Suidas, who flourished about the 10th century, states, that from

\* Conf. Plin. xi. 37., and x. 2. This has even descended to the conventional bird of our own fire-offices.

† *Vide* Plate 30. *a.* ; and *suprà*, p. 292.

‡ Plin. xiii. 4.

its ashes issued a worm which changed itself into a Phoenix; and the early fathers of the Greek and Latin Church availed themselves of this accredited fable as a proof of the resurrection.\* But though the story of its rising from its ashes may have been a late invention, the Phoenix itself was of very ancient date, being found on monuments erected about the commencement of the 18th Dynasty. And we even find mention of this long-lived bird in the book of Job.† This, at least, is the opinion of Bede, who, in accordance with the Septuagint translation of the word we render “sand,” reads “I shall die in my *nest*, and shall multiply my days as the *Phoenix*.” and Dr. Prichard, Gesenius, and others, adopt the same interpretation of the passage.

Several ancient writers mention the periodical return of the Phoenix: some agreeing with Herodotus in fixing it at about 800 years; while others state it to have been 660, 600, 500, 340, or 1460. “Various,” says Tacitus‡, “are the opinions respecting the number of years. They most commonly allow 500, though some extend the interval to 1461, and assert that the bird appeared in the age of Sesostris, of Amasis, and the third Ptolemy.” But these two periods do not agree: that from Sesostris (or Remeses the Great) to Amasis being

\* Ambrosius says: “Phoenix avis in Arabiae locis perhibetur . . . doceat igitur nos hæc avis exemplo sui resurrectionem credere.” Hexaemer. lib. v. c. 23. It is also celebrated by Lactantius, Gregory Nazianzenus, and Tertullian.

† Job. xxix. 18. The Hebrew name is חֲפָז *Hol* or *Khol*, which also means “sand,” as in our version. The Septuagint has Φοινίξ.

‡ Tacit. Annal. vi. 28. Sen. Ep. 42.

about 780 years; that from Amasis to Ptolemy III. about 330.

Some have thought that, by the Phœnix, the Egyptians intended to indicate the appearance of Comets; and I have seen a paper written to prove that the average \* number of years assigned to the return of the Phœnix corresponded to the great Comet of 1680. Without however assenting to the opinion of Seneca † (who thinks, “because Eudoxus, having studied in Egypt, and thence introduced into Greece the knowledge of the motions of the planets, took no notice of comets, that the Egyptians, the greatest observers of celestial phænomena, had not attended to this part of the subject,”) I must confess that the reappearance of the Phœnix appears rather to indicate, as Pliny, on the authority of Manilius, supposes, the return of a certain period. And the mention of the number 1461 argues strongly in favour of the opinion that the Sothic period was the real Phœnix of Egypt. This, as I have elsewhere shown ‡, was the number of years that elapsed before the Solar year of 365 days coincided with the Sothic or fixed year of  $365\frac{1}{4}$  days. It was also called the Great Year of the Egyptians, at the end of which all the planets returned to the same place they occupied at its commencement.

\* The average of 600 and 540 years is taken by the writer, being 575.

† Sen. Nat. Quæst. lib. vii. c. 3.

‡ *Vide supra*, p. 87.; and *infra*, on Isis.



## SEB, SEV, SATURN AS CHRONOS.\*

Seb, the father of Isis and Osiris, was supposed to be the same as Saturn, probably from his having the title "Father of the Gods." This, however, referred to his being the parent of the Deities above mentioned, and not to any resemblance he bore to the Sire of Jove; for the Saturn of Egypt "the father of Osiris," was said to be "the youngest of the Gods." Indeed, the character of Saturn differed essentially from that of the Egyptian Seb; and the rites of the former, when introduced by the Ptolemies, were looked upon by the Egyptians to be so much at variance with their religious notions, that his temple, like that of Sarapis, was not admitted† within the precincts of their cities; and it was not without compulsion that the worship of these two Deities was tolerated by the people.

Macrobius says, — "Through the tyranny of the Ptolemies they were obliged to receive those Gods into their worship, after the manner of the Alexandrians, by whom they were particularly adored;" the opposition made to their introduction being, as he thinks, in consequence of the novel custom of slaying victims in their honour. He states, that it was not lawful for the Egyptians to propitiate the Gods by sheep and blood, but with prayers and incense only; and Porphyry‡ expresses a similar opinion, when he says, "Those in earlier times,

\* Chronos, or Time. *Vide infra*, on Savak.

† Macrob. Saturn. i. 4.

‡ Porph. de Abstin. lib. ii.

who performed sacrifices, offered herbs, flowers, and trees, or incense of aromatic substances ; for it was unlawful to slay animals.”

“ Among the offerings \* made to the Egyptian Deities, libations and incense hold, it is true, a prominent place, as well as flowers, fruit, and other productions of the soil ; but geese, and other birds, gazelles, capricorns, the legs and bodies of oxen or of the wild goat, and, what is still more remarkable, the head of the victim †, are also placed before them :” and thus the reason given by Macrobius is fully disproved. Herodotus also tells us that the oxen, after having been examined by a priest, and marked with his seal, were led to the altar and sacrificed ; and this is fully confirmed by the sculptures in every part of Egypt.

I shall not here stop to inquire if really, in early times, the Egyptians or other ancient people contented themselves with offerings of herbs, incense, and libations, and abstained from sacrifices of victims. This, if it ever was the case, could only have been in their infancy as a nation ; and it is more probable, as I have already observed ‡, that the kind of offering considered most acceptable to the Deity, which was “ a firstling of the flock,” had been established and handed down from the very earliest period, as a type of the destined perfect propitiation for sin, which man was taught to expect.

\* *Materia Hierog.* p. 15.

† *Vide* my *Materia Hierog.* p. 16. ; and *suprà*, Vol. II. p. 377.

‡ *Vide* *suprà*, p. 144. 146.

The story of the birth of the children of Saturn, mentioned by Plutarch\*, abounds with contradictions. "Rhea," who is Netpe, "having had intercourse with Saturn by stealth, was discovered by the Sun, who thereupon denounced a curse upon her, 'that she should not be delivered in any month or year.' Mercury, however, being likewise in love with the same Goddess, in recompence for the favours which he had received from her, played at table† with the Moon, and won from her the seventieth part of each of her illuminations. These several parts, making in the whole 5 new days, he afterwards joined together, and added to the 360, of which the year formerly consisted; which days, therefore, are even yet called by the Egyptians the *epact*, or superadded, and observed by them as the birthdays of their Gods. For upon the first of them, they say, was Osiris born, at whose entrance into the world, a voice was heard, saying, 'The lord of all the Earth is born.'" . . . . "Upon the second was Aroeris born, whom some call Apollo, and others distinguish by the name of the elder Horus. Upon the third, Typho came into the world; being born neither at the proper time, nor by the right place, but forcing his way through a wound which he had made in his mother's side. Isis was born upon the fourth, in the marshes of Egypt; as Nephthys upon the last, whom some call Teleute and Aphrodite, and others Niké. Now, as to the fathers of these

\* Plut. de Is. s. 12.

† "Περου."

children, the two first of them (Osiris and Aroeris) are said to have been begotten by the Sun, Isis by Mercury, Typho\* and Nephthys by Saturn; and accordingly the third of these superadded days, because it was looked upon as the birthday of Typho, was regarded by the Kings as inauspicious, and consequently they neither transacted any business on it †, nor even suffered themselves to take any refreshment until the evening. They further add, that Typho married Nephthys; and that Isis having a fond affection for Osiris while they were yet together in their mother's womb, became pregnant by her brother, and from this commerce sprang Aroeris, whom the Egyptians likewise call the elder Horus, and the Greeks Apollo."

According to this account, Osiris was the son of Netpe (or Rhea), by the Sun; Isis, by Mercury: how, then, could they be twins? And "Saturn," we are told by Plutarch, "intrusted the care of the child Osiris to Paamyles;" which could not reasonably be expected, unless he were his own son. Were Plutarch our only guide, we might remain in uncertainty upon the subject; but fortunately the hieroglyphics solve the difficulty, and establish the claims of Seb (or Saturn) to the title of father of Osiris.

Seb is sometimes represented with a goose standing upon his head, which is the initial of his pho-

\* The word Typho is to be preferred to Typhon.

† An unlucky day. Some persons are equally superstitious about unlucky days, even in these enlightened times.

netic name ; and, in the hieroglyphics, he has the title “Father of the Gods.” This alludes to his being the father of Osiris, and the other Deities born on the days of the Epact ; and the frequent occurrence of the formula, which the Gods are made to utter, “I give you the years of Seb,” appears to connect this Deity with *Χρονος*, or Time\*, the Saturn of the Greeks, distinct as he was from the Saturn of Roman mythology. His dress, and that of Netpe, his consort, are remarkably simple.

#### NETPE, NETPHE, RHEA.

“Netpe has frequently been mistaken for Neit, but the discovery of hieroglyphics calling Osiris the son of Netpe and Seb, leaves no room for further doubt upon the subject.† It is not altogether impossible, that Horapollo may have ascribed to Neith, what in reality belongs to the wife of Seb ; since the firmament is her emblem, or, at least, indicates the last syllable‡ of her name.” Another Goddess, with whom, from the similarity of name, she might possibly be confounded, is Nephthys ; but the sister of Isis differs entirely from the Egyptian Rhea ; and Tpe, the Goddess of the

\* *Vide* Macrob. Sat. i. 5.

† *Materia Hierog.* p. 18. ; and Plate 13. No. 7.

‡ Dr. Young was not wrong in stating, that syllables (or, at least, the initial letter for the whole syllable) were used occasionally in hieroglyphics, as *M* for *Mai*, the hare for *ouón*, and others ; independent of the omission of the intermediate vowels between consonants, as in Arabic and Hebrew.

heavens, enclosing the Zodiacs, is also distinct from her, as from Neith and Netpe.”

“She is sometimes represented with a vase on her head, the initial of her name; and she frequently occurs in the paintings of the tombs, standing in the sycomore fig tree, pouring a liquid from a vase, which the deceased and his friends, and even the soul of the former under the form of a bird with a human head, are catching in their hands. Besides this nectar of heaven, she presents them with a basket of fruit from the sacred tree.” It is to Netpe, and not to Athor, that the sycomore was dedicated; and “the number of instances I have met with of Netpe in this tree, leave no doubt of the fig, which gave the name of Hierosycaminon to a town of Nubia\*, being sacred to the mother of Osiris.” The representation of this tree at Hierosycaminon, is very rude, and of the late era of the Roman Empire: if, therefore, the Goddess seated beneath it has rather the character of Isis, or of Athor, than of Netpe, the authority of such a period is of little weight; and we have abundant proofs from the oldest monuments, that the sycomore was consecrated to Netpe, as the Persea to Athor.

The Athenians had a holy fig tree, which grew on the “sacred road,” where, during the celebration of the Eleusinian mysteries, the procession which went from Athens to Eleusis halted. This was on the sixth day of the ceremony, called Iacchus, in

\* Now Maharraka, or Oofideéna.



honour of the son of Jupiter and Ceres, who accompanied his mother in her search for Proserpine; but the fig tree of Athens does not appear to have been borrowed from the sycamore of Egypt, unless it were in consequence of its connection with the mother of Isis and Osiris, whom they supposed to correspond to Ceres and Bacchus.

In one of the hieroglyphic legends\* given in the Plate, Netpe appears to be identified with Lucina, and to preside over births and nursing. Indeed, it is probable that mothers looked to her for protection, being the fabled parent of their favourite Deities Isis and Osiris, from which she derived the title "Mother of the Gods." Of the Egyptian Lucina, worshipped at Eilethyas, I shall have occasion to speak hereafter.

#### OSIRI, OSIRIS, PLUTO, BACCHUS.

"Osiris, in his mysterious character, was the greatest of all the Egyptian Deities; but little is known of those undivulged secrets, which the ancients took so much care to conceal. So cautious indeed, were the initiated†, that they made a scruple even of mentioning him;" and Herodotus, whenever he relates any thing concerning this Deity, excuses himself from uttering his name.

His principal office, as an Egyptian Deity, was to judge the dead, and to rule over that kingdom where the souls of good men were admitted

\* Plate 32. Hierog. No. 2., from Dendera.

† Herodot. *passim*. Plut. de Is. s. 21. &c.

to eternal felicity.\* Seated on his throne, accompanied by Isis and Nephthys, with the four Genii of Amenti, who stand on a lotus growing from the waters, in the centre of the divine abode, he receives the account of the actions of the deceased, recorded by Thoth. Horus, his son, introduces the deceased into his presence, bringing with him the tablet of Thoth, after his actions have been weighed in the scales of Truth. To Anubis, who is styled the "director of the weight," belongs this duty; and, assisted by Horus, he places in one scale the feather or the figure of Thmei, the Goddess of Truth, and in the other a vase emblematic of the virtuous actions of the judged. A Cynocephalus, the emblem of the Ibis-headed God, sits on the upper part of the balance; and Cerberus, the guardian of the palace of Osiris, is present. Sometimes also Harpocrates, the symbol of resuscitation and a new birth, is seated on a crook of Osiris, before the God of letters,—expressive of the idea entertained by the Egyptians and other philosophers†, that nothing created was ever annihilated; and that to cease to be, was only to assume another form,—dissolution being merely the passage to reproduction.

Some of the figures of the dead are represented wearing round their necks the same emblem which appears in the scales, after they have passed their ordeal, and are deemed worthy of admission into

\* Conf. Plut. de Is. s. 79.

† *Vide supra*, p. 218., "conclusion and renovation."

the presence of Osiris ; the purport of which is, that they are justified by their works, weighed and not "found wanting." To men and to women also was given after death the name of Osiris\*, — implying that, in a future state, the virtuous returned to the fountain of all good, from which they originally emanated ; and that the soul, being separated from its material envelope, was pure and intellectual, divested of all the animal feelings which a distinction of sex might indicate, and free from those impurities or imperfections to which human nature was in this life subject.

They also considered the souls of men to be emanations of that divine soul, which governed and pervaded the Universe ; each eventually returning to its divine origin, provided the virtuous course of life it had led in this world showed it to be sufficiently pure to unite with the immaculate nature of the Deity. It was their opinion, that those which had been guilty of sin were doomed to pass through the bodies of different animals, in order so to purify them that they might be rendered worthy again to mix with the parent Soul whence they emanated ; the number and duration of these transmigrations, and the kind of animals through which they passed, depending on the extent of their impieties, and the consequent necessity of a greater or less degree of purification. This doctrine of the metempsychosis, or transmigration of the soul, was afterwards adopted by

\* Conf. Plut. de Is. s. 28. *Vide also infra*, p. 322.

Pythagoras, with many other opinions he acquired during his stay in Egypt. The idea of the return of the Spirit to the Deity seems also to have been admitted by the Jews, in the time of Solomon; since we find in Ecclesiastes\*, “Then shall the dust return to the Earth as it was; and the Spirit shall return unto God who gave it.”

The characters of Osiris were numeroust, as were those of Isis, who was thence called Myrionymus, or “with 10,000 names.” He was that attribute of the Deity which signified the divine Goodness‡; and in his most mysterious and sacred office, as an *avatar*, or manifestation of the Divinity on earth, he was superior to any even of the eight great Gods. And though, as Herodotus informs us§, all the Egyptians did not worship the same Gods with equal reverence, the adoration paid to Osiris and Isis was universal, and he considers Isis the greatest of all the Divinities of Egypt. ||

Of the manner in which the Egyptians supposed this manifestation of the Deity in a human form to have taken place, I will not pretend to decide. This was always a profound secret, revealed only to some of those who were initiated into the higher order of mysteries. Suffice it to say, that Osiris was not believed by them to have been a human being, who after death was translated into the order of Demigods; for, as I have already observed, no

\* Eccles. xii. 7.

† Hence confounded with other Deities. *Vide* Diodor. i. 25.

‡ *Vide supra*, p. 189. 217.

§ Herodot. ii. 42.

|| Herodot. ii. 40.

Egyptian Deity\* was supposed to have lived on earth, and to have been deified after death, as with the Greeks and other people.

Pythagoras also borrowed from the Egyptians his notion respecting emanation. He held that the Deity was the soul which animated all nature, — the *anima mundi*, or soul of the universe, — not an external influence, but dwelling within it, as the soul of man within the human body; and from this universal soul all other Gods, as well as the souls of men and other animals, and even of plants, directly proceeded. Plutarch, indeed, attempts to show that the worship of animals in Egypt was borrowed from this idea†, when he says, “ On the whole, we ought to approve the conduct of those who do not reverence these creatures for their own sakes, but who, looking upon them as the most lively and natural mirrors wherein to behold the divine perfections, and as the instruments and workmanship of the Deity, are led to pay their adoration to that God who orders and directs all things. Concluding, on the whole, that whatever is endued with soul and sensation is more excellent than that which is devoid of those perfections — even than all the gold and precious stones in the universe, though collected into one mass. For it is not in the brilliancy of colour, in the elegance of form, or in the beauty of surface, that the Divinity resides. So far from it, those things which never had life, and have not the power of

\* *Vide supra*, p. 167.

† *Vide infra*, beginning of Ch. xiv., on the Sacred Animals.

living, are in a much lower degree of estimation than those that once enjoyed existence, though they may since have lost it. But whatever beings are endued with life, and the faculty of seeing, with a principle of voluntary motion in them, and are able to distinguish what belongs to and is proper for them; all these, as Heraclitus says, are to be regarded as the effluxes, or so many portions of that supreme wisdom which governs the universe; so that the Deity is not less strikingly represented in these, than in images of metal and stone made by the hand of man."

This doctrine is well described by Virgil, in the following beautiful lines \* : —

“Principio cælum, ac terras, camposque liquentes  
 Lucentemque globum lunæ, Titaniaque astra,  
 Spiritus intus alit, totamque infusa per artus  
 Mens agitat molem, et magno se corpore miscet.  
 Inde hominum pecudumque genus, vitæque volantum,  
 Et quæ marmoreo fert monstra sub æquore pontus.  
 Igneus est ollis vigor, et cœlestis origo  
 Seminibus. . . . .  
 Quin et supremo cum lumine vita relinquit,  
 Non tamen omne malum miseris, nec funditus omnes  
 Corporeæ excedunt pestes; penitusque necesse est  
 Multa diu concreta modis inolescere miris.  
 Ergo exercentur pœnis, veterumque malorum  
 Supplicia expendunt. . . . .  
 Donec longa dies perfecto temporis orbe  
 Concretam excemit labem, purumque relinquit  
 Æthereum sensum, atque auræ simplicis ignem.  
 Has omnes, ubi mille rotam volvere per annos,  
 Lethæum ad fluvium Deus evocat agmine magno:  
 Scilicet immemores supera ut convexa revisant,  
 Rursus et incipiant in corpora velle reverti.”

The same is mentioned by Eusebius as the opinion expressed in the old Hermaïc books called

\* Virg. *Æn.* vi. 724.



Genica\*: “Have you not been informed by the Genica, that all individual souls are emanations from the one Soul of the Universe?” and Porphyry says, “The Egyptians perceived that the Divinity not only entered the human body, and that the (divine) soul dwelt not, while on earth, in man alone, but passed in a measure through all animals.”

Osiris was called† the “manifester of good,” or the “opener of truth,” and said to be “full of goodness (grace) and truth.” He appeared on earth to benefit mankind; and after having performed the duties he had come to fulfil, and fallen a sacrifice to Typho the evil principle, (which was at length overcome by his influence, after his leaving the world,) he “rose again to a new life‡,” and became the judge of mankind in a future state. The dead also, after having passed their final ordeal and been absolved from sin, obtained in his name, which they then took, the blessings of eternal felicity. The title “*manifester of good*” accords well with what Plutarch § says of Osiris, that he was a “*good being*, and sometimes styled Omphis (Onuphis), which signifies a benevolent and beneficent power;” the word Onuphis being evidently the Egyptian appellation of this God Ouôn-nofre, “*the opener of good.*”

This was his principal title. He was also frequently styled “President of the West,” “Lord of Abydus,” (which may either be *Ebôt* Abydus, or *Ebt* the East,) “Lord of the world,” “Lord of

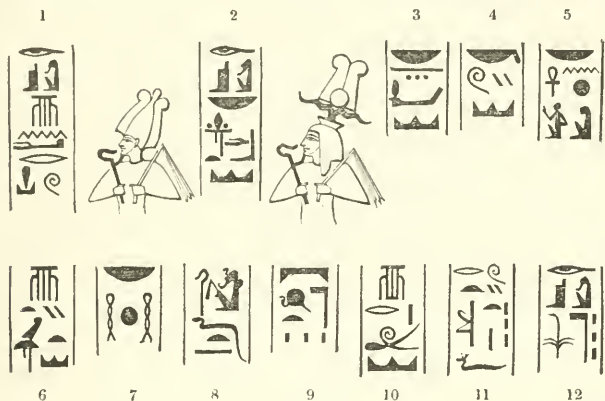
\* *Vide* Prichard, p. 208.

† Plut. de Is. s. 35.

‡ *Vide supra*, p. 189.

§ Plut. de Is. s. 42.

life," "the Eternal Ruler," and "King of the Gods." These, with many others, are commonly found in the hieroglyphic legends accompanying his figure, as may be seen in the annexed Wood-



No. 451.

Some of the titles of Osiris.

Thebes.

cut; and the papyri frequently present a list of 49 names of Osiris in the funeral rituals.



No. 452. Supposed figure of Osiris.

In the British Museum, is a strange figure, supposed by some of Osiris, which appears to have been intended for holding a papyrus; a purpose to which the small wooden statues of that God deposited in the tombs are often applied. But its form is unusual, and, until more is known of its date and use, we may scruple to admit it as a figure of Osiris. The hieroglyphics, it is true, painted on the pedestal that

VOL. I. — SECOND SERIES.

supports it, are of early time, and present the name of "Osiris" on one side, and of "Osiris, Amun-re, Lord (of the thrones?) of the world, president of Thebes, Aroeris?" on the other; but it is evident that this did not belong originally to the statue, having been applied to it, probably by those who found it at Thebes, (like some more in this and other museums,) to increase its support, its beauty, or its value. There is therefore great uncertainty, both respecting its age, and the person it represents.

The custom of applying the name of Osiris both to men and women, who were supposed to partake sufficiently of the qualities of the good being to be worthy that honour, appears to have some connection with the Greek notion of Dionysus or Bacchus (who was thought to answer to Osiris) being both male and female.\* It is also worthy of remark, that Servius, in commenting on the "mystica vannus Iacchi," of Virgil, affirms that "the sacred rites of Bacchus pertained to the purification of souls."

If Osiris was represented as one of the Gods of the third order †, (who, according to their extravagant calculation, lived 15,000 years before the reign of Amasis, and consequently later than Hercules, Pan, and other Deities of the second class,) we may suppose that this was intended to show that he visited the earth after the religion of Egypt had been long established; or that it was an idea intro-

\* As in Aristides, p. 52. 8., and 52. 10.; and the Orphic poems, hymn 30., and 42. 4. *Vide supra*, p. 316.

† Herodot. ii. 145.

duced into their religious system subsequently to the systematic arrangement of the other members of their Pantheon. The sculptures, however, of the oldest monuments abundantly prove that, if it were of more recent introduction, the change must have occurred at a very remote period, before the erection of any building now extant in Egypt; as the tombs in the vicinity of the Pyramids, belonging to individuals who were cotemporary with their founders, show that Osiris had at that time the same offices as in the age of the Ptolemies and Cæsars.

In an ancient inscription, this Deity is made to say, "Saturn, the youngest of all the Gods, was my father; I am Osiris:" and in another, "I am the eldest son of Saturn, of an illustrious branch, and of noble blood; cousin of the day; there is no place where I have not been, and I have liberally distributed my benefits to all mankind." But the character of Osiris given by Tibullus\*,—

" Primus aratra manu solerti fecit Osiris,  
Et tenerem ferro sollicitavit humum;  
Primus inexpertis commisit semina terræ,  
Pomaque non notis legit ab arboribus,"—

as the teacher of agriculture, seems to refer to Khem rather than to the son of Seb; and the attributes of the Egyptian Pan have, in more than one instance, been given to Osiris. The notion, that the Gods imparted to men the arts of civilisation, was common to the Egyptians as to the Greeks. Ombte is represented teaching the

\* Tibull. i. Eleg. 7.

Kings the use of the bow; Neph shows them the potter's art; and Thoth instructs them in the mode of catching birds with the net, in the art of writing, and in every thing connected with calculation, medicine, and astronomy. In all cases, however, it was an abstract idea representing the different means by which intellectual gifts were imparted from the Deity to man.

The Greeks identified Osiris with Bacchus \*, in consequence of his reputed conquest of India, and some other analogies in the attributes or character of those two Deities. "The histories," says Plutarch †, "on which the most solemn feasts of Bacchus, the Titania and Nuktelia, are founded, exactly correspond with what we are told of the cutting to pieces of Osiris, of his rising again, and of his new life." He was also supposed to answer to Pluto ‡, from his office of ruler of Hades or Amenti; "a circumstance of which the priests," according to Plutarch §, "never speak but with the utmost caution and reserve. For the *erroneous acceptance of this truth* has given occasion to much disturbance, — the minds of the vulgar not being able to conceive how the most pure and truly holy Osiris should have his dwelling under the earth, amongst the bodies of those who appear to be dead. This God is, indeed, removed as far as possible from the earth, being free from all

\* Plut. de Is. s. 37. 13. The ancient Bacchus of Greece was represented with a long beard; the youthful Bacchus, on Greek vases, dates after the time of Alexander.

† Plut. de Is. s. 35.

‡ Plut. de Is. et Osir. ss. 27, 28.

§ Plut. de Is. s. 79.

communication with such beings as are liable to corruption and death. As, therefore, the souls of men are not able to participate of the divine nature while encompassed with bodies and passions; so, when they are freed from these impediments, and remove into the pure unseen regions which are not discernible to our senses, it is then that this God becomes their leader and King, and they behold that beauty for which Isis has so great an affection."

"Osiris," says Diodorus \*, "has been considered the same as Sarapis, Bacchus, Pluto, or Ammon. Others have thought him Jupiter, many Pan; and some look upon Sarapis as the same with the Greek Pluto." The historian also endeavours to identify him with the Sun, as Isis with the Moon; — an opinion maintained by other ancient writers; but which I have already † shown to be at variance with the authority of the monuments, and the well-known character of Osiris. Many fanciful notions have been derived from his fabled rule on earth; and comparisons have been made with Osiris and other Deities, which, as in the case of Isis, are mere speculations of a late time, totally at variance with the opinions of the Egyptians, — at least, of those who understood their religion and the nature of the Gods. Divested, then, of all the fancied connection with the Sun and the many Deities to whom Osiris is compared, we see in him the *goodness* of the Deity, which was supposed to have been manifested upon

\* Diodor. i. 25.

† *Vide supra*, p. 289.



earth for the benefit of mankind, and in a future state the *Judge* of the world.

There were other personages in the lower regions, according to the Greek mythology, whose names bear the stamp of an Egyptian origin \*, though they cannot be themselves exactly traced amongst the Deities of Amenti. These are, Minos, Æacus, and Rhadamanthus, the judges of the dead ; in the first of which the Egyptian Min or Men is easily recognised, and in the last the name of Amenti itself.

Numerous explanations have been given of the mythological history of Osiris, many of which are the result of fancy, as those of Diodorus and Macrobius †, already mentioned. I have stated, that the principal character of Osiris was the goodness of the Deity, who was supposed to have visited the world ; but upon the story of his imaginary life on earth were engrafted numerous allegorical fables, and different interpretations were given to them, according to the circumstances to which his history appeared to be adapted.

The existence of Osiris on earth was, of course, a speculative theory, — an allegory, not altogether unlike the *avatars* of the Indian Vishnoo ; and some may be disposed to think that the Egyptians, being aware of the promises of the real Saviour, had anticipated that event, recording it as though it had

\* Plato, in the *Gorgias*, makes Jupiter say, that he “ has made his sons judges: two from Asia, — Minos and Rhadamanthus ; and one from Europe:” and that “ he will confer this additional dignity on Minos,— that he shall decide whatever may be inscrutable to the other judges.” Taylor, *Trans.* vol. iv. p. 453.

† Macrobius, *Saturn.* i. 21. *Vide supra*, p. 290.

already happened, and introducing that mystery into their religious system.\*

Of the mysteries and of the festivals in honour of Osiris, we can obtain little or no information from ancient authors. The former were too sacred to be divulged; and few of the Greeks and other strangers were admitted even into those of the lesser order. They were divided into the greater and less mysteries; and before admission into the former, it was necessary that the initiated should have passed through all the gradations of the latter. But, to merit this great honour, much was expected of the candidate, and many even of the priesthood were unable to obtain it. Besides the proofs of a virtuous life, other recommendations were required; and to be admitted to all the grades of the higher mysteries, was the greatest honour to which any one could aspire.

It was from these that the mysteries of Eleusis† were borrowed. For, though celebrated in honour of Osiris, they applied more immediately to Isis, and to the grief she felt for the loss of her consort, as the former recorded the lamentations of Ceres at the fate of her daughter. The Themophoria, in honour of the same Goddess, were also derived from Egypt. §

Herodotus mentions a ceremony on the Lake of Saïs, in which the history of Osiris was represented. They styled it the Mysteries. “Though,” adds the historian ‡, “I am well acquainted with them,

\* *Suprà*, p. 200.

‡ Herodot. ii. 171.

† *Vide* Diodor. i. 29.

§ *Vide infra*, Chap. xv.

I refrain from revealing any, as well as those relating to the institutions of Ceres, called by the Greeks Thesmophoria; and I shall only mention as much of them as my religion permits. The daughters of Danaüs brought them from Egypt, and taught them to the Pelasgic women; but at length, the Dorians having expelled the ancient inhabitants of Peloponnesus, these rites were lost, except amongst the Arcadians, who, not being driven out of the country, continued to preserve them."

"At Saïs," says the same author, "they show the sepulchre of him whom I do not think it right to mention on this occasion: it is in the sacred inclosure, behind the temple of Minerva, and close to the wall of this temple, whose whole length it occupies." "They also meet at Saïs to offer sacrifice\* during a certain night, when every one lights in the open air a number of lamps around his house. The lamps consist of small cups filled with salt and oil, having a wick floating in it which burns all night. This fête is called of the burning lamps. The Egyptians who are unable to attend, also observe the sacrifice and burn lamps at home; so that not only at Saïs, but throughout Egypt, the same illumination takes place. They assign a sacred reason for the fête celebrated on this night, and the respect they have for it."

Of the ceremonies during the fête of Busiris, I shall speak in describing the Goddess Isis. It was held in honour of her and of Osiris; Busiris, like Philæ, Abydus, Memphis, Taposiris, and other

\* Herodot. ii. 62.

places, claiming the honour of being the supposed burial place\* of this mysterious Deity.

Having noticed the metaphysical character of Osiris, I proceed to examine some of the allegories founded upon his fabulous history; though, as already stated †, I believe them to be for the most part mere fanciful speculations, forming no part of their religious belief, but rather designed to amuse the ignorant and satisfy the people with a plausible story; while the real purport of all connected with the Deity was reserved for those alone who were admitted to a participation of the mysteries.

Of these, the principal one is that in which he is compared to the Nile, and Isis to the land of Egypt. “By Osiris,” says Plutarch ‡, “they mean the Nile; by Isis, that part of the country which Osiris or the Nile overflows; and by Typho, the sea, which, by receiving the Nile as it runs into it, does as it were tear it into many pieces, and entirely destroy it, excepting only so much of it as is admitted into the bosom of the earth in its passage over it, which is thereby rendered fertile.” And the notion of Osiris being born on the right side of the world, and perishing on the left, is explained “by the rising of the Nile in the South country, which is the left, and running northwards till it is swallowed up by the sea.”

The story of the supposed life of Osiris is briefly as follows. § “Osiris, having become King of Egypt, applied himself towards civilising his

\* Plut. de Is. s. 21.

† *Fide supra*, p. 290. ; and *infra*, on Isis; and Chap. xv., on the Fêtes.

‡ Plut. de Is. s. 32.

§ Plut. de Is. s. 13.

countrymen, by turning them from their former barbarous course of life, teaching them moreover to cultivate and improve the fruits of the earth. . . . With the same good disposition, he afterwards travelled over the rest of the world, inducing the people every where to submit to his discipline, by the mildest persuasion. . . . During his absence from his kingdom, Typho had no opportunity of making any innovations in the state, Isis being extremely vigilant in the government, and always on her guard. After his return, however, having first persuaded seventy-two other persons to join with him in the conspiracy, together with a certain Queen of Ethiopia named Aso, who chanced to be in Egypt at the time, he contrived a proper stragem to execute his base designs. For, having privily taken the measure of Osiris's body, he caused a chest to be made exactly of that size, as beautiful as possible, and set off with all the ornaments of art. This chest he brought into the banqueting room, where after it had been much admired by all present, Typho, as if in jest, promised to give it to any one of them, whose body upon trial it might be found to fit. Upon this, the whole company, one after the other, got into it ; but as it did not fit any of them, last of all Osiris laid himself down in it ; upon which the conspirators immediately ran together, clapped on the cover, and then, fastening it on the outside with nails, poured melted lead over it.

“ After this, having carried it away to the river side, they conveyed it to the sea by the Tanaitic mouth of the Nile, which for this reason is still

held in the utmost abhorrence by the Egyptians, and never named by them but with proper marks of detestation.

“These things happened on the 17th day of the month Athyr, when the Sun was in Scorpio, in the 28th year of Osiris’s reign; though others say he was no more than 28 years old at the time.

“The first who knew the accident, that had befallen their King, were the Pans and Satyrs who lived about Chemmis; and they, immediately acquainting the people with the news, gave the first occasion to the name of *Panic terrors*. . . . Isis, as soon as the report reached her, cut off one of the locks of her hair, and put on mourning; whence the spot where she then happened to be has ever since been called Koptos, or the city of mourning.\* And being informed that Osiris, deceived by her sister Nephthys, who was in love with him, had unwittingly taken her to his embraces instead of herself, as she concluded from the Mellilot garland, which he had left with her, she proceeded to search out the child, the fruit of their unlawful union. For her sister, dreading the anger of her husband Typho, had exposed it as soon as it was born; and it was not without great difficulty, that by means of some dogs, she discovered the place of its concealment. Having found it, she bred it up; and it afterwards obtained the name of Anubis.” †

\* It is needless to remark, that a Greek origin for this name is as inadmissible as the derivation of Isis from *επισ*, knowledge, also given by Plutarch, s. 2.

† Like other Greek and Roman writers, Plutarch commits the error of giving Anubis a dog’s head.



“At length she received more particular news of the chest. It had been carried by the waves of the sea to the coast of Byblos, and there gently lodged in the branches of a Tamarisk bush, which in a short time had shot up into a large tree, growing round the chest, and enclosing it on every side, so that it could not be seen; and the King of the country, having cut down the tree, had made the part of the trunk wherein the chest was concealed, a pillar to support the roof of his house. . . . Isis, having gone to Byblos, obtained possession of this pillar, and then set sail with the chest for Egypt. . . . But intending a visit to her son Horus (Orus), who was brought up at Butus, she deposited the chest in the mean time in a remote and unfrequented place. Typho, however, as he was one night hunting by the light of the Moon, accidentally met with it, and knowing the body enclosed in it, tore it into fourteen pieces, disposing them up and down in different parts of the country.

“Being acquainted with this event, Isis set out once more\* in search of the scattered members of her husband’s body, using a boat made of the papyrus rush, in order more easily to pass through the lower and fenny parts of the country. . . . And one reason assigned for the many different sepulchres of Osiris shown in Egypt, is, that wherever any one of his scattered limbs was discovered, she buried it in that spot; though others suppose that it was owing to an artifice of the Queen, who presented each of those cities with an image of her

\* Plut. de Is. s. 18.

husband, in order that, if Typho should overcome Horus in the approaching conquest, he might be unable to find the real sepulchre. Isis succeeded in recovering all the different members, with the exception of one, which had been devoured by the *Lepidotus*, the *Phagrus*, and the *Oxyrhinchus*; for which reason these fish are held in abhorrence by the Egyptians. To make amends, therefore, for this loss, she consecrated the *Phallus*, and instituted a solemn festival to its memory.”

“A battle at length took place between Horus and Typho, in which the latter was taken prisoner. Isis, however, to whose custody he was committed, so far from putting him to death, set him at liberty; which so incensed Horus, that he tore off the royal diadem she wore; but Hermes substituted in its stead a helmet made in the shape of an ox’s head. After this, Typho publicly accused Horus of illegitimacy; but, with the assistance of Hermes, the question was set at rest by the judgment of the Gods themselves; and at length two other battles were fought, in which Typho was defeated.

“It is also related, that Isis had intercourse with Osiris after his death, and, in consequence, brought forth Harpocrates, who came into the world before his time, and lame in his lower limbs.”

Proceeding with the examination of the different parts of this allegorical fable, Plutarch observes\*, that, “Osiris being the inundation of the Nile, and Isis the land irrigated by it,” from the conjunction of these two, Horus was born, meaning thereby,

\* Plut. de Is. s. 38.

that just and seasonable temperature of the circumambient air, which preserves and nourishes all things. Horus is, moreover, supposed to have been brought up by Latona, in the marshy country about Butus, because a moist and watery soil is best adapted to produce those vapours and exhalations which serve to relax the excessive drought arising from heat. In like manner, they call the extreme limits of their country, their confines, and sea shores, Nephthys ('Teleute, or the end), whom they suppose to have been married to Typho. Now, as the overflowings of the Nile are sometimes very great, and extend to the boundaries of the land, this gave rise to the story of the secret intercourse between Osiris and Nephthys, as the natural consequence of so great an inundation would be the springing up of plants in those parts of the country, which were formerly barren. Hence they imagine that Typho was first made acquainted with the infidelity of his wife, by the Mellilot garland which fell from the head of Osiris while in her company; and that the legitimacy of Horus, the son of Isis, may thus be explained, as well as the illegitimacy of Anubis, who was born of Nephthys.

“Furthermore, by the conspiracy of Typho and his tyranny, are to be understood the force and power of drought, which overcome the moisture whence the increase of the Nile proceeds. His being assisted by the Queen of Ethiopia refers to the southern winds, blowing from that country; which, when strong enough to prevail against the

Etesian or annual northern ones, that carry the clouds towards Ethiopia, prevent those showers of rain from falling, and contributing to the increase of the Nile. . . . As to the shutting up of Osiris in a chest, this signifies the withdrawing of the Nile within its own banks, when the Etesian winds have ceased, which happens in the month Athyr.

“ About this time, in consequence of the increasing length of the nights, the power of darkness appearing to prevail, whilst that of light is diminished, the priests practise doleful rites, in token of the grief of the Goddess. One of these is to expose to public view a gilded ox, covered with a pall of fine black linen; this animal being regarded as the living image of Osiris. The ceremony lasts four days, beginning on the 17th of the month, and is intended to represent four things:— 1st, The falling of the Nile, and its return within its own channel: 2dly, The ceasing of the north winds: 3dly, The length of the nights and decrease of the days; and, lastly, The destitute condition in which the land then appears. Thus they commemorate what they call the loss of Osiris. But upon the 19th of the month Pachon, they march in procession towards the sea, whither the *stolistæ* and priests carry the sacred chest, containing a vessel of gold, into which they pour some river water, and all present exclaim, ‘Osiris is found.’ Then throwing fresh mould into the water, and mixing with it aromatics and precious incense, they make an image in the form of a crescent, which

is dressed up and adorned, to show that these Gods are the powers of earth and water.\*

“Isis having recovered the body of Osiris, and brought her son Horus to maturity, (whose strength, by means of exhalations and clouds, was continually increasing,) Typho was in his turn conquered, though not totally destroyed. For the Goddess, who is the Earth, in order to maintain a proper temperament of heat and cold, would not permit this enemy of moisture to be quite extinguished, but loosed his bonds and set him at liberty, well knowing that it was impossible for the world to subsist in perfection, if the force of heat was totally extinguished.”

To sum up the details of this story according to the foregoing interpretation, we may apply to each its distinct meaning, as follows: —

Osiris, the inundation of the Nile.

Isis, the irrigated portion of the land of Egypt.

Horus, their offspring, the vapours and exhalations reproducing rain.

Buto (Latona), the marshy lands of Lower Egypt, where those vapours were nourished.

Nephtys, the edge of the desert, occasionally overflowed during the high inundations.

Anubis, the son of Osiris and Nephtys, the production of that barren soil, in consequence of its being overflowed by the Nile.

\* Conf. Clem. Recogn. lib. x. 27., “Osiri aquam, Hammoni arietem;” Origen. V. in Celsum, p. 65., “Osiris water, and Isis earth;” or the Nile, according to Heliodorus, lib. ix. ; and Clem. Homil. vi. 9., “aquam terrâ inferiorem. . . . Osirin nuncuparunt.”

Typho, the sea, which swallowed up the Nile water.

The conspirators, the drought overcoming the moisture, from which the increase of the Nile proceeds.

The chest in which Osiris's body was confined, the banks of the river, within which it retired after the inundation.

The Tanaitic mouth, the lake and barren lands about it, which were held in abhorrence from their being overflowed by the river without producing any benefit to the country.

The 28 years of his life, the "28 cubits to which the Nile rises at Elephantina\*, its greatest height."

The 17th of Athor, the period when the river retires within its banks.

The Queen of Æthiopia, the southern winds preventing the clouds being carried southwards.

The different members of Osiris's body, the main channels and canals by which the inundation passed into the interior of the country, where each was said to be afterwards buried. That one which could not be recovered was the generative power of the Nile, which still continued in the stream itself; or, as Plutarch thinks, it was said to have been thrown into the river, because "water or moisture was the first matter upon which the generative power of the Deity operated, and

\* Plut. de Is. s. 43.



that principle by means of which all things capable of being were produced.”

The victory of Horus, the power possessed by the clouds in causing the successive inundations of the Nile.

Harpocrates, whom Isis brought forth about the winter solstice, those weak shootings of the corn produced after the inundation had subsided.\*

According to another interpretation †, “by Typho is meant the orb of the Sun, and by Osiris that of the Moon; the former being of a scorching, the latter of a moistening and prolific, nature. When, therefore, they say that Osiris’s death happened on the 17th day of the month, it means that the moon is then at its full, and from that time is continually on the wane. In like manner, Osiris is said to have lived or reigned 28 years, alluding to the number of days in which she performs her course round the earth. As to his being torn into fourteen pieces, this is supposed to mark out the number of days in which the Moon is continually decreasing from the full to its change; and by the war between Typho and Horus is meant, that in this terrestrial system, sometimes the principle of corruption prevails, and sometimes that of generation, though neither of them is ever able entirely to conquer or destroy the other.”

For other explanations of this history, I refer the reader to Plutarch’s treatise of Isis and Osiris; who very properly observes, that we are not to suppose the adventures there related to be “really

\* Plut. de Is. s. 65.

† Plut. de Is. s. 41.

true, or ever to have happened in fact.”\* He treats it, as it really was, in the light of a metaphysical question; for, he adds, he alone is competent to understand it, “who searches into the hidden truths it contains, and examines the whole by the dictates of reason and philosophy.”† “And taking a proper view of these matters, we must neither look upon water, nor the Sun, nor the earth, nor the heavens, simply as Osiris and Isis; nor must we by Typho understand either fire, or drought, or the sea; but, in general, whatever in these bodies is irregular and disorderly, or whatever is bad, is to be attributed to Typho; as, on the contrary, whatever is good and salutary is the operation of Isis and the image of Osiris.”‡

Many, however, were disposed to clothe with reality all the emblematic characters of Osiris, looking upon abstract ideas or allegories as positive facts. With this view, they deemed him the Deity of humidity, instead of the abstract quality or benefit arising from it; and hence “the votaries of Osiris abstained from destroying a fruit tree, or marring any springs of water.”§ A similar notion also induced them “to carry a water jar at the head of the sacred processions in honour of this God.”||

In the fabulous history of Osiris, we may trace a notion, common to all nations, of a God, who in the early ages of their history ¶ lived on earth, and

\* Plut. de Is. s. 11. 20.

† Plut. de Is. s. 3.

§ Plut. de Is. s. 35.

‡ Plut. de Is. s. 64.

|| Plut. de Is. s. 36.

¶ The Bisharree tribe of Arabs still speak of their founder Bega, who was their first parent, as well as God.

was their King, their instructor, and even the father of their race; who taught them the secrets of husbandry, the arts of civilisation, and the advantages of social intercourse; and who, extending his dominion over the whole world, permitted all mankind to partake of his beneficent influence. They represent him to have been assailed by the malignant attacks of some monster, or enemy of man, either as an evil principle, or the type of a destructive power. He is sometimes exposed to the waters of the sea, (an evident allusion to the great deluge,) from which he is saved, by taking refuge in a cavern, or by means of a floating island, a lotus, or a snake, which bears him safely to the summit of a mountain. He is frequently aided by the interposition of some female companion, who is his sister, his daughter, or his wife, and the mother, as he is the father, of the human race, which springs from their three sons; like the family of Adam, repeated in that of Noah. But though we observe some analogy between these and the history of Osiris, it is only in particular points that any positive resemblance can be admitted: the office of Osiris was of a more important character than that usually assigned to the hero God and parent of man; as the notion of a Trinity was of a more exalted nature than that given to the material work of its hands, — the three sons of Noah and his prototype.

Osiris is frequently represented of a black colour, as Plutarch observes \*, but more usually green;

\* Plut. de Is. s. 33.

and when Judge of Amenti, he has the form of a mummied figure, holding in his crossed hands the crook and flagellum. He is clad in pure white, and wears on his head the cap of Upper Egypt decked with ostrich feathers; which head-dress, if not exclusively, at least peculiarly, belongs to this Deity.\* In the sculptures, a spotted skin is sometimes suspended near him,—an emblem supposed to connect him with the Greek Bacchus †; and occasionally assuming the character of “stability,” he appears with his head and even face covered with the four-barred symbol ‡, which in hieroglyphics has that signification, and which may also refer to the intellect of the Deity.

In former times, the four-barred symbol of stability was mistaken for a “Nilometer,” as the sign of life (or *crux ansata*) was compelled to submit to the unintelligible name of “Key of the Nile. So far, however, is the latter from any connection with the river, that it is less frequently seen in the hand of the God Nilus than any Deity of the Egyptian Pantheon; and the former never occurs among the numerous emblems or offerings he bears. It is represented as a sort of stand or support in workmen’s shops, where, for the sake of the goods they wished to sell, we may charitably hope it required no graduated Nilometer to measure the height of the intrusive inundation.

\* *Vide* Plate 33. fig. 3.

† *Vide* Diodor. i. 11. The skin is usually represented without the head; but some instances where this is introduced show it to be the leopard or panther; which, as well as the nebris, belonged to Bacchus.

‡ *Vide* Plate 33. fig. 5.; and *suprà*, p. 253.

Osiris also takes the character of the God Benno, with the head of a crane, peculiarised by a tuft of two long feathers ; and he sometimes appears as a human figure, with a simple cap surmounted by two ostrich plumes.\* The statement of Plutarch†, that the dress of Osiris was of one uniform shining colour, is confirmed by the paintings, which generally represent him clad in white. Isis was dressed in robes of various hues, because, according to the same writer, “ her power was wholly conversant about *matter*, which becomes all things and admits all, light and darkness, day and night, fire and water, life and death, beginning and end.” Osiris also appears, when in the character of Sokari-Osiris, with the head of a hawk.‡ Under that title he has some connection § with Pthah ; and it is then that he is considered to have risen from the dead after his visit to the world.||

The Phallic ceremonies, said to have been performed in honour of Osiris, appear rather to have belonged to the generative principle ¶ of the Deity worshipped under the name of Khem ; though Plutarch and other writers assert that they derived their origin from the search made by Isis for the scattered members of her husband.\*\* Plutarch, in another place, says ††, the festival of the Paamyliia, which bears a great resemblance to the Phallephoria of Greece, was kept in honour of the birth of

\* Plate 33. figs. 5. and 1.

† Conf. Plut. de Is. s. 51.

‡ *Vide supra*, p. 255.

¶ *Vide infra*, on the Ceremonies, Chap. xv.

\*\* Plut. de Is. s. 18.

† Plut. de Is. s. 78.

§ *Vide infra*, on Isis, ad fin. note.

†† Plut. de Is. s. 12.

Osiris, and so called from Paamytes, to whom the education of Osiris had been intrusted by his father Saturn. "From the manner of celebrating it," he adds\*, "it is evident that Osiris is, in reality, the great principle of fecundity. They therefore carry about in procession and expose to public view a statue of this God with the triple phallus, signifying that he is the first principle, and that every such principle, by means of its generative faculty, multiplies what proceeds from, or is produced by, it. The phallus being threefold merely implies a great or indefinite number;" or it probably refers to the action of that principle upon matter, which was represented by the number *three*.

It is probably the same to which Herodotus alludes †, as a fête of Bacchus.‡ "On that occasion, every one killed a pig before his door, at the hour of dinner; and then restored it to the person of whom it had been purchased. The Egyptians," he adds, "celebrate the rest of this festival nearly in the same manner as the Greeks, excepting the sacrifice of pigs; but, in lieu of phalli, they make little puppets about a cubit high, which women carry about the towns and villages, and set in motion by means of a string. They are accompanied by a chorus, with a flute-player § at their head, singing the praises of the Deity." The historian then describes the appearance of these phallic figures, which he ascribes to a sacred reason; and it

\* Plut. de Is. s. 36.

† Vide also, Plut. de Is. s. 8.

‡ Vide Chap. xv., on the Ceremonies.

† Herodot. ii. 48.



is a curious fact that similar puppets are made by the Egyptians on the occasions of public rejoicing at the present day.

The name of Osiris is frequently enclosed in an oval like those of the Kings ; but the hieroglyphics forming the name itself generally precede it, and within is the title, “ manifestor of goodness and truth.” His usual appellation is “ Osiris, president of Amenti,” or “ Lord of Abydus ;” and I have found an instance of his being styled “ King of the Gods.” He was the first member of the triad composed of Osiris, Isis, and Horus ; his worship was universal throughout Egypt ; and every city assigned to him a conspicuous post among the contemplar Gods it worshipped.

Each town had its protecting Deity, who presided over it ; and the post of honour in the Adytum, as in the most conspicuous parts of the temple erected in his honour, was assigned to him. The peculiar triad of the place also held a prominent station in the sculptures ; and to the contemplar Gods was assigned a post according to the consideration they there enjoyed. But the Deities worshipped in the towns of one *nome*, or province of Egypt, did not always receive the same honours in another ; and it frequently happened that, though acknowledged to be Deities of their country, and treated with every mark of respect, many of them were omitted in the list of contemplar Gods. This must necessarily have happened in small temples, which could only admit a portion of the Egyptian Pantheon, especially as the tutelary Deity of the

place alone occupied many and the choicest places. But few temples, if any, denied a post to Isis and Osiris, “the greatest of all the Gods.”\* “For,” says Herodotus, “the Egyptians do not give equal honours to all their Gods, and the only two to whom the same worship is universally paid are Isis and Osiris.”† With regard to the sacred animals, they were looked upon with feelings so different in various parts of the country, that those worshipped in one town were often held in abhorrence in another; as is shown by the civil war between the Oxyrhynchites and the people of Cynopolis, mentioned by Plutarch‡, and by a similar contest related in Juvenal § between the people of Ombos and Tentyris. But, as I have elsewhere observed||, though the objects of their worship varied, it is not probable that such excesses were committed in early times, during the rule of their native Princes.

Philæ and Abydos were the two places where Osiris was particularly worshipped; and so sacred was the former, that no one was permitted to visit that holy island without express permission; and in the temple which still remains there, his mysterious history is recorded in the manner already mentioned. ¶ Besides the celebration of the great mysteries, which took place at Philæ (as at Saïs and Busiris), a grand ceremony was performed at a particular time, when the priests in solemn procession visited his tomb and crowned it with flowers.\*\*

\* Herodot. ii. 40.

† Plut. de Is. s. 72.

|| Beginning of Chap. xiv.

\*\* Plut. de Is. s. 21.

† Herodot. ii. 42.

§ Juv. Sat. xv. 36.

¶ *Vide supra*, p. 189. 255.

Plutarch even pretends that all access to the island was forbidden at every other period, and that no bird would fly over, or fish swim near, this consecrated ground. "The sepulchre of Osiris at Philæ," says Diodorus \*, "is revered by all the priests throughout Egypt; and 360 cups are filled daily with milk † by priests expressly appointed for this purpose, who, calling on the names of the Gods, utter a solemn lamentation; wherefore the island can only be approached by the priests; and the most solemn oath taken by the inhabitants of the Thebaid is to swear by Osiris, who lies buried at Philæ."

The temple of this Deity at Abydus was also particularly honoured; and so holy was the place itself considered by the Egyptians, that persons living at some distance from it sought, and perhaps with difficulty obtained, permission to possess a sepulchre within its Necropolis; in order that, after death, they might repose in ground hallowed by the tomb of this great and mysterious Deity. This fact is noticed by Plutarch ‡, and confirmed by the discovery of inscriptions there, which state the deceased were natives of Thebes and other places.

I have observed § that Memphis, Busiris, Taposiris, and other towns also claimed the honour of being the burial places of Osiris; and the reason that Apis, "which they looked upon as the image of the Soul of Osiris, was kept at Memphis, seems to have been in order to place it as near his body as

\* Diodor. i. 22.

† Milk was used in early times for libations, as by Romulus.

‡ Plut. de Is. s. 20.

§ *Supra*, p. 328.

possible.”\* Indeed, the name of that city, which signifies the “place of good,” appears to refer to, and perhaps to have been called from, Osiris, who was the “*Goodness*” of the Deity; and from its being his reputed burial place, and the abode of his representative on earth, the bull Apis, we may find reason to prefer this explanation to that given by Plutarch †, who considers Memphis to mean the “haven of good men.” The name of Busiris implies ‡, as Diodorus observes §, the burial place of Osiris; and the same interpretation is given to Taposiris, though the word is not Egyptian as the former, but Greek; as are most of the names of towns mentioned by ancient writers.

#### HAPI, APIS, APIS-OSIRIS.

Osiris was also worshipped under the form of Apis, the Sacred Bull of Memphis, or as a human figure with a bull's head, accompanied by the name “Apis-Osiris.” According to Plutarch ||, “Apis was a fair and beautiful image of the Soul of Osiris;” and the same author ¶ tells us that “Mnevis, the Sacred Ox of Heliopolis, was also dedicated to Osiris, and honoured by the Egyptians with a reverence next to that paid to Apis, whose sire some pretend him to be.” This agrees with the statement of Diodorus, who says, Apis

\* Plut. de Is. s. 20.

† Plut. de Is. s. 21.

‡ There were more than one place in Egypt of this name. Diodor. i. 17.; and Plin. v. 10., and xxxvi. 12.

§ Diodor. i. 88.

|| Plut. de Is. ss. 29. and 20.

¶ Plut. de Is. s. 33.

and Mnevis were both sacred to Osiris, and worshipped as Gods throughout the whole of Egypt\* ; and Plutarch suggests that, from these well-known representations of Osiris, the people of Elis and Argos derived the idea of Bacchus with an ox's head ; Bacchus being reputed to be the same as Osiris. Herodotus †, in describing him, says, “ Apis, also called Epaphus, is a young bull, whose mother can have no other offspring, and who is reported by the Egyptians to conceive from lightning sent from heaven, and thus to produce the God Apis. He is known by certain marks : his hair is black ; on his forehead is a white triangular spot, on his back an eagle, and a beetle under his tongue, and the hair of his tail is double.” Ovid speaks of him as “ *varius coloribus Apis.*” Strabo describes him with the forehead and some parts of his body of a white colour, the rest being black, by which signs they fix upon a new one to succeed the other when he dies.” Plutarch ‡ observes, that, “ on account of the great resemblance they imagine between Osiris and the Moon, his more bright and shining parts being shadowed and obscured by those that are of a darker hue, they call the Apis the living image of Osiris, and suppose him begotten by a ray of generative light, flowing from the Moon, and fixing upon his dam at a time when she was strongly disposed for generation.”

Pliny § speaks of Apis “ having a white spot in the form of a crescent upon his right side, and a

\* Diodor. i. 21.

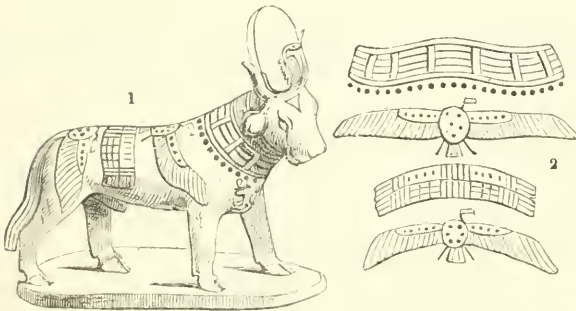
‡ Plut. de Is. s. 43.

† Herodot. iii. 28.

§ Plin. viii. 46.

lump under his tongue in the form of a beetle.” Ammianus Marcellinus \* says the white crescent on his right side was the principal sign by which he was known : and Ælian mentions 29 marks by which he was recognised, each referable to some mystic signification. But he pretends that the Egyptians did not allow those given by Herodotus and Aristagoras. Some suppose him entirely black, and others contend that certain marks, as the predominating black colour, and the beetle on his tongue, show him to be consecrated to the Sun, as the crescent to the Moon. Ammianus and others say that “Apis was sacred to the Moon, Mnevis to the Sun ;” and most authors seem to describe the latter of a black colour.

With regard to the accuracy or inaccuracy of Herodotus respecting the peculiar marks of Apis,



No. 453.

*In the possession of Miss Rogers.*

1. Bronze figure of Apis.
2. The marks on his back.

it is difficult to determine. There is, however, evidence from the bronzes discovered in Egypt,

\* Amm. Marc. xxii. 14.



that the Vulture (not Eagle) on his back was one of his characteristics, supplied, no doubt, like many others, by the priests themselves.

To Apis belonged all the clean oxen \*, chosen for sacrifice; the necessary requisite for which, according to Herodotus, was, that they should be entirely free from black spots, or even a single black hair; though, as I shall have occasion to remark in treating of the Sacrifices, this statement of the historian is far from accurate. It may also be doubted if the name Epaphust, by which he says Apis was called by the Greeks in their language, was of Greek origin.

He is called in the hieroglyphic legends Hapi; and the bull, the demonstrative and figurative sign following his name, is accompanied by the *crux ansata*, or emblem of life. It has seldom any or-



No. 454.

Hieroglyphical name of Apis.

nament on its head; but the figure of Apis-(or Hapi-)Osiris generally wears the globe of the Sun, and the Asp, the symbol of divine Majesty; which are also given to the bronze figures of this bull.

Memphis was the place where Apis was kept, and where his worship was particularly observed. He was not merely looked upon as an emblem, but, as Pliny and Cicero say, was deemed "a God

\* Herodot. ii. 38.

† Herodot. ii. 28. 153., and iii. 27.

by the Egyptians \* :” and Strabo † calls “ Apis the same as Osiris.” Psephismatus ‡ there erected a grand court, ornamented with figures in lieu of columns 12 cubits in height, forming a peristyle around it, in which he was kept when exhibited in public. Attached to it were probably the two stables, “ delubra,” or “ thalami,” mentioned by Pliny § : and Strabo says, “ Before the enclosure where Apis is kept, is a vestibule, in which also the mother of the Sacred Bull is fed ; and into this vestibule Apis is sometimes introduced, in order to be shown to strangers. After being brought out for a little while, he is again taken back. At other times he is only seen through a window.” “ The temple of Apis is close to that of Vulcan ; which last is remarkable for its architectural beauty, its extent, and the richness of its decoration.”

The festival in honour of Apis lasted seven days ; on which occasion a large concourse of people assembled at Memphis. The priests then led the Sacred Bull in solemn procession, every one coming forward from their houses to welcome him as he passed ; and Pliny and Solinus affirm that children who smelt his breath were thought to be thereby gifted with the power of predicting future events.

Diodorus || derives the worship of Apis from the

\* “ Quid igitur censes ? Apin, illum sanctum Ægyptiorum bovem, nonne Deum videri Ægyptiis ?” Cicero, de Nat. Deor. 1. Plin. viii. 46.

† Strabo, xvii. p. 555. When Ælian says, “ they compare Apis to *Horus*, being the cause of fertility,” he evidently means *Osiris*. Æl. xi. 10.

‡ Herodot. ii. 153.

§ Plin. lib. viii. 46.

|| Diodor. i. 85.

belief of "the soul of Osiris having migrated into this animal, who was thus supposed to manifest himself to man through successive ages; though some report that the members of Osiris when killed by Typho having been deposited in a wooden ox, enveloped in byssine cloths, gave the name to the city of Busiris, and established its worship there."

When the Apis died\*, certain priests chosen for this duty went in quest of another, who was known from the signs mentioned in the sacred books. As soon as he was found, they took him to the City of the Nile preparatory to his removal to Memphis, where he was kept 40 days; during which period women † alone were permitted to see him. These 40 days being completed, he was placed in a boat, with a golden cabin, prepared to receive him, and he was conducted in state down the Nile to Memphis.

Pliny and Ammianus, however, affirm that they led the bull Apis to the fountain of the priests, and drowned him with much ceremony, as soon as the time prescribed in the sacred books was fulfilled. This Plutarch states to be 25 years, (the square of 5, and the same number as the letters of the Egyptian Alphabet,) beyond which it was forbidden that he should live; and having thus put him to death, they, with great lamentations, sought another to take his place. His body was embalmed, and a grand funeral procession took place at Memphis,

\* Plut. de Is. s. 56.

† The rest of the statement, which at most could only be hearsay, is improbable; unless, perhaps, in Roman times.

when his coffin, “placed on a sledge \*, was followed by the priests,” “dressed in the spotted skins of fawns, bearing the thyrsus in their hands, uttering the same cries, and making the same gesticulations as the votaries of Bacchus during the ceremonies in honour of that God.”

This resemblance, however, to the Bacchic rites will cease to be as striking as Plutarch supposes, when we observe that the spotted skins were merely the leopard-skin dress worn by the Pontiffs on all grand ceremonies, which I have had frequent occasion to mention. The thyrsus was probably either their staff of office, the long-handled censer, or the vase for libation,—the last two being usually carried by the high priests when about to officiate, either at the temple or the tomb.

They relate that when the Apis died a natural death, his obsequies were celebrated on the most magnificent scale; and to such extravagance was this carried, that those who had the office of taking charge of him were often ruined by the heavy expenses entailed upon them. On one occasion, during the reign of the first Ptolemy, upwards of 50 talents were borrowed to defray the necessary cost of his funeral †; “and in our time,” says Diodorus, “the curators of other sacred animals have expended 100 talents in their burial.”

As soon as he was buried, permission was given to the priests to enter the temple of Sarapis ‡,

\* *Ἐπι σφύραις.* Plut. de Is. s. 35.

† Diodor. i. 84.

‡ Probably of Osiris or Apis.

though previously forbidden during the whole of the festival.

From whatever cause the death of Apis took place, the people performed a public lamentation \*, as if Osiris himself had died : and this mourning lasted until the other Apis, his successor, had been found. They then commenced their rejoicings, which were celebrated with an enthusiasm equal to the grief exhibited during the late mourning.

The notion entertained by the Egyptians respecting the reappearance of the Deity under the same form, and his entering the body of another bull as soon as the Apis died, confirms the opinion of Diodorus, that they believed in the transmigration of the Soul of Osiris into the body of this animal : and the choice of it as the representative of Osiris was probably owing to the doctrine of emanation already mentioned.

Of the discovery of a new Apis, Æliant† gives the following account. “ As soon as a report is circulated that the Egyptian God has manifested himself, certain of the sacred scribes, well versed in the mystical marks, known to them by tradition, approach the spot where the Divine Cow has deposited her calf, and there following the ancient ordonnance of Hermes, feed it with milk during four months, in a house facing the rising Sun. When this period has passed, the sacred scribes and prophets resort to the dwelling of

\* Conf. Tibull. lib. i. Eleg. vii. 28.

“ Barbara Memphitem plangere docta bovem.”

† Ælian, xviii. 10.

Apis, at the time of the new Moon, and placing him in a boat prepared for the purpose, convey him to Memphis, where he has a convenient and agreeable abode, with pleasure grounds, and ample space for wholesome exercise. Female companions of his own species are provided for him, the most beautiful that can be found, kept in apartments, to which he has access when he wishes. He drinks out of a well or fountain of clear water; for it is not thought right to give him the water of the Nile, which is considered too fattening.

“It would be tedious to relate what pompous processions and sacred ceremonies the Egyptians perform on the celebration of the rising of the Nile, at the fête of the Theophania, in honour of this God, or what dances, festivities, and joyful assemblies are appointed on the occasion, in the towns and in the country.” He then says, “the man from whose herd the divine beast has sprung, is the happiest of mortals, and is looked upon with admiration by all people;” which refutes his previous statement respecting the divine Cow: and the assertions of other writers, as well as probability, show that it was not the mother which was *chosen to produce* a Calf with particular marks, but that the Apis was selected from its having them. The honour conferred on the cow which bore it, was retrospective, being given her *after* the Apis with its proper marks “had been found” by the priests; and this is consistent with the respect paid to the possessor of the favoured herd, in which the Sacred Bull had been discovered. “Apis,” continues the natu-



ralist, “is an excellent interpretation of futurity. He does not employ virgins or old women sitting on a tripod, like some other Gods, nor require that they should be intoxicated with the sacred potion; but inspires boys, who play around his stable, with a divine impulse, enabling them to pour out predictions in perfect rhythm.”

It was in consequence of these festivities that the anger of Cambyses was so much excited against the people of Memphis. Supposing that they intended to signify their satisfaction at the defeat of his army in the Ethiopian war\*, he sent for the priests, and asked them the reason of their rejoicings. They replied, that it was the celebration of the manifestation of the God Apis, who had been a long time without appearing amongst them. Cambyses, little pleased with this reply, ordered the pretended Deity to be brought before him; when, drawing his sword, he plunged it into the animal's body; and having killed it, he ordered the priests to be beaten, and all those who were found celebrating the festival to be put to death.

The Egyptians not only paid divine honours to the bull Apis, but, considering him the living image† and representative of Osiris, they consulted him as an oracle, and drew from his actions good or bad omens. They were in the habit of offering him any kind of food, with the hand: if he took it, the answer was considered favourable‡; if he refused,

\* Herodot. iii. 27.

† Plut. de Is. s. 39. Amm. Marcellin. lib. 22.

‡ Plin. lib. viii. c. 48.

it was thought to be a sinister omen. Pliny and Ammianus observe, that he refused what the unfortunate Germanicus presented to him; and the death of that prince, which happened shortly after, was thought to confirm most unequivocally the truth of those presages. The Egyptians also drew omens respecting the welfare of their country, according to the stable in which he happened to be. To these two stables he had free access; and when he spontaneously entered one, it foreboded benefits to Egypt, as the other the reverse; and many other tokens were derived from accidental circumstances connected with this sacred animal.

Pausanias \* says, that those who wished to consult Apis, first burnt incense on an altar, filling the lamps with oil which were lighted there, and depositing a piece of money on the altar to the right of the statue of the God. Then placing their mouth near his ear, in order to consult him, they asked whatever question they wished. This done, they withdrew, covering their two ears until they were outside the sacred precincts of the temple; and there listening to the first expression any one uttered, they drew from it the desired omen.

Children, also, according to Pliny and Solinus, who attended in great numbers during the processions in honour of the divine bull, received the gift of foretelling future events; and the same authors mention a superstitious belief at Memphis, of the influence of Apis upon the Croco-

\* Pausan. lib. viii.

dile, during the seven days when his birth was celebrated. On this occasion, a gold and silver patera was annually thrown into the Nile, at a spot called from its form the "Bottle:" and while this festival was held, no one was in danger of being attacked by crocodiles, though bathing carelessly in the river. But it could no longer be done with impunity after the 6th hour of the 8th day. The hostility of that animal to man was then observed invariably to return, as if permitted by the Deity to resume its habits.

Apis was usually kept in one or other of the two stables,—seldom going out, except into the court attached to them, where strangers came to visit him. But on certain occasions he was conducted through the town with great pomp. He was then escorted by numerous guards, who made a way amidst the crowd, and prevented the approach of the profane; and a chorus of children singing hymns in his honour headed the procession.

The attention paid to Apis, and the care they took of his health by scrupulously selecting the most wholesome food, were so great, that even the water he drank was taken from a particular well set apart for his use; and it was forbidden to give him the water of the Nile, in consequence of its being found to have a peculiarly fattening property. "For," says Plutarch\*, "they endeavour to prevent fatness as well in Apis as themselves; always studious that their bodies may sit as light about their souls as possible, in order that their mortal part may

\* Plut. de Is. s. 5. *Suprà*, p. 355.

not oppress and weigh down the more divine and immortal." Their idea of the fecundating qualities of the Nile water led the Egyptian shepherds to raise it from the river for their flocks, especially for ewes, or goats, which were not prolific\* ; and to this Ælian attributes their producing five at a birth.

I have seen an instance of a bull, with the globe and feathers between its horns, standing on a monument built at the side of a mountain,—probably the Libyan range behind Memphis, — and over it the name " Pthah-Sokari-Osiris, the God of the West ; " which was probably intended to represent Apis, in the character of that Deity. On the opposite side was a Cow, also coming from a mountain, with a similar head-dress, and the long horns usually given to Athor, over which was the name Isis. This is one of many proofs of the analogy between the two Goddesses; the more remarkable, from Isis being introduced with Apis, as she usually is with Osiris.

A black bull with a white crescent on its shoulder, or a white spot upon the shoulder, and others on the haunch, the nose, round the eye, and on its legs, carrying a dead body, covered with a red pall, is sometimes represented at the foot of a mummy case, or on a board deposited in the tomb. This appears to be the Apis, in some office connected with Osiris, as Ruler of Amenti. It runs in haste over the hills, on its way to the Western region, where Osiris presided: and it is remarkable that the King, when running into

\* Ælian, iii. 33.

the presence of the Gods, with vases or other emblems in his hand\*, is sometimes accompanied by a bull. A "white" bull also attended in the procession at the coronation of the Pharaohs.

#### SARAPIS, SERAPIS.

The account given by Plutarch† of the introduction of this Deity into Egypt, is as follows: — "Ptolemy Soter had a dream, in which a colossal statue, such as he had never seen before, appeared to him, commanding him to remove it as soon as possible from the place where it then stood, to Alexandria. Upon this, the King was in great perplexity, not knowing where the statue was. Sosibius, however, who was a great traveller, declared that he had seen one answering its description at Sinope. Soteles and Dionysius were, therefore, sent thither, and with much difficulty succeeded in bringing the statue to Egypt.

Timotheus‡ the interpreter, and Manetho the Sebennite, as soon as it arrived and was shown to them, concluded, from the Cerberus and dragon, that it represented Pluto, and persuaded the King that it was no other than Sarapis. For it was not so called at Sinope; but, on its arrival at Alexandria, it obtained the name of Sarapis, which, with the Egyptians, answers to Pluto. The observation of Heraclitus the physiologist, that Hades (Pluto) and

\* *Vide infra*, on the Ceremonies, beginning of Chap. xv.

† Plut. de Is. s. 28.

‡ Tacitus says he was an Athenian.

Bacchus are the same, leads to a similar conclusion : Osiris answering to Bacchus, as Sarapis to Osiris, after he had changed his nature ; for Sarapis is a name common to all, as those know who are initiated into the mysteries of Osiris. The opinion of those who pretend that ‘ Sarapis is no God, but the mere denomination of the Sepulchral Chest, into which the body of Apis, after death, is deposited,’ is perfectly absurd. The priests, indeed,—at least, the greatest part of them,—tell us, that Sarapis is no other than the mere union of Osiris and Apis into one word\* ; declaring that ‘ Apis ought to be regarded as a fair and beautiful image of the Soul of Osiris.’ For my own part, I cannot but think that this word is expressive of joy and gladness, since the festival which the Greeks call *Charmosyna*, or the feast of joy, is by the Egyptians termed *Sarei*.”

Tacitus† gives the same account of the introduction of Sarapis into Egypt, which is confirmed by Macrobius and Pausanias‡ ; and Clemens of Alexandria§ states, “ on the authority of some persons, that the statue was sent as a present by the people of Sinope to Ptolemy Philadelphus, who had relieved their city from famine by a supply of corn. It was a representation of Pluto, and was placed in the promontory now called *Racotis*, where the temple of Sarapis stands. Others, however, affirm this Sarapis to be a Pontic

\* Clemens (*Orat. Adhort.* p. 21.), also, says the name of Sarapis is composed of Osiris and Apis.

† Tacit. *Hist.* iv. c. 83, 84.

‡ Pausan. in Athen.

§ Clem. *Orat. Adhort.* p. 20.



statue, brought to Alexandria in consequence of the great concourse of strangers in that city.”

From the foregoing statement of Plutarch, it is evident that the Sarapis, whose worship was introduced by the first Ptolemy from Sinope, was a new Deity, previously unknown in the Pantheon of Egypt; and Macrobius\* affirms, that, though the Egyptians were compelled to receive Sarapis and Saturn into the order of Gods, and to celebrate their rites after the manner of the Alexandrians, their temples were never admitted within the precincts of their towns. We therefore find no mention of Sarapis till the time of the Greeks and Romans; and that, principally in cities founded or greatly frequented by them, as Alexandria, Canopus, Antinöopolis, and Berenice, in small Roman towns of the Oasis, in the Nitriotis†, or in quarries and stations in the deserts, where he was also invoked under the names of Pluto and Sol inferus.‡ The form of Sarapis, according to the statues found at Rome, is totally different from that assigned to him in the Græco-Egyptian temples of Egypt; where he appears to be merely a modification of Osiris himself; and the same character is given him in a statue lately found at Alexandria§, by Mr. Harris, to whom I am indebted for the drawing given in the Plate. Clemens describes the figure of the God to be of an azure colour approaching to black.

\* Macrobius, Saturn. i. 4.

† Strabo, xvii. p. 552.

‡ These inscriptions usually begin ΔΙΙ ΗΛΙΩΙ ΜΕΓΑΛΩΙ ΣΑΡΑΠΙΔΙ.

§ Vide Plate 31. Part 3. fig. 2.

Indeed, from what Plutarch says, that Sarapis answered to Osiris after he had changed his nature, (that is, when Judge of Amenti, or, as Diodorus says, in the character of Pluto\*,) and that Sarapis was a name given to all persons after their death †; it is evident that he was thought to resemble Osiris, in his character of President of the Lower Regions. But the mode of celebrating his worship was repugnant to the religious scruples of the Egyptians; he was therefore kept distinct, and refused a place amongst the Gods of their Pantheon. Tacitus‡ tells us, that so great was the difference of opinion respecting this Deity, that some thought him to be Æsculapius, others Osiris, others Jupiter, and others Pluto. According to Macrobius§, “the Egyptian Sarapis being asked who he was, replied in these verses:—

‘Εἰμι θεὸς τοῖος ἔε μαθεῖν οἷον καγὼ εἶπω·  
 Οὐρανοῦ κοσμοῦ κεφαλὴ, γαστήρ δὲ θαλάσσης,  
 Γαῖα δὲ μοι ποδῆς εἰσι, τὰ ἔσθλα ἐν αἰθέρι κείται,  
 Οἰμυτε τῆλαυγες λαμπρὸν φάος ἠελίοιο:’—

from which it appears that Sarapis and the Sun are one and the same Deity;” and hence the formulas of so many Greek dedications to this God, which are inscribed, “To Pluto, the Sun, the great Sarapis.”

Prichard supposes that “the rites of Æsculapius were borrowed by the Greeks from the worship of the Egyptian Sarapis;” “the same animals, the Serpent and Cock,” which were

\* Diodor. i. 25.

‡ Tacit. Hist. lib. iv. 83.

† Vide *suprà*, p. 316. 322. 325.

§ Macrobi. Saturn. i. 25.

“appropriated to Sarapis, being the symbolical emblems or consecrated victims of the God of Health ;” but it must be observed that these emblems are not given him by the Egyptians ; and the cock is never represented. He also states, on the authority “of Porphyry and Eusebius, that he was supposed to preside over the invisible world, and to be the Ruler of dæmons, or maleficent spirits.”\*

Some, indeed, are disposed to think that Sarapis was an Egyptian Deity of an early æra, and that the resemblance found to exist in the attributes of the God of Sinope shows the Egyptians recognised in him a God already known to them ; while others conclude that he was altogether unknown in Egypt previous to the age of Ptolemy Soter. But I will endeavour to reconcile these opinions. The statue was thought to bear analogy to Osiris ; the word Sarapis was taken from the name of that Egyptian Deity, being a corruption of Apis Osiris † (or Osiris Apis) ; and the new God was made a separate Divinity in consequence of some objection to the mode of celebrating his worship. This is confirmed by what Pausanias says of the worship of Sarapis being introduced into Egypt ; and of there having been a temple dedicated to him at Memphis, and another at Alexandria, previous to the reign of Ptolemy ; the latter being, according to Pau-

\* Prichard, Egypt. Myth. p. 94.

† Plutarch (de Is. s. 37.) says, “ Osiris and Sarapis are none other than Epaphus (or Apis).” According to Clemens, “ Aristæas the Argive thought that Apis was called Sarapis ;” and he has a strange idea of the Argive King Apis being the founder of Memphis. Strom. i. p. 29.

sanias\*, “the most splendid, as the former was the most ancient.” Tacitus also states, that, “at Rhacotis†, a small temple had been consecrated to the same Deity and *to Isis* before that time.” The Deity, then, to whose temple they allude, was Osiris; Sarapis, who was only introduced into temples built by the Ptolemies and Cæsars, was a modified form of the husband of Isis; and the God of Sinope was thought or made to accord with the same Deity. We may at once reject the statement of Eustathius, that the Jupiter of Sinope was the Deity of Memphis, as we may question the truth of there being a hill near that city which bore the name of Sinopion.

The endeavour, on the part of his votaries, to discover in Sarapis a resemblance to so many different Deities, arose from their desire to remove that antipathy to his worship which the Egyptians had conceived, from the moment this foreign Deity was introduced into their country; and every means were resorted to which could serve to dispel their prejudice, or induce them to perceive in him an affinity to their ancient Gods. But the artifice had, as might be expected, little effect upon the priesthood, with the exception of those appointed to temples erected by the Ptolemies, in remote places, as at the Oases, Berenice, and other towns situated in the desert. And while few Gods were known at Alexandria, but

\* Pausan. Athen.

† Rhacotis or Racotis (Racôt) stood where Alexandria was built. Tacit. Hist. lib. iv. 84.; and Strabo, xvii. p. 545.

this intruder; who was arbitrarily made to conform to, or usurp the attributes of several other respectable Divinities; the Alexandrian Greeks fancied, by giving him a comprehensive character similar to that mentioned by Macrobius, that they had united in him\* the Essence of a whole assembly of Gods. But Sarapis was at no time Egyptian; he was always foreign to their worship, and treated as an intruder by the Egyptians; and at most he may be considered a Græco-Egyptian Deity, attached to rather than belonging to the Pantheon of Egypt.

#### ISIS, CERES, PROSERPINE, MATTER, Αρχη.

Isis, more frequently worshipped as a Deity in the temples of Egypt than Osiris, except in his mystical character, has, from the number of attributes given her, been confounded with many other Deities, and has obtained the title of Myrionymus, or “with ten thousand names.” † Plutarch supposes her the same as Neith ‡, Athyr §, Proserpine ||, the Moon ¶, and “the beginning,” opposed to Nephthys, who was “the end.” In the region of

\* The Emperor Adrian saw in him the God of the Jews and Christians.

† Plut. de Is. s. 33. Greek inscriptions in Egypt, &c.

‡ Plut. de Is. s. 9. § Plut. de Is. s. 56.

|| Plut. de Is. s. 27.

¶ Plut. de Is. s. 52. The Moon was supposed by the Greeks to have a similar diversity of character; and Lucian speaks of “την Σεληνην. . . πολυμορφον τι θεαμα, και αλλοτε αλλοιον τι φανταζομενον. το μεν γαρ πρωτον, γυναικειαν μορφην επειδεικνυτο, ειτα βους εγενετο παγκαλος, ειτα σκυλαξ εφαινετο.” Vide Diodor. i. 25. Diog. Laërt. de Vit. Philos. in Proöm. &c.

Amenti, she corresponded to Proserpine; where, as the wife of Osiris, the judge of the dead, the title Thermuthis, “the *giver of death*,” if it really was applied to her, might serve to indicate her office. And if Philarchus says the latter name was given to the sacred Asp, or basilisk, with which they crowned the statues of Isis\*, it may either have been confined to those occasions when so employed, or have been given it in the sense of “*deadly*,” from its fatal bite.

Apuleius † addresses Isis as Ceres, or heavenly Venus, the sister of Phœbus, or Proserpine; and makes her say, “I am Nature, the parent of all things, mistress of all the Elements, the beginning of ages, Sovereign of the Gods, Queen of the Manes, the first of heavenly beings; . . . My divinity, uniform in itself, is honoured under numerous forms, various rites, and different names. The Phrygians call me Pessinuntian‡, mother Goddess; the Athenian Autochthones, the Cecropian Minerva§; the people of Cyprus, Paphian Venus; the arrow-armed Cretans, Diana Dictyana; the Sicilians, Stygian Proserpine; the Eleusinians, ancient Ceres; others, Juno, Bellona, Hecate, Rhamnusia; but the Sun-illumined Ethiopians, and the Egyptians, renowned for ancient lore, worshipping me with due ceremonies, call me by my real name, Queen Isis.”

According to Herodotus||, “Ceres and Bacchus

\* *Vide infra*, on the Asp. † Apul. Met. ii. 241.

‡ The Cybele of Pessinus.

§ Diodorus says the Athenians swore by Isis. i. 29.

|| Herodot. ii. 123. 156.



were the same as Isis and Osiris, and had sovereign power in the lower regions." An inscription of Arrius Balbinus, found at Capua, calls "Isis one and all things:" and Diodorus\* makes the Goddess say, "I am Isis, Queen of the country, educated by Mercury (Thoth). What I have decreed, no one can annul. I am the eldest daughter of Saturn (Seb), the youngest of the Gods. I am the sister and wife of King Osiris. I am the first who taught men the use of corn. I am the mother of Horus; I am she who rises in the Dog-star: the city of Bubastis was built in my honour. Rejoice, O Egypt, which hast been to me a nurse." The same author also says, "There is a great question respecting this Goddess, as well as Osiris; some calling her Isis, others Ceres, Thesmophoron, the Moon, or Juno; and many give her all these names.†

Plutarch considers "Isis to be the Earth ‡, the feminine part of nature §, or that property which renders her a fit subject for the production of all other beings"; and he thinks|| "that the dresses of her statues were made with a variety of colours, from her power being wholly conversant about matter, which becomes and admits all things." The notion of Isis being the Earth agrees with her supposed resemblance to Ceres, under the name of Demeter, or mother Earth; and Diodorus ¶ says, that "the Egyptians, considering the Earth to be

\* Diodor. i. 27.

† Diodor. i. 25.

‡ Plut. de Is. s. 38.

§ Plut. de Is. s. 53. Conf. Athenagor. Supplic. pro Christianis, "Ἰσιν φῦσιν αἰῶνος, ἐξ ἧς πάντες ἐφύσαν."

|| Plut. de Is. s. 78.

¶ Diodor. i. 12.

the receptacle of all things that are born, call it *mother*, as the Greeks in like manner denominate it Demeter; — the word being slightly altered by time from the ancient *γη μητέρα* (mother Earth), as Orpheus attests, ‘*γη μητηρ παντων Δημητηρ πλουτο. δειρα.*’”\*

The numerous characters she bore, arose from the various combinations into which she entered. She was considered to be matter in reference to the Intellect of the Deity, which operated upon it in the creation. And, in accordance with this idea, Osiris and Isis were supposed to resemble the two members of “the Nuptial diagram of Plato, representing a right-angled triangle, whose perpendicular side is equal to 3, the base to 4, and the hypotenuse to 5; and in which the perpendicular is designed to indicate the masculine nature, the base the feminine, and the hypotenuse the offspring of both. Accordingly,” adds Plutarch, “the first of these aptly represents Osiris, or the prime Cause; the second, Isis, or the receptive power; and the last, Orus, or the common effect of the other two.”† She was thought to answer to Proserpine, because she presided with Osiris in Amenti; and the hieroglyphics not only identify her with Hecate, but point out the Egyptian origin of that name in the legends accompanying her name, where she is styled “Isis, the potent Hekte.” In comparing Anubis and Hecate, Plutarch would have been more correct if, for the former, he had substituted the name of Isis,

\* Conf. Cic. Nat. Deor. lib. ii.

† Plut. de Is. s. 56.

when he says \*, “Anubis seems to be of the same power and nature as the Grecian Hecate, a Deity common both to the celestial and infernal regions.” She is sometimes figured under the form of a Scorpion, the emblem of the Goddess Selk, with the legend “Isis Selk;” but this is only in some inferior capacity connected with the mystic rites, or the region of Amenti.†

The greater number of the characters given to Isis by Greek writers, appear to be mere fancies of a late time, unsupported by the authority of the monuments; and some are in direct opposition to the known sentiments of the Egyptians‡; as an instance of which, I may mention her supposed identity with the Moon, which was represented by the God Thoth, and in no instance considered a female Deity.

I do not stop to examine, or even to enumerate, the idle tales which the Greeks repeated concerning Isis. I have already observed, that both Osiris and his sister Isis were not deified persons who had lived on earth, but fabulous beings, whose history was founded on metaphysical speculation; and adapted to certain phænomena of nature, as in

\* Plut. de Is. s. 44.

† *Ide* Plate 43. a.

‡ Modern writers have till lately been in the habit of citing the Isiac or Bembine table as authority respecting this Goddess, and various Egyptian rites; but I need scarcely state the well-known fact of its being the most palpable forgery which ever obtained a place in any museum. The discovery of hieroglyphics has enabled us to ascertain, what was shrewdly suspected long ago by Warburton and others. The authority of the Isiac table has ceased to be mentioned; and it only appears in the museum of Turin, to show how much labour and expense could be incurred for the unworthy object of deceiving the world.

the allegory of the rising of the Nile, where she is the land of Egypt irrigated by the waters of the inundation. With the same spirit, and in continuation of her fabulous history, it was said that her soul was transferred after death to Sirius or the Dog-star, “which the Egyptians call Sothis.”\* That she had the name of Isis-Sothis, and was supposed to represent Sirius, is perfectly true, as the sculptures themselves abundantly prove †; and the heliacal rising of that star is represented on the ceiling of the Memnonium at Thebes, under the form and name of this Goddess. It was not, however, in consequence of a belief entertained in Egypt, — at least, by the initiated, — that the soul of Isis had been transferred to the Dog-star: this was looked upon in the same light as the connection between the God Thoth and the Moon, who in one of his characters answered to the Lunus of the Egyptians; and in another corresponded to Mercury. In like manner, Isis and other Deities assumed on different occasions various characters; and Sothis, the Dog-star, was one of those assigned to the sister of Osiris. This adaptation of Isis, and other Deities, to the planetary system, led to the remark of Eusebius ‡, “that the Egyptians esteem the Sun to be the Demiurgus; and hold the legends about Osiris and Isis, and all their other mythological fables, to have reference to the Stars, their appearances and occultations, and the periods of their

\* Plut. de Is. ss. 21. and 61.

† *Vide* Plate 34. Hierog. No. 5.

‡ Euseb. Pr. Evan. iii. c. 4. *Vide suprâ*, p. 291.

risings, or to the increase and decrease of the Moon, to the cycles of the Sun, to the diurnal and nocturnal hemispheres, or to the river." Plutarch\* also gives one explanation of the history of Isis and Osiris, taken from the phænomena of eclipses.

The great importance attached to Sothis was owing to the peculiar period of the year when the heliacal rising of that star took place; and the influence it was supposed to exercise upon the commencement of the inundation, which was typified by Osiris, very naturally led the Egyptians to connect it with Isis.

I have already noticed, in a former work, the use made of this star in their astronomical calculations, in speaking of the two Egyptian years †; from which I shall extract a few observations. "The conquest of Egypt by the Romans had acquainted that people with the existence of the arch, and its utility as a substitute for wood, to which it probably owed its invention; nor can any one for a moment imagine that the vanity of that nation would have allowed to remain concealed the name of its inventor, had he been a Roman. The same remark applies to the intercalated year; and surely the Romans were at no time celebrated for astronomical knowledge. The Roman Calendar was, indeed, put in order by Julius Cæsar, but with the assistance of Sosigenes, an Egyptian; who, to supply the defect of 67 days, that had been lost through the inattention of the Pontifices, and in

\* Plut. de Is. s. 44.

† *Materia Hierog.* Appendix, No. 1.

order to bring the beginning of the year once more to the winter solstice, as was instituted by Numa, made that year consist of 15 months, whence called the ‘year of confusion.’ The ensuing years were formed of 365 days; and every fourth, a day was added, making 366. The 27th of August at *that time* coincided with the 1st of Thoth.\* The Egyptian civil Solar year consisted of 365 days, divided into 12 months of 30 days each, at the end of which were added the 5 days called epact †, or intercalated. This civil year was always used by the Egyptians, for the common epochs, and calculations of the people; as the dates of their Kings, ages of men, and the like. ‡ That used by the priests for astronomical purposes was different, and was calculated from the heliacal rising of the Dog-star (Sothis) to that of the ensuing year, and consisted of  $365\frac{1}{4}$  days; that is, every fourth year a day was intercalated, as in the Julian year, making it to consist of 366 days. Hence, as the Egyptian Solar year, in every four years, loses a day of the Sothic; and the 1st of Thoth vague, or Solar Thoth, runs through every part of that year, in the space of 1460 Sothic years, before it again coincides with the 1st of Thoth of the Sothic year; this period is called ‘the Sothic period.’ The intercalated year was afterwards adopted by the Copt inhabitants of Egypt, as their common civil year, and the Solar

\* “The Canicula regularly rises in Egypt on the 1st of Thoth.” This corresponded to the 20th of July in the year B. C. 1322, which was the commencement of the Canicular period. Censor. de Die Natali.

† *Vide supra*, p. 310.

‡ Censor. de Die Natali. *Vide Cory*, p. 323.



was no longer used: but as the real year merely contains 365 days 5 hours 48 minutes  $45\frac{1}{2}$  seconds, this year of  $365\frac{1}{4}$  days exceeds the true Solar year by upwards of 11 minutes, amounting to a day in about 131 years; and as the Copts have never corrected the year, the 1st of Thoth, at the present time \*, falls on the 10th of September; on which day they celebrate a festival, and bathe in the waters of the rising Nile.

“The first correction for this excess of the Julian year, was made in Europe by Pope Gregory XIII., in 1582, (a correction which was adopted in England in 1752,) and is called the New Style, as that of the Copts and Greeks, the Old.

“To satisfy the reader that the ancient Egyptians had two years, I shall first call his attention to the origin and derivation of the expression, ‘Sothic period,’ which I before mentioned: Secondly, to the authority of ancient writers.

“Horapollo expressly tells us, the Egyptian Sothic year was called the squared year, from the intercalation of the quarter day, or one day every *fourth* year, and was distinguished in hieroglyphic

writing by a square {  . Diodorus† says they

make their months of 30 days, and add 5 days and a fourth to the 12th months; but does not allow it to have been a Roman innovation‡: and Ma-

\* This was written in 1828.

† Diodor. i. 50. He visited Egypt in the reign of Ptolemy Neus Dionysus. i. 44.

‡ Strabo also mentions it as an Egyptian custom, when he says, (lib.

crobius \* actually affirms that ‘Julius Cæsar derived from the Egyptian institutions the motions of the constellations, concerning which he left some very learned papers, and also borrowed from the same source the mode of regulating the extent of the year with the course of the Sun.’ In another place he says, ‘Cæsar, imitating the Egyptians, the only people acquainted with all divine matters, attempted to regulate the year according to the number required by the Sun, which completes its course in  $365\frac{1}{4}$  days.’

Had this been due to the care and skill of the Roman astronomers, the Romans would, with their usual vanity, have informed us of a fact, they could have had no object in concealing, and which they would have been proud to acknowledge. But the regulation of the Roman year awaited the conquest of Egypt: and the uniform mode of calculating the extent of the annual revolution, adopted by the Egyptian priests, hinted the propriety of employing an Egyptian mathematician, to settle the errors which, through time and the neglect of the Pontifices, had been suffered to accumulate in the year of Numa.

“It does not appear whether the Egyptians omit-

---

xvii. p. 561.) “They (the Egyptians) do not divide their year according to the course of the Moon, but of the Sun; and to the 12 months, each of 30 days, they add five days at the end of the year. But to make up the complete sum of the whole year, which has an excess of a portion of a day, they put together the whole surplus of each year, until it makes a whole day. All which calculation they attribute to Hermes.” And in another place (xvii. p. 554.) he states, that they had the same knowledge in the early time of Plato and Endoxus, when the year was unknown in Greece. *Vide supra*, p. 15. *et seq.*

\* Macrob. Saturn. i. 18.

ted the intercalary day every 130 years in the Sothic system, which we might expect from the usual accuracy of their calculations, or were contented with the approximation of the quarter day; for though the Copts do not reject this increase, and are satisfied with the regular intercalation of one day every fourth year, this might have been from their finding it perplexing, and that additional accuracy might have been rejected in later times, when Christianity took the place of the Pagan institutions of Egypt. If, however, their solar year exactly coincided with the Sothic, every 1460 years, it is evident that neither the ancient Egyptians, nor the Copts, ever rejected the intercalary day; whence these, like the common civil years, went forward at the increasing ratio of one day in 130 or 131 years.

“ The point, however, in question is, I think, sufficiently clear, — that the intercalary day every fourth year was of Egyptian origin, and used by the priests long before the conquest of Egypt by the Romans. ‘The name of ‘the Sothic period’ would alone prove this; and the particularly minute observations made by the priests respecting the future state of their river, from prognostics drawn from the aspect of the Star at rising, and the anxiety with which they expected its first appearance, are well known. Nor is at all compatible with reason to suppose that all this was of a late time, and owed its origin to the conquest of the country by the Romans. The rise of the Nile had *always* been looked upon as the moment of rejoicing; the heliacal rising of

this Star happened when it was beginning to leave the confinement of its banks, to overflow the lands\*, and promise abundance to the inhabitants of Egypt; and its first appearance had *always* been the signal for the priests to ascertain the favourable or unfavourable prospects its aspect was said to forebode. Nor could the time of its coincidence with the Sun have been ascertained, unless the period of its return were calculated. And were all this anxiety, all this *rejoicing at the rise of their river*, and all these peculiar institutions of Egypt, to await the late epoch of the Roman conquest? If we admit the accounts of every historian who has mentioned the Egyptians and Romans, we cannot for one moment suppose that Egypt was indebted to her conqueror for any skill or hint in astronomy or mathematical science.”

The introduction of Isis-Sothis at the Memnonium is remarkable, not only from its illustrating the connection between that Goddess and the Dog-star,—instances of which occur elsewhere,—but in a chronological point of view. In the astronomical subject there introduced, the 12 Egyptian months are represented, each in a separate compartment, under the usual heads, of the 4 months of the water plants, the 4 of ploughing, and the 4 of the waters,—making the three seasons of which their year consisted.† In the 1st season were Thoth, Paopi, Athor, Choeak; in the 2d, Tobi,

\* *Vide* Ælian, x. 45. Conf. Tibull. i. Eleg. vii. 21.

“Qualis et arentes cum findit Sirius agros  
Fertilis æstivâ Nilus abundat aquâ.”

† *Vide supra*, woodcut No. 420. page 14.

Mechir, Phamenoth, Pharmuthi; in the 3d, Pachons, Paoni, Epep, and Mesoré. Between this last and the first, or Thoth, a space is left, corresponding, as I imagine, to the five days of the epact (introduced between the end of Mesoré and the commencement of Thoth of the ensuing year), and beneath this is the figure of Sothis, representing the heliacal rising of that star. This, then, must have occurred either at the beginning of Thoth, or in the middle of the five days of the epact; and it serves to point out the period when the building was erected. For, since the Canicular period commenced when the 1st of Thoth fell on the 20th of July, in the year 1322 B. C., we may assign this date to Remeses the Great, in whose reign it was built; and it may not be presumption to consider that it justifies me in fixing his accession to the year 1355 B. C., which I had already concluded from other data previous to observing this astronomical fact. The appearance of Isis-Sothis in a boat confirms the statement of Plutarch \*, that the heavenly bodies “were not represented by the Egyptians drawn in chariots, but sailing round the world in boats, intimating, that to the principle of moisture they owe not only their power of moving, but even their support and nourishment.”

According to Herodotus †, Isis was the greatest of all the Egyptian Goddesses. This remark must, however, be limited to her mysterious character, as husband and sister of Osiris, and attending him

\* Plut. de Is. s. 34.

† Herodot. ii. 40.

in his office of Judge of the dead : as Ceres, in a similarly mysterious character, enjoyed greater honours among the Greeks than other Deities who held a far higher rank in their Pantheon. It appears that she enjoyed a more general worship at a late period, than in the early Pharaonic ages : and the almost exclusive repute she obtained among the Greeks may have been partly owing to their attributing to her many of the honours which really belonged to other Deities, as I have already observed.\* This last may also have been from her mysterious character then acquiring more general celebrity ; from the great ambition felt by numerous individuals to be admitted to the mysteries ; and from the readiness of the Egyptian priests to flatter the prejudices and ignorance of those strangers who showed a desire to uphold the worship of their Gods, and build temples in their honour. For since no Egyptian discouraged the wish to erect a shrine to Isis or Osiris, on the score of the right of other Deities, these two, who were almost the only Deities known to the Greeks, supplied at length the place of others ; and few temples in late times were erected or endowed by the Greeks in honour of any other than Isis or Osiris, except to some particular Deity who had been for ages the patron of the city where that monument happened to be erected.

The worship of Isis was, indeed, universal throughout Egypt † at all times ; and, according

\* *Vide* p. 280. 282. 289.

† Herodot. ii. 42.



to Herodotus, her festival at Busiris was more conspicuous than any, except that of Diana at Bubastis.\*

“The festival,” says Herodotus, “which they celebrate at Busiris, in honour of Isis, is magnificent. After having prepared themselves for it by prayers and fasting, they sacrifice a bull. They first take off the skin, and remove the intestines, leaving the inner parts and the fat. They then cut off the legs, the upper part of the haunches, the shoulders, and neck; and this being done, they fill the rest of the body with cakes of pure flour, honey, dried raisins, figs, incense, myrrh, and other aromatic substances. In this state, they burn it, pouring a quantity of oil upon the fire. Whilst the victim is consuming,” “the votaries of the Goddess, who are assembled in great numbers, of both sexes, strike themselves in honour of one (Osiris) whom I am not permitted to mention †;” and “when they cease doing this, they eat what remains of the sacrifice.” “The Carians who are present on this occasion, make themselves very conspicuous, by wounding their foreheads with knives; by which it is easy to see that they are strangers and not Egyptians,”—that civilised people not adopting so barbarous a custom. ‡

“All the Egyptians offer clean bulls and calves; but they are not allowed to immolate heifers, be-

\* Herodot. ii. 59.

† Herodot. ii. 61.

‡ It is, therefore, evident that when the Israelites were commanded not to cut themselves, nor make a baldness between their eyes, allusion was not intended to an Egyptian, but to some Syrian custom. Deut. xiv. 1.

cause these are sacred to Isis, who is represented in her statues under the form of a woman with horns\*, as the Greeks figure Io. All the Egyptians have far more consideration for heifers, than any other cattle; and there is not an Egyptian man or woman who would consent to kiss a Greek on the mouth, nor even to use his knife, his spit, or his boiler, nor taste the meat of a clean bull which had been cut by a Greek's knife. If a bull or a heifer happens to die, their funeral is performed in the following manner: the heifers are thrown into the river; and the bulls are buried in the suburbs, with one horn or both above ground, to mark the spot. Here the body remains till it is decomposed; and a boat, despatched from the Isle of Prosopitis, comes round to each town at a particular period.

“Prosopitis is an island in the Delta, nine *schœnes* in circumference, containing several towns; one of which, called Atarbechis, sends the boats destined to collect the bones, and employs several persons to go from town to town to exhumate them, and take them to a particular spot, where they are buried. They inter in like manner all other cattle which die. Such is their law, for they do not kill them. At Atarbechis† is a temple sacred to Athor, the Egyptian Venus.”

In this statement of Herodotus, the connection between Isis and Athor is evident, both from the description of the Goddess with cow's horns, and

\* This is the usual form of Athor. Conf. Ælian, x. 27.

† Bek or Beki, “a city,” is found in several words; as Atarbechis, the *city* of Athor; Baalbek, the *city* of Baal (the Sun); and others.

from the mention of the city bearing her name. Ælian\*, after stating that the Cow was particularly appropriated to Venus, says, “the Egyptians also represent Isis with *Cow’s* horns;” and in the sculptures, when these two Divinities occur with each other’s attributes, they are so closely allied, that it is sometimes difficult to distinguish between them. Athor seems even to take the place of Isis; and Plutarch† expressly states, that “Isis is called Athyri, signifying ‘Orus’s mundane habitation,’ or, as Plato expresses it, ‘the place and receptacle of generation.’ She was also styled ‘Muth,’ or ‘Mother;’ and Methuer, a name implying ‘fulness and cause,’ denoting not only the fulness of the matter of which the world consists, but also its intimate conjunction with the good, the pure, and the well-ordered principle.” The interpretation he gives to Athyr (or Athor) is confirmed by the hieroglyphic legend of that Goddess, as I shall have occasion to remark: “Muth” is the well-known word *Maut*, “*mother*;” and in Methuer we trace the Coptic *ⲙⲉⲩ*, *Meh* ‡, signifying “*full*.” The remainder of this word is probably the same name of Athor, or Thy-or; or its termination *iri*, “*to make*,” may complete the interpretation given by Plutarch.

Herodotus§ supposes that Latona, who was Buto, performed the office of nurse to Horus (or, as he calls him, Apollo), the son of Isis; but the

\* Ælian. Nat. An. x. 27.

† Plut. de Is. s. 56.

‡ Whence, perhaps, *μεθυσ*, “*full*,” in Greek.

§ Herodot. ii. 156.

sculptures plainly prove that Isis nursed the child herself\* ; and when Athor is represented with the infant, she is the member of another Triad.

The Greeks and Romans seem to have at once adopted the emblems of Athor in their representations of Isis, and, unacquainted as they were with the Egyptian Venus, to have assigned exclusively to Isis the Sacred Cow, with whose horns she was represented in the celebrated festival in her honour, thus described by Ovid † : —

“ Cùm medio noctis spatio, sub imagine somni,  
Inachis ante torum, pompâ comitata suorum,  
Aut stetit, aut visa est. Inerant lunaria fronti  
*Cornua*, cum spicis nitido flaventibus auro,  
Et regale decus : cum quâ latrator Anubis,  
Sanctaque Bubastis, variusque coloribus Apis ;  
Quique premit vocem, digitoque silentia suadet :  
Sistraque erant, nunquamque satîs quæsitus Osiris,  
Plenaque somniferi serpens peregrina veneni.”

It must, indeed, be admitted, that Isis, even in olden times, was sometimes figured in Egyptian sculpture with a cow's head, as well as with a head-dress surmounted by the horns of Athor ; but she then assumed the attributes of that Goddess, — a custom which I have shown to be common to many Egyptian Deities, who frequently appeared with the emblems and even under the form of other members of the Pantheon. The general form of Isis was that of a female with a throne upon her head, particularly in her capacity of the presiding Goddess of Amenti. Her office then related principally to the souls of men in a future

\* *Vide* Plate 35. a. Part 3.

† *Ov. Met.* ix. 685. The number of errors in these lines is remarkable.

state, where she formed the second member of a triad composed of Osiris, herself, and Nephthys, and assisted at the ordeal which took place before the judgment-seat of her brother and husband. Isis was also the second member of another triad, particularly worshipped at Philæ, consisting of Osiris, Isis, and Horus. She was said to be the "protector (or defender) of her brother\*," in which capacity they represented her covering Osiris† with her outspread wings. She was styled the "royal consort and sister of Osiris," "Goddess Mother," (the Muth, of Plutarch); and sometimes Hekte, — on which account she may be thought to answer to Hecate or Proserpine, as before observed. She was occasionally figured with the head of a cat, or with the attributes of Bubastis; and I have once found her represented with the throne of Nephthys on her head, in the character of her



No. 455. A head-dress of Isis. *Philæ.*

sister.‡ In addition to the globe and horns of Athor, Isis has sometimes the flowers of water plants rising from her head, particularly when represented as the mother of the infant Horus, and the second member of the triad of Philæ. She often wears a cap representing the sacred Vulture; its head projecting from her forehead, its body covering her head, and its wings extending downwards at the side of her face to her shoulder;

\* *Vide* Plate 63. Part 1.

† Isis protects him in this manner, both in the character of Osiris and of Pthah-Sokari-Osiris; which connects the two Deities Pthah and Osiris.

‡ *Vide* fig. 2. of Plate 34.

though this is not confined to Isis, as Ælian supposes\*, but is given equally to other Goddesses, and even to the Queens of Egypt. The title “royal wife and sister” was derived from her having married her brother Osiris; and this fabulous notion was supposed to have been the origin of a custom prevalent in Egypt from the earliest to the latest periods, which permitted brothers and sisters to marry; such an alliance being considered fortunate, in consequence of the example set by Isis and Osiris.†

Many individuals, even among the priesthood of early Pharaonic periods, are found, from the sculptures of Thebes, to have married their sisters; and the same authorities agree with the accounts of ancient Greek and Roman writers, in proving that some of the Ptolemies adopted this ancient custom.

The principal temple of Isis was in the Sacred Island of Philæ, where she was worshipped as the second member of the triad, already mentioned; and it is probable that the most solemn performance of the great mysteries took place there, which, as at Saïs and Busiris, had been instituted to commemorate the important secret of Osiris’s death. Coptos also, according to Ælian‡, distinguished her worship with peculiar rites; which, if we may believe Plutarch, were connected with the memory of Osiris, and the grief of the Goddess. The festivals of Isis were magnificent, and celebrated

\* Ælian, x. 22.

† Diodor. i. 27. *Vide supra*, Vol. II. p. 63.

‡ Ælian. Nat. An. x. 23.



with all the pomp which religion and superstition could invent; and particular ceremonies were exclusively appropriated to her.

An Epigram in the Anthology of Constantine Cephalus\*, mentioning certain offerings made to Isis, thus addresses her: "O Goddess clad in linen, who governest the fertile (black) land of Egypt, honour these offerings with thy presence; this cake, this couple of geese, this ointment, these wild figs, these dried raisins, and this incense are already on the altar. Thou hast protected Damis from the dangers of the sea; if thou wilt also deliver him from poverty, he will offer you a fawn with gilded horns."

ATHOR, HATHOR, EIT-IHOR, THY-IHOR, TÊI-HOR,  
ATHYR, VENUS, EVENING OR NIGHT, THE  
PLANET.

From the connection which appears to subsist between Isis and Athor, it may not be out of place to introduce the last mentioned Goddess. before I proceed to mention Horus, the son of Isis and Osiris, and the other members of the family of Seb.

Athor, Hathor, or Athyr, the Egyptian Venus or Aphrodite, is frequently represented with the attributes of Isis,—with whom, therefore, she is identified by Apuleius; and in one of her characters she so nearly resembles her, that with difficulty, as already observed, she can be distinguished from the consort of Osiris. The analogy

\* In Reiske. Given by Larcher, Herodot. vol. iii. p. 567.

between these Divinities is also strongly marked by the name Athor, which, as Plutarch justly observes, implies "Horus's habitation." Thy-hor, Têi-hor, or Eit-hor, the house of Horus, is a literal translation of her hieroglyphic name; which consists of a hawk, the emblem of Horus, within the character representing a house,  $\text{H}$  or  $\text{T}\text{H}$ , the whole group reading  $\text{H}\text{T}\text{-}\text{G}\text{O}\text{P}$  or  $\text{T}\text{H}\text{-}\text{G}\text{O}\text{P}$ , "the house of Horus."

In a papyrus published by M. Champollion, she is said to be "Neith in the East country, and Sme in the lotus and waters of the West;" which calls to mind the Venus of Sparta and Cythera, who wore the dress and arms of Minerva.

She is frequently figured under the form of a spotted Cow, thought to live behind the Western mountain of Thebes, from which the paintings of the Necropolis represent it issuing. She is probably then the Morning Star; since there is every reason to believe that the planet Venus belonged to her\*, and that from the Egyptian Athor was borrowed the Greek Venus, the reputed daughter of Cœlus and Diest†, distinct as this last was from the Goddess of Beauty the wife of Vulcan. From her presiding over the West, we may conclude that the Western part of Thebes, or, indeed, of the Thebaïd, derived the name of Pathyris, "*belonging to Athor*;" for it was applied to the whole district, on that bank, even to the city of

\* Pliny says to Isis, but these two Deities are easily mistaken for each other. *Vide supra*, p. 293.

† Cicero, de Nat. Deor. lib. iii.

Hermonthis, which was said to belong to Pathyris of the Thebaïd.\*

It was into her arms that the setting Sun, as it retired behind the mountain, was thought to be received †; and in this character she answered to *Night*, who presided over the West, — though, as already observed, she was distinct from that primæval night or primitive darkness, from which all things proceeded into existence.

While mentioning this subject, I cannot but pay a just tribute to the diligent inquiry of the learned Jablonski, who, though wrong in his etymology of Athor, and in not observing the distinction between the two *Nights* of their mythology, claims the greatest credit for that research and accurate perception, which, without the aid of hieroglyphical discovery, enabled him to ascertain one of the most important characters of the Egyptian Venus.

We may also see in the name of the Cow, “Ehe,” the origin of the Greek *Io*, who, according to the mythological tales of the ancients, was supposed to have visited Egypt in her wanderings ‡, and to have been “changed into Isis §, in the city of Coptos, where she was worshipped under that name.” The third Egyptian month was called

\* In a papyrus mentioned by Reuvens (lettre iii. p. 30.), “*εν Ερημων-θει του Παθυριου της Θηβαϊδος.*”

† *Vide supra*, p. 275. and 296.; and Plate 29. fig. 4.

‡ *Vide* Jablonski, iii. 1. p. 11., and ii. 1. p. vii.

§ *Vide* Diodor. i. 24. Conf. Ovid. *Met.* i. and *Propert.* ii. *Eleg* xxviii. 17.

“*Io versa caput primos mugiverat annos ;  
Nunc Dea, quæ Nili flumina vacca bibit.*”

Of *Io*, see Herodot. i. 1. *Vide infra*, on the Moon.

after Athor, in which the death\* of Osiris was fabled to have happened; and it was at this season that the shrines of the Goddess (Ceres or Isis) were carried in procession; “the common time,” says Plutarch†, “for the solemnisation of the feasts in her honour, falling within the month, in which the Pleiades appear, and the husbandmen begin to sow their corn, called by the Egyptians Athyr.”‡

She was held in particular veneration at Abocis (Aboosimbel), or, as it is called in the hieroglyphic legends, Aboshek (Abshek), where she appears as the second member of the great triad of that place. In the temple dedicated to her there, she is represented under the form of a Cow, to which the King and Queen offer flowers and libations, as it stands in a sacred boat surrounded by water plants; and in a niche at the upper end of the Adytum is the fore part of a Cow, bearing on its head the globe and feathers of Athor. In the hieroglyphic legends at the side, she is styled, “Athor, the lady of Aboskek, the foreign land,”—the town being out of Egypt, though within the territories of the Pharaohs. Strabo§ tells us, that “at Momemphis, where the Egyptian Venus was adored, a sacred Cow was kept with the same religious feeling as the Apis at Memphis, or the Mnevis at Heliopolis;” and the sacred animal of Momemphis was the same which received di-

\* Plut. de Is. s. 39.

† Plut. de Is. s. 69.

‡ Hesychius says, “One of the months, and the Cow, are called Athyr by the Egyptians.”

§ Strabo, xvii. p. 552.

vine honours at Atarbechis, and other places devoted to the worship of Athor. The geographer\* also speaks of the sacred Cow of “Aphroditopolis, the capital of a nome of the same name on the Arabian side of the river,” which he describes of a white colour; and Ælian† says, that “at the small but elegant village of Chusæ, in the Hermopolitan nome, they worshipped Venus under the name Urania (heavenly), and paid honours to a Cow, which animal was thought to appertain more particularly to that Goddess.” It must, however, be observed, that the “*latuit niveâ Saturnia Vaccâ*,” of Ovid, does not suffice to establish any analogy between Juno and the Egyptian Venus; and the monuments disprove the opinion of the learned Prichard, that “the Goddess *Nephtys* was sometimes called Urania, or the dark or nightly *Venus*, at other times Juno or Saturnia,” and “that a white Cow was the sacred animal or living symbol of that Goddess.”‡

Atarbechis, or the city of Athor, a part of Thebes called Pathyris, already mentioned, and several other places, vied with each other in the honours paid to the Egyptian Aphrodite; and at Dendera, the ancient Tentyris, a magnificent temple still remains, erected to her in the reigns of the last Ptolemies, and completed under Tiberius, where she is represented nursing her son, the third member of the Triad of the place. This is the temple of Aphrodite mentioned by Strabo. The

\* Strabo, xvii. p. 556.

† Ælian, An. x. 27.

‡ Prichard, p. 148.

name of Tentyris may have signified the abode of Athor, and have been corrupted from Tei-ñ-athor, or Tynatyr, to Tentyra.

She is generally represented as a female with a head-dress surmounted with long horns\*, and a solar disk; and between the horns of the spotted Cow, her emblem, are the same disk and two feathers. She sometimes bears on her head a perch, upon which is seated a hawk, with an ostrich feather before it, being the head-dress of the Genius or Goddess of the West. She is then in the character of president of the Western Mountain, and in an office particularly connected with the dead.

In temples of a Ptolemaic epoch, Athor is often represented with the long feathers in addition to the horns and globe; but this is rarely the case on monuments of early Pharaonic date, where that head-dress is appropriated to the Queens, and only given to Athor when under the form of a Cow.

The Persea was sacred to her, as the Sycomore to Netpe; and in the funereal subjects of the Theban tombs, she is seen performing the same office to the deceased and his friends, as that Goddess, — giving them the fruit and drink of heaven. But the title “Lady of Het,” bestowed on Athor at Thebes, Memphis, and other places, appears to signify “Lady of the tree,” and not exclusively “of the Persea;” the same being applied to Netpe, to whom the Sycomore was sacred.

That the Persea and Peach were often con-

\* The figure 1. of Part 2. of Plate 36. *a.* is from a Ptolemaic temple.



founded by ancient authors, is very evident ; and the fact of the former being the sacred tree, on whose fruit (which in the sculptures resemble the human heart) the Gods inscribed the name of a favourite King, sufficiently proves, that Plutarch\* had in view the Persea, or, at least, the sacred tree of Athor, when he speaks of the fruit of the Peach tree resembling the heart, and the leaves being emblematic of “the human tongue.” The analogy seems also to be increased by the circumstance of the Goddess of Speech (Language, or Letters) being present on the same occasion, and assisting to write the name of the prince on the fruit.

Athor sometimes, under the form of a Cow, gives milk to an infant King, — the hieroglyphic legend accompanying the picture stating that she treats him “as a mother.” The female heads with Cow’s ears, which form the capitals of columns at Aboosimbel, Dendera, and other temples, usually ascribed to Isis, are of the Egyptian Aphrodite; and many shrines, arks, and sacred emblems, are ornamented with the head of Athor. These heads are certainly the most beautiful which the Egyptian artists have invented. They argue in favour of Athor being the Goddess of Beauty, like the Venus of the Greeks; and some of the sculptures of Dendera may show her to have been the patron of laughter and amusements. From some subjects represented in the sculptures, it appears that this Goddess was considered to be the

\* Plut. de Is. s. 68.

patroness of ornaments and dress, symbolically designated by a necklace. A peculiar neck ornament is sometimes surmounted by a head of Athor; being a form of that placed on the neck of sacred Cows and Bulls, and worn by some Deities.

The worship of the Cow in Egypt has led many persons to suppose an intimate connection between the religions of India and of that country; and the fact of some Sepoys in our Indian army, who crossed from the Red Sea to the Nile, having, on a visit to the temple of Dendera, prostrated themselves before the Cow of Athor\*, has been considered a decisive proof of their resemblance. The mere circumstance, however, of a Cow being sculptured† on the walls of an Egyptian temple, and respect being paid to it by those strangers, proves nothing beyond the accidental worship in two countries of the same animal. Had it been an arbitrary emblem of some peculiar form, which only existed in the imagination, the case might have been different; but the Cow being chosen by two agricultural people, as the sword or any other arm by two military nations, as a fit emblem of the Deity, does not imply the necessity of any intercourse between them. Nor was it as a mere emblem that the cow and ox were selected by the Egyptians, in consequence of their utility in the tillage of the land;

\* *Vide* Plate 35. *a.* Part 2. fig. 1.

† Had the Sepoys visited the Cathedral of Durham, they might have looked with equal respect upon a sculptured group on the exterior of that building, and have concluded that we worshipped a God of their country. A Hindoo antiquary might even have written a learned paper to announce to his compatriots so remarkable a discovery.

another and a more forcible reason subsisted for the honours paid to the former, which is explained by Porphyry.\* “The utility of cattle, and the smallness of their herds, induced the Egyptians to prohibit the slaughter of cows; therefore, though they killed oxen for the altar and the table, they abstained from the females, with a view to the preservation of the race, and the law deemed it a sacrilege to eat their meat.” “The Egyptians and Phœnicians,” he adds, “would rather feed on human flesh than the flesh of a heifer,” in consequence, as St. Jerome observes, of the small stock of cattle in Palestine and the valley of the Nile; and a similar motive may originally have induced the Hindoos to venerate the Cow.

Instances sometimes occur of the Cow with a human head, wearing the Asp and horns of Athor.† The Goddess is also represented as a bird with a human head, wearing her disk and horns. She is then in a character connected with the virtuous souls who have been admitted to the regions of Amenti. To Athor also appears to have been dedicated one of the sacred fish of Egypt, which even bears her name in the hieroglyphic legend that accompanies it.‡

\* Porph. de Abst. ii. 11.

† *Vide infra*, the Offerings, at end of Chap. xv.; and Plate 82.

‡ *Vide infra*, Chap. xiv., on the Fish.

HOR, HORUS, THE SON OF ISIS AND OSIRIS \*, OR  
THE YOUNGER HORUS, APOLLO, THE WARMTH  
OF THE SUN.

The name of Younger Horus was given to this Deity, to distinguish him from Aroeris, the brother of Osiris, who was styled the Elder Horus. He was supposed to have come into the world soon after the birth of his parents, and on the death of Osiris to have stood forth as the avenger of his father; defeating Typho in several battles, and enabling Isis to thwart his evil intentions.

It was probably in consequence of his victories over the enemy of mankind, that he was so often identified with Apollo; the story of whose combat with the serpent Pytho is evidently derived from the Egyptian mythology†; and, indeed, the evil genius of his adversary is frequently figured under the form of a snake, whose head Horus is seen piercing with a spear. But this is not confined to Egyptian and Greek mythology. The same fable occurs in the religion of India, where the malignant serpent Caliya is slain by Vishnoo, in his avatar of Crishna; and the Scandinavian Deity Thor was said to have bruised the head of the Great Serpent with his mace. The origin of this may be readily traced to the Bible history.

The serpent pierced by the spear of Horus is

\* *Vide* Plate 37. Horus.

† *Vide* Macrob. Saturn. i. 19. p. 131. for this fable, which he explains by the rays of the Sun overcoming the humidity of the earth.

evidently the Aphophis alluded to by Plutarch\*, which, from the signification it bears in the Egyptian language, "the Giant," appears to have been the origin of the fable of the wars of the Gods and Giants. Horus generally stands in a boat accompanied by other Deities, while piercing the evil Being in the water, who is sometimes represented under the form of a man, though generally as a long serpent; calling to mind "the dragon in the sea," mentioned by Isaiah.†

The hawk of Horus is sometimes perched on the back of an oryx, whilst various Gods approach it in an attitude of prayer; but this is apparently of late date, and perhaps connected with astrological‡ speculations. Aroeris, or the Elder Horus, may with equal reason be supposed to correspond to Apollo, if we may judge from the Greek dedications at Ombos and Apollinopolis parva, inscribed to "Aroeris, the Great Apollo." But the opinion of Herodotus§, that Horus the younger answered to that Deity, is of greater weight, from the connection subsisting between the Deity of the floating Isle of Buto and Apollo, who is shown by the fabulous history attached to him to be the son of Isis. "Latona," says the historian, "who lived at Buto, where her oracle now is, having been charged by Isis with the care of Apollo, concealed him in this Island. She preserved him there in safety, while

\* Plut. de Is. s. 36. and 25. *Vide* Plate 42.

† Isai. xxvii. 1. "Leviathan that crooked serpent; and he shall slay the dragon that is in the sea."

‡ See the upper compartment of Plate 43. *a.*, where it also occurs.

§ Herodot. ii. 156. 144.

Typho was searching every where for the son of Osiris. For they say that Apollo and Diana are born of Bacchus (Osiris) and Isis, and that Latona was their nurse and preserver. Apollo is called Orus (Horus) in Egyptian; Ceres, Isis; and Diana, Bubastis." This appears to have been the origin of the fable respecting the Delos of the Greek Apollo, which floated on the sea till it was made stationary by Neptune in order to receive Latona, who was on the eve of being delivered of Apollo.

Diodorus\* tells us that Apollo is the same as Horus, that the latter was taught the art of medicine by his mother Isis, and that he was the last of the Gods who were fabled to have reigned on earth; — a figurative tale, which I have already explained by the historical fact of the priesthood of different Gods having ruled Egypt before the monarchical form of government was established in the person of Menes and his successors.

Little reliance, however, is to be placed on what the Greeks tell us of the Deities of Egypt. The authority of Greek inscriptions in the temples should be preferred to that of Herodotus, Diodorus, Macrobius, or any other writers; but, unfortunately, some difficulty arises from the uncertainty of the hieroglyphic legends themselves, — and these even leave undecided the claims of Horus and Aroeris to the name of Apollo.

Plutarch† would lead us to conclude that the

\* Diodor. i. 25. *Vide* also, Macrobi. Saturn. i. 21. Ælian, x. 14. &c.

† Plut. de Is. s. 50.



city of Apollo was sacred to Horus ; since “ the solemn hunting of the crocodile, annually held there, commemorated the escape of Typho from the pursuit of Horus under the form of that animal.” And as there is evidence of that city having been Apollinopolis magna (now Edfoo), it is probable that the God worshipped there, who answered to the Greek Apollo, was another character of Horus the son of Osiris, having the additional title and attributes of Hat, or Agathodæmon. Such is the uncertainty on this point, that the Deities of the two cities of Apollo do not appear to be the same,—one being Aroeris, and the other Hor-Hat, or Agathodæmon : Strabo even appears to mistake Mandoo\* for Aroeris ; and there is great confusion between the elder and younger Horus. This last and Harpocrates are not always easily separated, nor has Plutarch maintained a proper distinction between the elder and younger Horus ; and he not only gives to both of these the name of Apollo†, but even to Harpocrates‡, whom he confounds with the elder Horus.

Horus, Aroeris, and Hor-Hat, are all represented with the head of a hawk§ crowned with the Pshent, or double crown of Upper and Lower Egypt. But the peculiar and distinguishing title of the younger Horus is “ the support or defender of his father,

\* *Vide infra*, Mandoo.

† Plut. de Is. s. 12.

‡ Plut. de Is. s. 54.

§ The hawk's head is also given to Ré, Mandoo, Pthah-Sokari-Osiris, Khonso, and Rebhnsnof.

Osiris\* ;” and to him the Kings of Egypt were likened, when, in the proclamation issued at the coronation, they were said to “put on the crown of Egypt like Horus, the son of Isis.” A similarly complimentary formula is used in the Rosetta stone, relative to the benefits conferred on the country by Ptolemy Epiphanes, — the King being compared to “Horus, who assisted his father Osiris ;” and these, with numerous other legends, show that Horus was the prototype of royalty, and the representative of divine Majesty.

It was this idea which obtained for him the post of director of the sacred boats ; under which form was indicated “the Governor of the World,” as we are told by Iamblichus† ; and there can be little doubt that, from his occupation of steersman in the *baris* of the dead, were borrowed the name and office of Charon in the mythology of Greece.‡ The hieroglyphic legend accompanying the figure of Horus is the hawk, sometimes with a *line*, sometimes with the *flagellum of Osiris*, over it ; — the same signs which are given to the child Harpocrates.

It is probable that an additional reason for supposing the Apollo of the Greeks the same as Horus, was owing to his being the son of Jupiter and grandson of Saturn, as the latter was son of

\* In the fabulous interpretation of this story, Horus may be supposed to assist his father, the inundation, by forming the clouds carried to the sources of the river whence it proceeded. *Vide supra*, p. 335.

† Iambl. de Myst. ch. 1. “When they introduce the Deity as pilot of a ship, they mean government, or the ruler of the world.”

‡ *Vide infra*, on the Funerals, Chap. xvi.

Osiris, the son of Seb; and the connection of the two Deities is confirmed by the name "Horapollo" borne by individuals; though it is true that this might, with equal justice, apply to the elder as to younger Horus.

Plutarch\*, on the authority of Manetho, says, "The loadstone was called by the Egyptians the bone of Horus (Orus), as iron was the bone of Typho:" he also tells† us, that "the constellation of Orion was sacred to Horus, as the Dog-star to Isis;" and in another place‡, he mentions the allegorical and fanciful notion of "Horus being of a fair, as Typho was of a red, and Osiris of a black, complexion."

The same author states, that Horus signified that just and seasonable temperature of the circumambient air, which preserves and nourishes all things §; and that the festival celebrated on the 30th day of Epiphi, when the Sun and Moon were supposed to be in the same right line with the Earth, was called the birthday of Horus's eyes, — both those bodies being looked upon equally as the eyes or light of Horus.|| This Deity was also reputed to have instituted the sacrifice to the Sun, which was celebrated on the 4th day of every month in honour of that luminary; and Horapollo even says that Horus was the Sun.¶¶

It is scarcely necessary to observe, that the remark of Suidas\*\*, who says Horus was identical

\* Plut. de Is. s. 62.

† Plut. de Is. s. 22.

‡ Plut. de Is. s. 52.

\*\* Suidas, voc. Πριαπος.

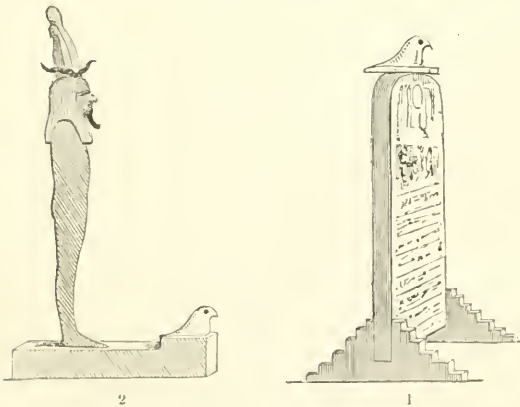
↑ Plut de Is. s. 22.

§ Plut. de Is. s. 8.

¶ Horapollo, i. 317.

with Priapus, can only apply to a character given him at a late period ; an instance\* of which occurs at Dendera in sculptures of Roman time. But these are of little authority respecting the real forms of the Egyptian Deities ; several innovations in the forms and attributes of the Gods having been introduced on the monuments of that æra, totally unauthorised by the sculptures of an ancient Pharaonic age.

One of the principal duties of Horus was that of introducing the souls of the dead into the presence of Osiris, after they had passed the ordeal of their final judgment. He also assisted Anubis in weighing and ascertaining their good conduct during life, previous to their admission into the august presence of his father, in the blessed regions of Amenti. The hawk placed on the wooden tablets in the tombs, and sometimes on the mummy case itself, was an emblem of Horus.



No. 456.

2  
Wooden hawk of the tombs, an emblem of Horus.\* *Vide* Burton's Excerpta, Pl. 26.

The warlike character, as well as the name of Horus (or Orus), may also suggest a resemblance to Ares, the Mars of Greek mythology; and, indeed, Horapollo seems to have in view either Horus or Aroeris, when he says\*, “To denote Ares and Aphrodite, the Egyptians delineate two hawks,”—since the hawk is the emblem both of Horus and Athor, the Egyptian Venus. This, however, could only be a partial analogy; since the God of War is represented under another distinct form, with the name Ranpo; and the weapons put into the hand of Horus only serve to prove his connection with the Apollo of Greece, the patron of the bow, the *ἐκατηβολος και ἐκαεργος Απολλων*, and the destroyer of the Serpent. If the Greeks assigned to Mars, Apollo, and Minerva, the use of destructive weapons, which might appear exclusively to belong to the Gods of War, the Egyptians in like manner extended the privilege to several Deities independent of their God Ranpo. The spear was given to Horus, and to Ao; the bow and arrows to Neith, to Sâté, and to Khemi, who also holds the battle-axe and spear; and the shield and arrows were not denied as an emblem to a Goddess who has the office of nurse.†

The fanciful notion of Diodorus, Macrobius, Horapollo, and others‡, that the *ὥραι*, *horæ*, “hours” and “seasons,” received their name from Horus, because the Sun was so called by the Egyptians, is on a par with many other Greek ety-

\* Horapollo, Hierog. i. 8.

† *Vide* Plate 65. Part 4.

‡ Diodor. i. 26. Macrobi. Saturn. i. 26. Horapollo, i. 17.

mologies, with this difference,—that the Greeks usually derived the words of other languages from their own. The analogy between Horus and Ouro, “King,” mentioned by Salmasius\*, is remarkable, as Horus was the representative of Majesty among the Gods, and the hawk is put to designate a Pharaoh. But, as I have frequently had occasion to observe, it is from Re or Phrê (and not from Horus, or, as Josephus supposes, from *ouro*), that the word Phrah (Pharaoh) was derived.

The close affinity in some instances between Re (the Sun), and Horus, makes it difficult to distinguish between them, especially as the hawk is an emblem of both. But the hawk bearing on its head the Disk of the Sun belongs to Re; and that which wears the Pshent to Horus, the son of Osiris, (who, like Re, was the type of Majesty;) though, as already stated, this crown is sometimes appropriated by other hawk-headed Deities, as Aroeris, and Hor-Hat.

HOR-OERI, AROERIS, THE ELDER HORUS, THE BROTHER OF ISIS AND OSIRIS, PHŒBUS, THE LIGHT OF THE SUN?.

I have noticed the difficulty which presents itself in deciding which of these Deities, the elder or younger Horus, corresponds to the Greek Apollo.

It is true that Aroeris is mentioned in the Greek dedication at Apollinopolis parva, as the Deity of the place, answering to Apollo; and the same

\* *Vide* Jablonski, ii. 4. p. 222.



occurs again at Ombos, where he is figured as Horus, though not as the son of Osiris. But the many points of resemblance brought forward by Herodotus, Plutarch, and others, between Apollo and the son of Osiris, argue strongly in favour of the opinion that the younger Horus answers to the Greek Apollo.

Aroeris was son of Seb and Netpe; and in a hieroglyphic legend at Philæ he is styled son of Netpe, and represented under the singular form of a hieraco-sphinx. Plutarch thinks him to have had the Sun for his father, and to have been born on the second day of the Epact. Little more is related concerning him, nor does he appear to have acted a very prominent part in the mythological history of his brother Osiris.

In a papyrus published by M. Champollion, he is styled "Harokeri, Lord of the Solar Spirits, the beneficent Eye of the Sun;" and it is in this last sense that he appears to bear some analogy to Apollo, who, according to Plato, received his name from "the emission of the rays of light." Apollo and the Sun were distinct in the mythology of Greece\*; and it is probable that the Egyptians separated the light from the heat, and perhaps even from the splendor of the Sun; considering it in the various characters to which I have already alluded.† Hor-okeri, or Aroeris, may be considered the eye and light‡, or the splendor and brightness of the

\* *Vide supra*, p. 298.

† *Supra*, p. 299.

‡ This cannot fail to call to mind the *aor*, "light," of the Hebrews; though not resembling the Egyptian word of the same meaning.

Sun, like the Greek Phœbus ; and if his connection with Re is not sufficiently obvious, the statements of Greek writers, added to the testimony of dedicatory inscriptions at Ombos and Apollinopolis parva, authorise this opinion, while the younger Horus may enjoy an undisputed claim to the character of Apollo.

HOR-PHOOCRAT?, HARPOCRATES, THE INFANT  
HORUS.

Harpocrates was born of Isis after the death of her husband, and is therefore distinct from Horus, her elder son by Osiris, who is said at that time to have been engaged in war with Typho. Plutarch tells us\*, that “ Harpocrates, being the offspring of the intercourse of Osiris with Isis after his death, and having come into the world before his time, was lame in his lower limbs.” This allegorical fable he explains† by interpreting “ Harpocrates, whom she brought forth about the time of the winter solstice, to be those weak and tender shootings of the corn, which are as yet feeble and imperfect ; for which reason the Egyptians dedicate the first-fruits of their lentils to this God, and celebrate the feast of his mother’s delivery just after the Vernal Equinox.” “ We must not, however,” he adds‡, “ really look upon Harpocrates as an infant and imperfect Deity, or as the young and tender shoots of the pulse, but rather as the governor and rectifier

\* Plut. de Is. s. 19.

† Plut. de Is. s. 65.

‡ Plut. de Is. s. 68.

of those weak, incomplete notions, which we are apt to form of the divine nature. For which reason, we see him described with his finger pointing to his mouth, — a proper emblem of that modest and cautious silence we ought to observe in these matters. So, when they offer him the first-fruits of their lentils in the month Mesoré, they at the same time exclaim, ‘The tongue is Fortune, the tongue is God :’ and hence it is, that, of all Egyptian plants, the peach tree is looked upon peculiarly sacred to Harpocrates ; because of the resemblance observed between its fruit and the heart, and between its leaves and the human tongue.” There is, however, reason to believe that this is one of the many errors with which the accounts of Greek writers abound. The peach tree (unless it be the same as Persea) was not sacred to any Deity ; and it is evident that he had in view the holy tree of Athor, whose fruit, as represented in the sculptures, so strongly resembles the heart.\*

Harpocrates is represented as an infant nursed by Isis, or with his finger to his mouth, having a lock of hair falling from the side of his head. The same figure is commonly employed by the Egyptians to indicate a child. He is generally in a sitting posture ; instances, however, occur of his standing upright, and walking alone, or at the side of his mother. The lock of hair, the distinguishing mark of a child, though one of his principal characteristics, is not confined to Harpocrates : it

\* *Vide supra*, p. 392.

is given to the young members of other Egyptian triads, as Ehôou, Hor-sened-to, Pneb-to, Hor-piré, Harka, and Haké, who in form and general attributes are similar to the child of Isis. It is also worn by Khonso, the offspring of Amun and Maut, in the great Theban triad; and the priest who officiates in the leopard-skin dress, even though he be the King himself, assumes this badge of youth, probably emblematic of that spotless innocence with which it became the supreme Pontiff to approach the presence of the Gods.

I have occasionally met with Harpocrates wearing round his neck a vase, the emblem of Thmei, the Goddess of Truth; which probably refers to "the amulet," said by Plutarch\* to have been "worn by Isis at the time she brought him into the world, which was reported to mean 'speaking the truth.'"

As the child of Isis, he may represent *youth* in general: and when seated in Hades before Osiris, or in the sepulchral chambers containing the sarcophagi of the dead, he is the symbol of resuscitation, or new birth. This alludes to the change of state which every one undergoes at his death, purporting that dissolution is only the cause of reproduction†; that nothing perishes which has once existed‡; and that things which appear to be destroyed, only change their natures and pass into another form. The same idea is probably repeated

\* Plut. de Is. s. 68.

† *Vide supra*, p. 218. 315. ; and *infra*, p. 437. 439.

‡ "ὀνησκει ἑσθδεν των γυρομετων," of the Chrysippus of Euripides. Conf. Plato, Phædo. "The living are generated from the dead, no less than the dead from the living." p. 280. Trans. Taylor.

in the triad (so often found in the tombs made of blue pottery or other composition), consisting of Isis, Nephthys, and Harpocrates, which I suppose to signify the beginning, the end, and reproduction after death.\* It may also be traced in what Macrobius says of the mode of representing the Sun by an image having a lock of hair, on the right side of its head, which was emblematic of the reappearance of that luminary † after it was concealed from our sight at its setting; or of the return of the Sun to the solstice." ‡ But this seems rather to apply to the God Ehôou.

In some monuments of the late date of the Ptolemies and Cæsars, Harpocrates is represented seated on a throne, supported by lions, and even placed upon the backs of those animals §; which cannot fail to call to mind the remark of Horapollo ||, that "the Egyptians put lions under the throne of Horus, — this being their name for the Sun:" though he is wrong in supposing the Sun to be the same as Horus. Harpocrates is called "Horus, the son of Isis and Osiris;" but there is no trace of the termination *pocrates* in the hieroglyphic legends.

The notion respecting his being the God of Silence appears to be of Greek origin: for, as I have

\* The supposed connection in Hebrew between Mout, "death," and Mant, "mother," is an erroneous notion; since the latter is Om or Am, and not Maut.

† Macrobius. Saturn. i. 26. "Rursum emergendi uti capillos habere substantiam."

‡ Macrobius. Saturn. i. 26. "Rursus emergens ad æstivum hæmisphærium tanquam enascens in augmenta porrigitur."

§ Vide Rosellini, Pl. 18.

|| Horapollo, i. 17.

already observed \*, the Egyptians did not indicate it by the finger, but by placing the whole hand over the mouth. The position of Harpocrates's finger, therefore, appears rather to refer to a habit common to children in all times and in every country : and that the form of his body, with a prominent abdomen, was aptly chosen to indicate extreme youth, is sufficiently proved by the appearance of Egyptian children at the present day.

Instances occur of Harpocrates with the cap and feathers of Amun ; but as these are bronze statues, and unaccompanied by hieroglyphics, there is no possibility of ascertaining the exact character he bore when so represented.

The connection between Harpocrates, as well as other of these infant Deities, and the God, generally called Typhonian, whom I have supposed to represent Death, is very remarkable. But I shall treat of it more fully in another place, when describing the attributes and character of that Deity.

#### EHÔOU, THE DAY.

The form and attributes of this youthful Deity are similar to those of Harpocrates, from whom the hieroglyphic legends alone distinguish him. He is the third member of the triad of Dendera, and son of Athor, by whom he is nursed. This Goddess, in the character of mother of an infant, appears to have borrowed the attributes of Isis ; but the same office is assumed by other Goddesses.

\* *Suprà*, Vol. III. p. 46.



Athor occurs again at Edfoo as the mother of Hor-sened-to, her son by Hor-Hat ; and Nebou, a form of Neith, is at Esneh the mother of the young Haké.

Like Harpocrates, and other of these infant Deities, he is represented with his finger to his mouth, the sign of extreme youth ; and he is sometimes represented sitting on the flower of a Lotus. He is then supposed to signify the Sun in the winter solstice, or the rising Sun ; and the crook and flagellum, the emblems of Osiris, which he sometimes carries, may be intended to indicate the influence he is about to exercise upon mankind. The vase from which the plant grows is a lake of water, and the usual initial of the word *ma* or *moo*, “water.”

“They do, indeed,” says Plutarch\*, “characterise the rising Sun as though it sprang every day afresh out of the lotus plant ; but this implies, that to moisture we owe the first kindling of this luminary.” I may, however, venture to offer another interpretation, suggested both by the allegory itself, as well as by his hieroglyphical name Ehôou, — that he corresponds to the day or morning ; and in this character he may answer to Aurora. Some might perhaps apply to him the name Phosphorus, which seems to accord with an inscription mentioned by Jablonski, —

“Bono Deo  
Puero Phosphoro †:”

\* Plut. de Is. s. 11.

† Jablonski, ii. 6. p. 256.

but he was distinct from Venus, or the Morning Star.\*

The resemblance, indeed, between Ehôou, or Peho, "*the day*," in Egyptian, and Eôs, the Greek Aurora, is sufficiently striking: and if for the "*Sun*" rising every morning from a lotus flower, we substitute the "*day*," we find the remark of Plutarch justly applies to this Deity: and we may readily pardon his error in mistaking him for Harpocrates, whom he so much resembles.

It may, then, be supposed that he represents the *day*; and he is with justice considered the child of Athor, or *night*, from which every new day was supposed to spring.

I must, in conclusion, make this remark on the lotus plant on which he is represented seated, — that it is always the Nymphaea Lotus, and in no instance the Nelumbo. And though this last is mentioned by several ancient authors among the plants of Egypt, it is never introduced into the sculptures as a sacred emblem, nor, indeed, as a production of the country; a fact which goes far to disprove one of the supposed analogies of the Egyptian and Indian objects of veneration. With regard to the common lotus, so frequently represented as a favourite flower in the hands of the Egyptians (as the rose or others might be in the hands of any modern people), there is no evidence of its having been sacred, much less an object of worship, though it is an emblem of the God Nofre-Atmoo.

\* *Vide supra*, p. 387.

## HOR-HAT, HAT, AGATHODÆMON.

As there appears to be some connection between this Deity and Horus, I introduce him with the members of the family of Seb.

Hat, or Agathodæmon, was the Good Genius, under whose protection the persons of the Kings and the temples of the Gods were placed. In the form of a Sun supported by two asps and outspread vultures' wings, he occurs over the doorways and façades of buildings. Sometimes he is represented as a winged Scarabæus, supporting a globe or Sun with its fore feet; as a hawk, he hovers over the Monarch while offering sacrifices in the temples, or on other occasions; and as a Deity of human shape, with a hawk's head, he pours alternate emblems of life and power over the Prince at his coronation.

In this office he is assisted by the God Nilus, Thoth, or Ombte; one of whom, placed opposite him, pours a stream of similar emblems from another vase over the King who stands between them. His place is sometimes taken by one of those Deities. When opposed to Ombte, he appears to represent the Upper, as the latter the Lower, Country. He also assists in binding the throne of the Monarch with the stalks of water plants, in company with Nilus, or with Thoth,—one using those emblematic of the Upper, the other of the Lower, Country. The ceremony itself refers to the dominion of the King over Upper and Lower Egypt.\*

\* *Vide infra*, the God Nilus.

When represented as a man, with a hawk's head, he appears to be related to the Agathodæmon of the Phœnicians; which, according to Eusebius, was supposed (though erroneously) to be the same as Neph, with "the head of a hawk." In the character of the winged globe, he unites the attributes of Re, Neph, and Maut,—the Sun, asp, and vulture's wings. He may then be said more particularly to deserve the name of the Good Genius; though, as I have already observed, the Agathodæmon, which presided over the affairs of men as the guardian spirit of their houses, was the Asp of Ranno\*; according with another statement of Eusebius†, that Agathodæmon was figured under the form of a serpent.

The winged globe may perhaps call to mind the "land shadowing with wings ‡;" as the figures kneeling at either end of the sacred arks, or boats, recall the winged Seraphim.

The name of this Deity is written Hat, when under the form of a hawk, and of the winged globe, in attendance on the Kings; and when under the name and character of Hor-Hat, he usually wears the Pshent, or crown of Upper and Lower Egypt, which seems to connect him with Horus. He is sometimes represented with wings, holding a spear, and crowned with the Pshent of Horus; but this is in temples of a Ptolemæic æra.

He frequently appears at Dendera, and also in the oldest temples, in all these characters; and

\* *Vide supra*, p. 239.; and *infra*, on Ranno.

† Euseb. Prepar. Evangel. i. 10.

‡ Isai. xviii. 1.

the temple of Edfoo, or Apollinopolis magna, being dedicated to him, seems to give him a claim to the name of Apollo.\* At this last place, an instance occurs of the God Hor-Hat with the head of a Lion and the Solar disk, holding a monkey in his hand. He stands in a boat; and before him Thoth, Isis, Nephthys, and two other Goddesses, raise their hands in an attitude of prayer, while Horus pierces the head of Aphophis with a spear.

OMBTE, OBTE, ABTAUT, OMBO (TITHRAMBO?, TAUT-AMBO?), AMBO, EMBON, THE EVIL BEING.

This Deity is sometimes represented, as already observed, in company with, and in the same office as, the last mentioned God, pouring the emblems of life and power over the Kings, in the place of Thoth; and in teaching them the use of the bow †, together with the same hawk-headed God, Hor-Hat. It might appear that Ombte was connected with the Lower Country ‡, as Hor-Hat with Upper Egypt, to whom he was opposed. For, in the ceremony of the Panegyrics, where the King is represented running to the temple to perform the accustomed rites, we find this Deity introduced on the side of the picture, corresponding to Lower Egypt, with all the emblems of that part of the country, as the asp, the Northern water plant, and the Genius of Lower Egypt; the King also wearing the cap of that district. But Ombte generally has,

\* *Vide supra*, p. 398.

‡ *Vide* Plate 79.

† *Vide* Plate 39.

in his hieroglyphic legend, the title “Lord of the region of the *Upper Country*,” as is the case even in the subject to which I have above alluded, though accompanied by the emblems of *Lower Egypt*. This, then, may be intended to indicate the combined protection of the Deities of both regions.

In the cartouches of Osirei and other Pharaohs, his figure is introduced as a substitute for Osiris; probably in consequence of his name commencing with the same letter, O or A, but not, as some have been disposed to think, from his being one of the characters of Osiris. I have supposed, from the hieroglyphics, that he was called Ombte, Obte, Ombo, or Abtaut; but there is some uncertainty respecting their alphabetic value; and the first character being the same as in the word Ombos, may require his name to read Ombte, or Ombo. He appears, both from his name and character, to be the Deity mentioned by Jablonski under the name of Ambo, or Embon\*, the same as Tithrambo (Taut-Ambo?), but distinct from the Egyptian Hecate. In the hieroglyphic legends on the monuments†, he is shown to have been the son of Netpe; on the Wooden Cubits found at Memphis, the names of Seb and Netpe are followed by Osiris, Isis, Ombte, Nephthys, and Aroeris; and I have met with a group of figures‡, representing the family

\* *Vide* Jablonski, *Panth. Ægypt.* i. c. 5. s. 2. He attaches to the name the meaning of anger, which is the sense of *embon* or *mbon* in Coptic.

† An instance of this occurs on the Obelisk of Luxor, at Thebes.

‡ On a seal in the possession of Chevalier Kestner, the Hanoverian minister at Rome.



of Netpe, in which he occurs with Osiris, Aroeris\*, Isis, and Nephthys, as the third son of that Goddess. This agrees with the statement of Plutarch†, that Osiris was born on the first, Aroeris on the second, Typho on the third, Isis on the fourth, and Nephthys on the fifth day.

Hence it is evident that the Deity before us was one of the characters of Typho, and the reason of his figure being erased on almost all the monuments where it occurs, was owing to the hatred with which they viewed the Evil Being he represented; though, as I shall have occasion to show, the good and bad principles were viewed with a different feeling by the philosophers of early times. He is figured under a human form, having the head of a quadruped with square topped ears, which some might have supposed to represent an Ass with clipped ears, if the entire animal did not too frequently occur to prevent this erroneous conclusion. That it was an imaginary creature is evident, from its form, and from being placed at Beni Hassan with Sphinxes‡ and other fanciful animals; all conjecture is therefore useless, both regarding its name and the reason for which it was selected.

\* This Deity wears the Pshent like Horus.

† Plut. de Is. s. 12.

‡ The Sphinx was chosen as an emblem of the King, and was intended to imply the union of physical and intellectual force, by its body of a lion, and its human head; or, as Clement of Alexandria says, the "union of force, with prudence or wisdom." *ἀλκης τε αὐ μετὰ συνέσειας ἢ σοφίας*, Strom. 5. He runs into the usual error of considering the Sphinx female; the Egyptians making it invariably male, which is consistent with its being a representative of the King.

Had the head of this Deity been that of the Ass, its adoption would have suited the character of the Evil Being, and have accorded with the statement of Plutarch, who says the Egyptians considered that animal emblematic of Typho. "Hence the Coptites have the custom\* of throwing an ass down a precipice; and the inhabitants of Busiris and Lycopolis carry their detestation of it so far as never to make use of trumpets, fancying that their sound is similar to the braying of an Ass. Indeed, this animal is generally regarded by them as unclean, on account of its supposed resemblance to Typho; for which reason, the cakes offered with their Sacrifices, during the two months Paüni and Phaophi, have the impression of an Ass bound, stamped upon them."

Even if the entire quadruped itself were not present to decide this point, their mode of representing animals was too accurate to admit of such a misconception; and a figure with the head of an ass represented among the numerous Genii in the temple of Tuôt, or Tuphium, suffices to show the marked distinction between it and the one before us.

The inaccuracy of Greek writers presents considerable difficulty in deciding upon any point not elucidated by the Egyptian monuments. We are told that Typho was the name of the Evil Being, who was the son of Netpe, and brother of Osiris. But, judging from the hieroglyphic legends, there is

\* Plut. de Is. s. 30.

reason to believe Typho to be a female Deity, apparently distinct from the Evil Being who was the persecutor of Osiris ; and we are unable to trace in the name of Ombte, or Abtaut, any of the titles, Séth, Bebo, Babys\*, or Smy†, given by Plutarch to Typho. On this last point, however, I shall not insist, since the force of the hieroglyphics‡ composing it is not positively ascertained ; but we may be certain that the name Typho was not applied to this Deity, though he fulfilled the office of the Evil Being opposed to the good Osiris, his brother, and answered in every respect to the character of the third son of Netpe.

It appears that the Egyptian Mythology acknowledged two Deities, who answered to the description given by the Greeks of Typho ; — one, who was the son of Netpe, and was opposed to his brother Osiris, as the bad to the good principle ; the other bearing the name of Typho, and, answering to that part of his character which represents him as the opponent of Horus.

From the constant and almost universal erasure of his figure, the Egyptians seem to have looked upon this Deity as a hateful being, the enemy of mankind. But the offices he sometimes bore, the presentation of prayers and offerings, and the respect frequently paid to him in temples of the oldest periods, where he occurs as one of the contemplar Gods, show that his character was not

\* *Vide* Athen. Deipn. lib. xv. p. 680.

† Plut. de Is. s. 62. 49.

‡ He sometimes seems to have a title similar to Seth.

always the same as ascribed by us to the wicked Satan ; but an abstract notion of what was hurtful and bad, acting in opposition to the good, yet still necessary to mankind, and part of the system ordained by the divine intellect. “ For the harmony of the world,” as Heraclitus observes\*, “ like that of a harp, is made up of discords, consisting of a mixture of good and evil ;” and Euripides says, “ Good and evil cannot be separated from each other, though they are so tempered as to produce beauty and order.” If such was the opinion of the Egyptians, we are not surprised to find that sacrifices were offered to the bad principle, as though his votaries considered themselves benefited by his interposition. And it is probable that they so viewed the connection between the good and bad, as to consider that nothing injurious to mankind was not ordained for a good purpose ; that virtue even was a vice, when carried to an extreme ; and that no bad quality of the mind could not be turned to a good purpose, if properly tempered by the judgment and understanding. These ideas may be obscurely hinted at, in the emblematic figure of this Deity with the head of a hawk added to his own, as though it represented the union of his attributes with those of Horus, or of Osiris.†

The same may also be traced in the office performed by this Deity, in company with Horus, of placing the crown on the head of the King ; or with Hor-Hat (Agathodæmon), of pouring over

\* Plut. de Is. s. 45.

† *Vide* Plate 38. Part 2. fig. 2.

him, from a vase, the emblems of life and purity. This ceremony might imply, that during his life, and the distinguished career he had entered upon, even the Monarch himself could only expect, in the ordinary course of events, an alternation of good and bad fortune ; and that he ought, therefore, unceasingly to appeal to the protection of the Gods, who alone could avert calamities and insure his happiness.

In the mythological history of Osiris, there is one person who, from having the double character of a friend and an enemy of the Gods, bears a resemblance to the Deity before us. This is Antæus. Even his name, which, without the Greek termination, is reduced to Antæ, may not appear to disagree with the Egyptian Ombte.

According to Diodorus\*, when Osiris undertook his expedition from Egypt, in order to visit and dispense benefits to the different countries of the world, he left Isis in charge of the affairs of his kingdom, aided by the counsels of Mercury. Hercules was appointed generalissimo of Egypt ; Busiris, of the sea coast, with the parts adjacent to Phœnicia ; and Antæus, of the Æthiopian and Libyan districts. After the death of Osiris, his murderer Typho was defeated by Isis and Horus, at a spot on the Arabian side of the river, near to the village of Antæus, so called from the Antæus whom Hercules punished during the life-time of Osiris. Whence it appears that Typho and Antæus

\* Diodor. i. 17. 21.

were the enemies of the good Deities Osiris and Hercules. Antæus, however, was admitted into the Egyptian Pantheon; temples were erected to him; and the city of Antæopolis, the capital of a nome of the same name\*, and the successor of the village mentioned by Diodorus, acknowledged the God whose name it bore.

In this we perceive the origin of the fable respecting the Giant Antæus, in Greek mythology †; of which, however, I do not stop to inquire the meaning. It is of little moment, if Antæus, according to one of the many allegories devised for explaining the story of the wars of the Gods, represented the sand of the desert, and was thence reputed to be the offspring of the Earth. The only point of importance for my present object is the double character of Antæus, like that of the God Ombte, which I think clearly established, and the error of the Greeks, who confounded the latter Deity with Typho, may be readily accounted for, by the connection between Typho and Antæus, in the account given by Diodorus.

At Gau, the ancient Antæopolis, a temple, till lately, stood on the banks of the Nile; but the last standing column was swept away by the river in 1821; and we have now lost the only monument which could decide this interesting question, to confirm or disprove the identity of Ombte and Antæus.

\* Plin. v. 9.

† Juv. iii. 89. Pindar, Pyth. ix. 185. Luc. Phars. iv. 615. Strabo, xvii. p. 570. ed. Cas. Plin. v. 1.



Sufficient proof exists of the possibility of the same Deity being looked upon in two different characters; and Plutarch has given \* some of the various theories respecting the two principles. "Some," he says, "assert that there are two Gods of two contrary offices, — one the cause of all that is good in the world, the other of all that is evil. Others, again, call the good principle only God, — giving the name of Dæmon to the Evil Being, — in which number is Zoroaster the Mage, who is reported to have lived 5000 years before the Trojan War. That philosopher named the good principle Oromazes (Ormusd), and the evil one Arimanius (Ariman); between whom he supposed another intermediate being, called Mithras, considered by the Persians the Mediator. He also taught, that sacrifices for future or thanks for past benefits were to be offered to the Good Being, as those for the purpose of averting misfortunes to the evil one.

"In the writings of Empedocles, the good principle is sometimes defined by the name of Love and Friendship, and frequently by that of sweet-looking Harmony; the evil one being denominated pernicious Enmity and Strife. By the Pythagoreans, the good one is called 'the Unit, the Definite, the Fixed, the Straight, the Odd, the Square, the Equal, the Dexterous, and the Lucid;' and the evil one, 'the Duad, the Indefinite, the Moveable, the Crooked, the Even, the Oblong, the Unequal, the Sinistrous, the Dark.' Anaxagoras

\* Plut. de Is. s. 46. *et seq.*

styles the one Intelligence, the other Infinity; and Aristotle describes them by the names of Form and Privation. Plato, in his books of laws, observes that ‘this world is not moved by one soul only, but perhaps by many,—certainly not fewer than two; one of whom is of a benevolent disposition, and the author of every thing that is good; whilst the other is of a contrary turn of mind, and the author of every thing that is evil.’ In the Egyptian theory, we are to understand by Osiris, the faculties of the universal soul, such as intelligence and reason; and in the general system of matter, whatever is regular, permanent, and salutary, such as orderly seasons, a due temperament of the air, and the stated revolutions of the heavenly bodies. But those powers of the universal soul which are subject to the influence of passions; and in the material system, whatever is noxious, as irregular seasons, bad air, eclipses of the Sun and Moon; are ascribed to Typho.” “Upon the whole, however, Osiris, or the good principle, has the superiority; which seems likewise to have been the opinion both of Plato and Aristotle.”\*

Looking, therefore, upon the bad as a necessary part of the universal system, and inherent in all things equally with the good, the Egyptians treated the Evil Being with divine honours, and propitiated him with sacrifices and prayers. It is not, however, impossible that they may have looked upon this Deity with different feelings in later times, and have ceased to pay him the respect he formerly enjoyed. During the 18th and 19th Dynasties, and

\* Plut. de Is. s. 59.

perhaps long after that period, he continued to receive the homage of numerous votaries; but subsequently a general feeling of hatred seems to have sprung up against him, and his figure was erased from the sculptures. This does not appear to have been done in a systematic manner, as the result of a general order given by the priesthood to that effect, but in a moment of anger, as would be the case when the people acted from sudden impulse, or excitement. It therefore happens that the figure sometimes escaped this indignity; which could not have been the case, had the careful scrutiny of the priesthood been employed to detect and deface it.

There is some difficulty in ascertaining the exact time when the erasure took place. The monuments of the later Dynasties offer few of the subjects in which this Deity usually took part. It is not, therefore, right to conclude that he had then ceased to be worshipped as in olden times: and, indeed, there is so much uncertainty on this head, that we are not sure if the erasure was the work of the Egyptians or of the early Christians. But this last is far from probable, since they could have had no reason to respect or hate any particular Deity of a Pagan temple.

If so marked an aversion for his figure really indicates a change in the feelings of the Egyptians towards this Deity, it is possible that it may have had some connection with the invasion of Persia, — the God having fallen into disgrace in consequence of that event; as the Roman Deities were sometimes

punished for their supposed neglect of the interests of their votaries.\* But it is evident that it could not date at the early period of the Exodus, since the temple of Remeses III. alone suffices to show he was in favour long after that event.

Whether owing to a change in the religious fancies of the Egyptians, or to any other cause, it is not a singular instance. We have already noticed the erasure and substitution of hieroglyphics in the name of Amun: and though the Egyptians were great conservatives in their religious institutions, some innovations were introduced during the long period of their history. Nor can any one suppose that the accessories of their religion underwent no modifications, that the simplicity of the early worship had not many new ideas engrafted upon it, and that speculative theories did not from time to time increase the number of the Egyptian Gods. †

I am even disposed to think that a change of this kind might proceed from another cause: that good and bad, which were viewed abstractedly at one period, were afterwards treated literally; nothing then remaining but the mere opposition of Osiris and Typho, the positively good and the positively bad Being, — the one all that was beneficial, the other all that was noxious to mankind. If the one was the Nile, which fertilised the country; the

\* Like the modern Italian saints. Witness San Gennaro and others. This was also the case in Egypt, as Plutarch tells us, with the sacred animals. Plut. de Is. s. 73. *Vide infra*, on the Sacred Animals, Chap. xiv.

† *Vide supra*, p. 165. 212.

other was the desert, which destroyed all vegetable life : and they no longer entertained the opinions of those earlier philosophers, who contended that good and bad formed part of one great principle ; that evil proceeded from good, as good from evil ; and that both were intended for the benefit of mankind.

It was not until men considered the bad distinctly separate from the good, in a positive and literal sense, that Typho was treated as the enemy of man. Such was the idea entertained by the Roman votaries of Osiris. There is even reason to believe that a similar change in the sentiments of the Egyptians towards this Deity is hinted at by Plutarch\*, when he says,—“ It is evident they hold Typho in great abhorrence, though they still make offerings to him, as if to console him for the loss of his power, which had become less formidable than formerly.” “ It was in consequence,” he adds, “ of their hatred of Typho, that they treated with ignominy those persons who, from the redness of their complexions, were imagined to bear a resemblance to him †;” and, “ from a similar notion, they made choice of red oxen in their sacrifices.” The “ Ass was also selected as an appropriate emblem of the Evil Deity, from its being usually of that colour.” Diodorus ‡ even asserts, that “ men of red complexions were formerly sacrificed to Osiris, in consequence of their supposed resemblance to Typho ;” though this may be reasonably doubted, as so many

\* Plut. de Is. s. 30.

† *Vide infra*, on the Sacrifices, Chap. xv.

‡ Diodor. i. 88.

tales related by the Greeks respecting the customs of the Egyptians.

The supposed birthday of Typho was, in like manner, looked upon as inauspicious ; and “accordingly, on the third day of the Epact, the Kings neither transacted any business, nor even suffered themselves to take any refreshment till the evening.” \*

If it appears singular that this hatred of the Evil Being did not prevent their propitiating him on certain occasions, the custom is not confined to the Egyptians ; far less speculative people have adopted it even to the present day ; and philosophers have offered many conflicting opinions on the abstract theory of the good and bad, the origin of sin, and the power, cause, and nature of evil.

The fact of the figure of this Deity being so generally erased, and the change in the name of Amun, go far to prove that certain innovations took place in the religious theories of the Egyptians ; and if we could discover earlier monuments than those which now remain, we might find the number of Deities more limited than in the time even of the 18th Dynasty.

From what has been said it appears, 1°. That the Evil Being was admitted, in early times, to divine honours.

2°. That these were discontinued from some calamity befalling the country, or from the good and bad being made entirely distinct.

\* Plut. de Is. s. 12. *Vide supra*, p. 210. It is singular that the name “Typhon” (Typhoon) was applied to a “sudden whirlwind” in former times (Plin. ii. 48.), as at the present day ; and that Tophán is the Arabic name of the Deluge.



3. That the Evil Being, though the brother of Osiris, had not the name of Typho; this being given to a different Deity, who was opposed to Horus, as were another Typhonian monster, and the Serpent Aphôphis.

Mr. Cory \* is disposed to think this figure with square ears represented the Patriarch Joseph. But the fact that the Egyptians never admitted human beings into the order of Gods, the improbability of so great an honour being paid to a Hebrew stranger, even during the reign of the King his patron, and his being styled the son of Netpe, sufficiently disprove this opinion. Nor would the virtuous Joseph have had reason to feel flattered by a representative of so equivocal a character in the catalogue of Gods.

TA?, TIPO?, TYPHO?, TYPHON?, PARTURITION?,  
OR RATHER GESTATION?.

I have already observed, that there is reason to consider the Evil Being, the son of Netpe, distinct from Typho; and this last to be a female rather than a male Deity. The former, whom, in the uncertainty which still attends the reading of his name, I suppose to be called Ombte or Ambo, has evidently no office in connection with Horus †; but the figure in the accompanying Plate is represented opposed to the son of Osiris, and holds a conspicuous place in those temples and sculptures which refer to his mysterious history. She appears to be

\* Chronological Inquiry, p. 45.

† *Vide supra*, p. 418.

the principal personage amidst the frightful and capriciously formed figures which appear as the Evil Genii of the Egyptian mythology; and in astronomical subjects, she may be supposed to represent, as Plutarch says of Typho, the eclipses of the Sun and Moon, and the occultations of the Stars, or to preside over the birth of the Sun. Her hieroglyphics appear to read Tipo or Typho. She has the body, apparently, of a hippopotamus, or of a bear, with the head sometimes of a hippopotamus, sometimes of a crocodile, the tail of the latter, and the hands and breasts of a woman; and she frequently wears on her head the globe and horns of Athor, with two long feathers. Her hand reposes on an emblem not very unlike a pair of shears; and she sometimes rests one hand upon a crocodile's head, standing on its tail.

At the quarries of Silsilis, she is worshipped as a Deity, accompanied or followed by Thoth and a Goddess, apparently Nepte, before whom, as a triad, the Queen of Remeses the Great holds two *Sistra*. She has a human head, with the usual body of a monster standing erect on its hind legs; and I have met with the same Deity with a *human figure* and head of a hippopotamus, on a tablet, where she is the first person of a triad made up of Eilethya and Athor. She sometimes appears to be connected with the idea of parturition, or gestation, — which may account for her being introduced with the Egyptian Lucina. Her figure in the hieroglyphic legends of Isis\* and Netpe †

\* *Vide* Plate 34. Hierog. No. 7.

† *Vide* Plate 32. Hierog. No. 2.

appears to refer to her capacity of protectress of mothers. I have also found an instance of this Goddess with the name Isis over her, in an astronomical subject on a mummy case now in the British Museum.

The hippopotamus and the crocodile were emblems of Typho, except, perhaps, in those towns where they happened to be worshipped; as at Pappremis, the city of Mars, which held the former among the animals dedicated to its protecting Deity; and at Ombos, and other places, where the crocodile was sacred. "At Hermopolis," says Plutarch \*, "there is shown a statue of Typho, which is a hippopotamus with a hawk upon its back fighting with a serpent. By the hippopotamus is meant Typho; and by the hawk, the power he frequently assumes by violence, and then employs to his own annoyance and to the prejudice of others. So, again, the Cakes they offer on the 7th day of Tybi, to celebrate the return of Isis from Phœnicia, have the impression of a hippopotamus bound, stamped upon them. The solemn hunt of the crocodile in the city of Apollo, when every one is obliged to eat of its flesh, is, in like manner, established to show their abhorrence of Typho, whose emblem it is. The same feeling is the origin of their hatred of the Ass."

The connection of Typho and Mars, of both of whom the hippopotamus was said to be an emblem, is singular; and there appears to be a great analogy

\* Plut. de Is. s. 50.

between Hercules and other of the reputed Typhonian figures.\*

In the buildings called by some Typhonia, and in many of the mysterious subjects above alluded to, she is accompanied by another figure of hideous shape, which has also been considered Typhonian. This monster forms the ornamental part of the capitals of the columns around the Mammeisi Temples, formerly called Typhonia, as at Dendera and other places.† The name of Typhonium has been improperly applied to these monuments, since they were not consecrated to Typho, but are rather connected with the mysterious rites of Harpocrates and other infant Deities, relating to their birth, or generally to the principle of regeneration. The ingenious Champollion has assigned to them the appellation of Mammeisi, the “lying in places” where the third member of the triad, worshipped in the adjoining temple, was born, and nursed by the Deities, who were supposed to perform that office in Egyptian Mythology.

#### DEATH?, MORS?, BESA?

The name of this Deity is as yet doubtful. His appearance is of a short deformed man, with a tail, a curly beard, and a head-dress of long feathers: but little is known of his office and attributes, nor have I been able to ascertain if he be the husband of Typho. The story of Nephthys being the wife of Typho, even if Typho were a God, is not au-

\* *Vide* the next Deity, and Hercules.

† *Vide* Plate 24. a. fig. 4.

thorised by the sculptures; and the origin of this notion is probably owing to Nephthys being placed in contradistinction to Isis, as the end to the beginning, and in the funereal rites being in an office opposed to that of her sister.

I have reason to believe that he represented 'Death,' in a bad sense, as the dissolution of the animal part of man, and the decay of all things, applied to animals as well as to mankind; and this will readily account for the presence of the peculiar Demonstrative sign—the hide of an animal with the tail attached to it—which always follows the legends denoting 'a beast.' He is also said to "adore his lord,"—alluding to the attitude in which he stands before Harpocrates, who in the character of renovation, or new life, might properly be adored by the God of Death. He occurs, as already stated, on the columns of the Mammeisi of Dendera and other places; and he presents the same appearance in some of the temples of Southern Ethiopia. He is found at the distant Kermesat, in Wady Kerbecán, beyond Wady Benát; and in the sculptures of the supposed hunting palace of Wady Benát, where he is represented armed with a shield and sword, slaying the captives he grasps in his hand. Images of this Deity are also found at Thebes and other places, armed in the same manner with the emblems of War, which may argue his being *death* in the sense of *destruction*; and an instance occurs of his having the dress of a Roman soldier\*; which

\* *Vide* Plate 41. fig. 1. The shrine he bears on his head is remarkable. But this figure is of late date.

seems to connect him with the God of War, in the same sense of the destroying power. In a papyrus of M. Reuven, he approaches near to the figure of Hercules, whom I shall presently have occasion to notice ; and we might even suppose him to be the Deity of Strength.

If he represented Death, his frequent occurrence in company with the infant Horus may readily be explained by the connection supposed to subsist between death and reproduction ; and I have seen a statue which combines the attributes of both those Gods, under the form of a youth with the lock of Childhood descending from his head, and the beard and unseemly features of this aged monster.\* Sometimes, and indeed more generally, the head of the latter is placed over that of the youthful Deity, who, holding in one hand two snakes with a scorpion and capricorn, in the other similar snakes with a lion and scorpion, stands upon two crocodiles, and is surrounded by the emblems and figures of different Gods. Though most of these are well known, I do not pretend to offer an explanation of the whole subject†, which appears to bear an astrological as well as a mythological sense.‡ The three principal figures — the crocodile, the young Horus, and the monster head — may signify darkness§, the origin of all things, existence or production, and death. They may also explain an

\* *Vide* Plate 24. *a*, fig. 3.

† *Vide* Plate 43. *a*.

‡ *Vide* Macrob. Saturn. i. 26. Clemens (Strom. 5.) says, "The Egyptians sometimes represent the Sun in a boat, sometimes on a crocodile."

§ *Vide supra*, 274.; and *infra*, on Χημ ; and Horapollo, i. 69, 70.



apparent resemblance between this Deity and a representation of Pthah the creative power.\* These groups are, I believe, of late date — of Ptolemaic or Roman time; and it is generally observable, that similarly complicated subjects are of a period when the religion of Egypt was overgrown with fanciful speculation, which the simplicity of earlier sculptures had not adopted.

May this Deity have been Besa, whose oracle is placed by ancient writers in the vicinity of Abydus or of Antinoë? His name in some of the hieroglyphic legends resembles that of the unknown Besa; and if his character appears little likely to justify the notion of his possessing an oracle, it will cease to present an objection, when we recollect that, in Greece, even the monster Geryon, slain by Hercules, was deemed worthy of a similar honour. Professor Reuven† gives an invocation to Typhon Seth, “who destroys and renders desert, and is surnamed ‘he who agitates, and is *invincible* ;’” which seems to suit the character of this destroying Deity, and to account for his presumed connection with Typho. The fact of his being thus invoked corresponds with his ambiguous title and appearance; and the learned Professor’s‡ opinion, that he was derived from Pthah, (or from Cneph,) is sufficiently plausible. But I should exclude the name of Cneph, and for Pthah should substitute that of the pigmy Pthah-Sokari-Osiris, to which I have already al-

\* *Vide* Plate 24. a. fig. 2., and Pl 43. figs. 1. 2.

† Reuven, lettre i. p. 39.

‡ Lettre iii. p. 78, 79.

luded. This also calls to mind the connection between the operation of the creator and of the destroying power.

### APHÔPHIS, THE SERPENT.

Having mentioned the bad principle, and shown the distinction between Typho and the son of Netpe, it may not be out of place to introduce another character of the Evil Being; in which we cannot fail to recognise the Serpent the enemy of mankind, and from which the Pytho of Greek mythology was evidently derived.

Aphôphis, or Apôp, which in Egyptian signifies a “*giant*,” was the name given to the Serpent of which Horus is represented as the Destroyer. From this, the Greeks borrowed the story of Apollo’s destruction of the Serpent Pytho; as from the name Aphôphis, the wars between the Giants, or Titans, and the Gods. “For,” as Plutarch observes\*, “those wars, which are so much spoken of by the Greeks, the detestable actions of Saturn, and the combats between Apollo and Pytho, the flights of Bacchus, and the wanderings of Ceres, are of the same nature as the adventures of Osiris and Typho.”

In another place†, he speaks of “Apopis as a prince, who was brother to the Sun, and made war upon Jupiter, by whom he was defeated through the assistance of Osiris,” which tends to the same point; and it is remarkable that the

\* Plut. de Is. s. 25.

† Plut. de Is. s. 36.

combat of the Gods and Giants occurs under various forms in many religions. With regard to the name Aphôphis given to the Evil Being as a serpent, some may be disposed to trace in it the word Hof, Hfo, in Coptic a "snake:" but this does not appear to be the origin of the name of Aphôphis; which is evidently the Coptic Aphoph, the "Giant," as I have already stated.

The destruction of the Serpent by Horus, who, standing in a boat, pierces his head with a spear, as he rises above the water, frequently occurs in the sculptures; and whether it has the body of a snake with the head of a man, or assumes the entire human form, it appears to be the same monster. The representation of Typho, mentioned by Plutarch, at Hermopolis\*, evidently refers to this conflict of Horus and Aphôphis.

I will not decide whether the Serpent Aphôphis has any relation to "the snake, which, when Thueris, the concubine of Typho, deserted to Horus, was killed by his soldiers" as it pursued her; "an event," says Plutarch†, "still commemorated by the ceremony of throwing a rope into the midst of their assemblies, and then chopping it in pieces."

#### NEPHTHYS, NEPHTHYS, NEB-THY, THE END.

Nephtys, the sister of Isis, and youngest daughter of Netpe, was supposed by the Greeks to have been the wife of Typho; but, as I have already

\* *Vide supra*, p. 430.

† Plut. de Is. s. 19.

observed, this notion probably arose from her being placed in opposition to Isis, particularly in funereal subjects, where Isis stands at the head and Nephthys at the feet of the deceased. She represented the end, as Isis the beginning, of all things; but she was not opposed to her sister in a bad sense, as Typho to Osiris. In the regions of Amenti, a triad was composed of Osiris, Isis, and Nephthys; and another consisted of Isis, Nephthys, and Harpocrates.\*

In the fabulous history of Osiris†, she may have been considered as the sea-shore, and the confines of Egypt, from being opposed to Isis, who was that part of the land irrigated by the inundation of the Nile; without the idea of her possessing the injurious nature which was attached to Typho. Even in this character, her inferiority might be of a negative kind, not that of a positive agent of evil, being merely the representative of a barren soil, whose unproductiveness was owing to its not having received the fertilising influence of the inundation. Like Isis in her mysterious character, Nephthys was principally employed in offices connected with the dead; and she is represented assisting her sister to perform the last rites to Osiris, when he quitted the Earth to assume his duties in Amenti as judge of the dead. She is, therefore, appropriately styled “rectrix of the lower regions.”‡ Her name, written Nêb-thy, or Nêb-têi, signifying

\* *Vide supra*, p. 408.; and *infra*, p. 439.

† Plut. de Is. s. 38.

‡ Plate 35. Part 2.

“the lady of the abode,” consists of a bowl or basket, called *néb*, placed upon a house, answering to *ei* or *téi*. These she wears upon her head; as Isis has the throne, her hieroglyphic emblem.

She is frequently styled the Sister Goddess, referring to her relationship to Isis and Osiris; and I have met with an instance of her being called “Nephthys, the Saviour Sister Goddess, Anóuké.”\* This connects her with Anóuké the Egyptian Vesta, and accords with the Greek notion of Vesta being the daughter of Saturn and Rhea, who answered to the Seb and Netpe of the Egyptian Pantheon. In another hieroglyphic inscription over a door at Dakkeh, the Ethiopian King Ergamun is said to be “a son of Osiris, born of Isis, and nursed by Nephthys;” and the two triads, of which she was a member, frequently occur in the Egyptian tombs. She is sometimes called “a daughter of the Sun †,” though Plutarch ‡ supposes her begotten by Saturn; and the same author gives to her the names of Teleute (or the end), Aphrodite, and Niké. He considers her §, in one of her characters, “the lower and invisible, as Isis was the upper and visible, parts of the world;” and he says ||, that “the Sistrum having the face of Isis on one side and of Nephthys on the other, symbolically represents generation and corruption.” This idea, like that previously expressed respecting the contradistinction of Isis and her sister, did not convey the im-

\* Plate 35. Part 2.

† Plut. de Is. s. 12.

‡ Plut. de Is. s. 63.

† Plate 35. Part 2.

§ Plut. de Is. s. 44.

pression of a malevolent Deity; corruption or the termination of life not being looked upon as annihilation, as I have already had occasion to observe.\* All persons, therefore, who died, were thought to pass, through the influence of Nephthys, into a future state; and the presence of Netpe on the coffins of the dead also purported that, being born again and assuming the title of Osiris, each individual had become the son of Netpe, even as the great Ruler of Amenti, to whose name he was entitled when admitted to the mansions of the blessed. But though Nephthys was the “End,” she was distinct from “Death,” whom I have mentioned as a separate Deity.†

I have once met with an instance of Nephthys with the adjunct Sothis, connecting her with the Dog-star. This is perhaps an assumption of the attributes of her sister, or may refer to that star at the *end* instead of the *beginning* of the year, from which its heliacal rising was usually calculated: but, being of rare occurrence, it is not important, nor does it suffice to connect the Dog-star with the sister of Isis. According to Hesychius, “the Egyptians worshipped a Goddess, whom the Greeks called Αφροδιτη Σκοτια, ‘the dark or nocturnal Venus,’ whom Prichard supposes to be Nephthys‡;” but this rather applies to the Egyptian Athor.

\* *Vide supra*, p. 315, 407, 408.

† *Vide supra*, p. 432., on the God *Mors*, who was himself distinct from *Funus*, *infra*, p. 442.

‡ Prichard, p. 146.



ANUBIS, ANEPO, MERCURIUS PSYCHOPOMPOS,  
DEATH (FUNUS).

The jackal-headed God was one of the principal Deities of Amenti. He was "son of Osiris\*," not by Nephthys, as Greek writers state, but, according to the positive authority of the hieroglyphics, "by Isis," as is shown in a legend given by Mr. Salt, from a mummy case in his possession, where "Anubis" is called "the son of Isis." This suffices to disprove the opinion of Plutarch † respecting Nephthys; though the same author allows that "Isis was also reputed his mother, though born of Nephthys." ‡ Another notion, which assigns to Anubis the head of a dog instead of a jackal, is one of the greatest and most generally accredited errors which the ignorance of the Greeks and Romans have set forth respecting the Gods of Egypt; and every writer, whether in poetry or prose, who has mentioned this Deity, has described him with the head of a dog. Even altars were erected to him under this form by his votaries at Rome; and so universal was the belief in the canine character of the "*latrator Anubis* §," that the fabulous history of Osiris was perverted in order to accord with this established notion.

The unquestionable authority, however, of the Egyptian sculptures, has corrected this misconception, and we there find that he was not only represented with the head of a jackal, but also

\* Plate 44. fig. 3.

† Plut. de Is. s. 14. 38.

‡ Plut. de Is. s. 44.

§ Conf. Propert. lib. iii. Eleg. xi. 41.

"Ausa Jovi nostro latrantem opponere Anubin."

under the form of the entire animal. And lest scepticism and the force of long received opinion should still retain a doubt, or suppose this jackal to be intended for a peculiar species of dog, it may not be irrelevant to remark, that the same jackal is introduced at Beni Hassan with the wolf and *other wild* animals of Egypt, and that the dogs are never figured in the paintings of a form which could justify a similar conclusion.

According to the explanation given by Plutarch\* of the history of Osiris from the phænomena of the heavens, Anubis was supposed, in one of his characters, “to represent the horizontal circle, which divides the invisible part of the world, called by the Egyptians Nephthys, from the visible, which they term Isis. In short, Anubis seems to be of the same power and nature as the Grecian Hecate, a Deity common both to the celestial and infernal regions.” This last, however, I have shown† to apply to Isis rather than to Anubis. “Others,” he adds, “are of opinion, that by Anubis is meant *Time*, which begets all things out of itself; but this is one of the secret doctrines known only to those who are initiated into his worship. . . . . The universal reason, moreover, is called by them Anubis‡, and sometimes Hermanubis; the first of these names expressing the relation it has to the superior, as the latter to the inferior, world.”

The office of Anubis was to superintend the passage of the souls from this life to a future state,

\* Plut. de Is. s. 44.

† *Vide supra*, p. 369.

‡ Plut. de Is. s. 61.

in which he answered to the Mercury of the Greeks in his capacity of Psychopompos, or “usher of souls.”\* He presided over tombs, and at the final judgment he weighed the good actions of the deceased in the scales of truth, and was thence styled “director of the weight.” He is frequently introduced in the sculptures, standing over a bier on which a corpse is deposited. He seems to superintend the departure of the soul from its earthly envelope, which is indicated by a small bird with a human head and hands, holding the sign of life and a sail, the symbol of transmigration, or of its flight from the body.† This bird is probably the Baeith of Horapollo, which signifies “life and soul;” and from it may have been derived in later times the complicated figures of the Abraxas. In the group represented in the Plate, it will be observed that the mummy has the beard of a God, or of one deified under the form of Osiris; and the soul has one of a person not yet entered into those regions of eternity, to which it is about to take its flight.

Anubis may be considered to answer to “*Death*,” in a good sense, as the departure of the soul from the body, on its way to a better state, and applied only to mankind; Death in another sense, as the decease of the animal portion of man, being figured by the Egyptians under a different form, as I have already shown.‡ It is probably from this his

\* Conf. Hom. Odyss. xiv. 1., and Hor. Od. I. ix. 17.

“ Tu piâs lætis animas reponis  
Sedibus, virgâque levem coërces  
Aureâ turbam, superis Deorum  
Gratus et imis.”

† Vide Plate 44. fig. 3.

‡ *Suprà*, p. 432.

character, that Plutarch was led to the notion of Anubis being “*time*,” the “*tempus edax rerum*.”

Apuleius \* calls “Anubis the interpreter of the Gods of heaven and of Hades, sometimes with a black, at others with a golden face, . . . holding in his left hand a caduceus, and in his right shaking a palm branch.” But in this description we discover the union of Anubis and Thoth, both of whom bear analogy and correspond to the Mercury of Greece. The office of interpreter in heaven and in Hades applies to Thoth. Anubis and Thoth were both Deities of Hades, and the former had sometimes a black, sometimes a golden face; but the palm branch belonged to Thoth, and the caduceus to neither of them. And if Greek and Roman bas reliefs give to Anubis a character according with the description of Apuleius, they are at direct variance with the sculptures, and show that they are not taken from Egyptian authority of an ancient date.

I have once met with an instance of Anubis with the head of a ram in lieu of the jackal; on which occasion he had assumed the attributes of Neph.

Diodorus† relates, that Anubis accompanied Osiris in his Eastern expedition, together with Pan and Macedo, who were his generals. Mercury (Thoth) held the office of counsellor to the Queen Isis, Hercules was viceroy during his absence, Busiris governor of the provinces on the sea-coast towards Phœnicia, and Antæus of those bordering on Ethiopia and Libya. Anubis and Macedo, according to Diodorus, were sons of Osiris; and the latter is

\* Apul. Metam. 11.

† Diodor. i. 17.

described by him dressed in the skin of a wolf, as Anubis in that of a dog. Of Macedo, I have been unable to ascertain any thing from the sculptures ; though it is possible that he may also have the form of a jackal-headed Deity similar to Anubis, with the horns and other devices as his hieroglyphic ; and it is not impossible that these horns may in some way refer to the idea of punishment which Horapollo\* tells us was denoted by a cow's horn.

Having now mentioned the different members of the family of Seb and Netpe, who are Osiris, Aroeris, the Evil Being, Isis, and Nephthys, with their children Horus, Harpocrates, Anubis, and Macedo, and in connection with them Typho and the Serpent Aphôphis, I proceed to notice the remaining Deities of the Pantheon, which will form a second part of this chapter. I shall not stop to inquire respecting their rank or right to priority ; nor shall I distinguish between those of the second and third order, the former of whom are limited by Herodotus to the number of twelve. And if any preference is shown in their arrangement, it is solely in consequence of their being of more frequent occurrence, or represented on older monuments.

\* Horapollo, Hierog. ii. 17. *Vide* Plate 44, Part 2.

END OF THE FIRST VOLUME  
(SECOND SERIES).

LONDON :  
Printed by A. SPOTTISWOODE,  
New-Street-Square.





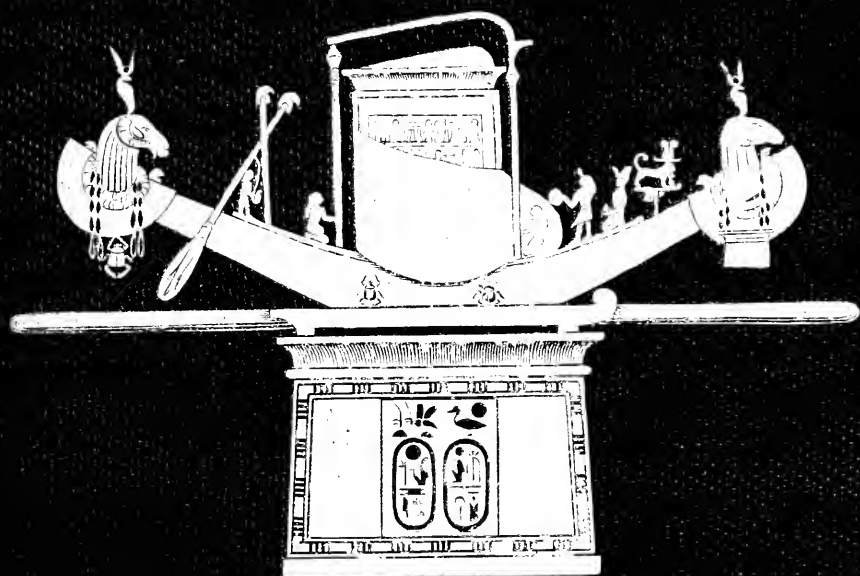


GETTY CENTER LIBRARY



3 3125 00808 3798

















A SECOND SERIES

OF THE

MANNERS AND CUSTOMS

OF

THE ANCIENT EGYPTIANS,

INCLUDING

THEIR RELIGION, AGRICULTURE, &c.

DERIVED FROM A COMPARISON OF

THE PAINTINGS, SCULPTURES, AND MONUMENTS STILL EXISTING,  
WITH THE ACCOUNTS OF ANCIENT AUTHORS.

---

By SIR J. GARDNER WILKINSON, F.R.S.

F.R.G.S. M.R.S.L. M.I.B.A. &c.

AUTHOR OF "A GENERAL VIEW OF EGYPT, AND  
TOPOGRAPHY OF THEBES," ETC.

---

TWO VOLUMES, AND A VOLUME OF PLATES.

VOL. II.

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

---

MDCCCXLI.

LONDON :  
Printed by A. SPOTTISWOODE,  
New-Street-Square.

CONTENTS

OF

THE SECOND VOLUME.

(SECOND SERIES.)

---

CHAPTER XIII. (*continued*).

SUITE OF THE PANTHEON.

	Page
Gods of the Second and Third Orders. Probable Names of the Twelve Gods of the Second Order - - -	1
THOTH, Mercury. His Duties in Amenti and on Earth -	2
Plato's Account of Thoth and King Thamus. (This Name recalls Thmei and Pithom) - - -	3
Opinion of the King of Letters. Thoth not Hermes Trismegistus. Argeiphontes. Month Thoth. Temple of Hermopolis Magna - - -	4
Cynocephalus, his Emblem. Thoth the Moon or Ioh. The Moon a God, not a Goddess - - -	5
Form of Thoth. Isis not the Moon. Sun and Moon sailing round the World in Boats - - -	6
Titles of Thoth. The Eight Regions. Oshmoonein. The Ibis - - - - -	7
A Sow sacrificed at the Full Moon. A Typhonian Animal - - - - -	8
Souls of Wicked passed into Swine. Thoth the Medium of Intellectual Gifts from the Gods to Men - - -	9
The Septenary Agents. Inventor of Letters. Taught Men	



	Page
Astronomy, Music, the Palæstra. Invented the Lyre : gave it Three Strings for the Three Seasons. Scribe of the Deity in Amenti. Gave the Olive to Men. Distinct from Mercury Psychopompos - - -	10
Figure of Female Thoth, rare. Thoth once styled Son of Neph. Five Greek Mercuries. Two in Egypt, according to Cicero - - - - -	11
HERMES TRISMEGISTUS. His Title "Lord of Pautnouphis" at Pscelcis (note †). - - - - -	12
The Name Pautnouphis, whence probably derived. The Ibis sacred also to him as to Thoth - - -	13
Caduceus of Mercury. The Forty-two Books of Hermes -	14
Clemens's Account of the principal Books of Hermes. Ao or Io probably not the Moon, Ioh. His Dress -	15
Porphyry's Description of "Kneph." Champollion supposed the God Ao to be Hercules. Characters and Names of the Egyptian Hercules. Abstract Idea of Strength, also the Force of the Sun - - - - -	16
Hercules One of the Twelve Gods. Hercules of Tyre. Killed the Giants. Called the "Power of the Gods" -	17
Ao conjectured to be <i>Mouè</i> , or the Splendour of the Solar Rays. Another Form of HERCULES ? - - -	18
KHONSO, the Third Member of the Theban Triad, and of Ombos. His Form - - - - -	19
Supposed to be Hercules. Occurs in Names, as Petechonsis, &c. Mode of writing his Name. Distinction of the <i>Sun</i> and <i>Siere</i> frequently lost in the Hieroglyphics - - - - -	20
HAKÉ, PRÊB-TO, HOR-PI-RÉ, HOR-SENEB-TO, and HARKA, Infant Deities like Harpocrates and Ehôou - - -	21
T-SON-T-NOFRE, and an Unknown Deity. ATMOO. His Name. Supposed to be Heron or Hero - - -	23
His Boat. His Dress. NOFRE-ATMOO. His Name, Titles, and Dress - - - - -	25
A Symbol accompanying him ( <i>vide infra</i> , Woodcut, No. 500. a.). ANOUKÉ, or Vesta, at the Cataracts. Herodotus's Statement respecting the Names of Deities unknown in Egypt - - - - -	26

	Page
Names of Neptune. Vesta one of the Deities of Egypt.	
Her Dress - - - - -	27
THMEI, Truth, or Justice. Her Double Capacity. Thum- mim. Urim and Thummim - - - - -	28
Justice the great Cardinal Virtue; the other Three related more particularly to the Possessor of them - - -	29
The Dead took the Epithet "judged" or "justified." Similar Idea in Plato, and in the East at present. Fi- gure of Justice without a Head - - - - -	30
MANDOO, Mars Ultor? His Name perhaps the Origin of Mendes, though not like the Mendes of Herodotus - -	31
Error of the Greeks respecting Mendes and Pan - - -	32
Character of Mandoo. Called also Mandoo-Re, perhaps Confirmatory of the Origin of Sabæan Worship - -	33
His Title of "Avenger." Not the mere God of War, who was Ranpo, but as a Divine Attribute - - - - -	34
MANDOOLI, or Malooli. His Worship in Nubia. The Triad of Kalabshi. Champollion's Opinion of his Charac- ter, as the last of the Incarnations of Amun-re - -	35
SAVAK, the Crocodile-headed God. Crocodile the Type of the Sun from its Number Sixty. Not respected throughout Egypt. Savak a Deity of Thebes - -	36
Corresponded to Chronos or Saturn, but different from Seb or Saturn, the Father of Osiris and Isis. His Name - - - - -	37
TAFNE, Tafnet, or Dafne, with a Lion's Head. Her Name. THRIPIHS, or Athribis, Companion of Khem. Her Form unknown, perhaps with a Lion's Head - -	38
Another Lion-headed Goddess. HEKTE (Hecate?) with a Lion's Head. Where found - - - - -	39
MENHAI, also a Lion-headed Goddess. A Form of NEITH Another Form of PASHT, or of Buto? with the Head of a Cat - - - - -	40
EILETHYIA, Lucina, Soven? or Sebn? not connected with the Moon. Her Name. Her Office partly shared by Netpe, and other Deities - - - - -	41
Her City in the Thebaïd. Her Office and Form - -	43
The Vulture her Emblem, and the Asp also frequently	

	Page
winged. It wears the Crown of Upper Egypt when opposed to the Genius of the Lower Country. Water Plants of Upper and Lower Egypt. The South or <i>Sares</i>	44
The North not as a Goddess. Other Forms of Eilethya. THE GENIUS OF THE LOWER COUNTRY, opposed to Eilethya, under the Form of an Asp. One of the Goddesses of Thebes	45
Also as a Vulture. KHËMI or Egypt, One of the Deities of the Country. Her Form and Attributes	46
The Sceptre forming her Name signifying <i>Pure</i> *: the same as in the Hands of all the Gods. Khame "Black" represented, like Khami, by a Crocodile's Tail	47
Other Modes of writing the Name of Egypt. A God with Crocodile's Tail on his Head. Early Name of Egypt. Analogy of Khem, Ham, and Hamoo (note †)	48
THE WESTERN BANK OF THE NILE? opposed to the East. Origin of the Hieroglyphic signifying "Mountain." The Goddesses of the East and West	49
Name and Emblems of the Goddess of the West: given also to Athor. Connected with the Dead. Amenti and Ement "the West." The Four Rudders of the Four Cardinal Points. The Four Divisions of the World	50
The Nine Regions. SOFH? Her Name uncertain. Her Office. Seems to relate to Letters or Language	51
Lord of Triacontaeterides. Period of these Festivals. Pthah Lord of the Assemblies, given also to Amun ( <i>vide infra</i> , p. 288.). This Goddess writing the Name of Remeses on the Persea Fruit, clad in a Leopard Skin. SELK. The Scorpion her Emblem	52
A Daughter of the Sun. ASCLEPIUS. His Dress simple. His Name Emoph. Not the "Emeph" of Iamblichus	53
Asclepius was Son of Pthah. Two of this Name. One buried near the City of the Crocodiles ( <i>vide infra</i> , p. 230.). Worshipped at Memphis and also in Upper Egypt. The Cabiri	54

\* It is worthy of remark that the Chinese also style themselves the "great pure nation."

	Page
The Serpent not his Emblem ( <i>vide infra</i> , p. 240.). Shekh Hereedee. TPE, the Heaven. Her Form - -	55
The Heaven feminine, not masculine. NILUS, or Hapi Mōou. The Name Hapi, Apis - - -	56
Office of Nilus. His Form, a fat Man of a blue Colour. Nil, blue - - - - -	57
White and Blue or rather <i>Black</i> River. Nilus at Silsilis. At Luxor with the Two Children - - -	58
His Figure at Philæ. Nilus and Silenus. Nilopolis. Priests of the Nile - - - - -	59
TAP, APÉ, TAPÉ, or THEBES. The Goddess or Guardian Genius of the City. Petamunap or Petamunoph -	60
The Name how formed into <i>Thebes</i> . Not related to Theba, "the Ark." Thebe in the singular. Amunci and No-Amun. Papa not from Tapé - - -	61
Called "the Land of Thrones." Pathyris. TENTYRIS. Every City, Month, Day, and Hour, had its presiding Genius - - - - -	62
The Name Tentyris related to Athor. KAHI, "the Land." Not Mother Earth, but merely the Land or Soil -	63
RANNO? The Nurse of Princes. With an Asp's Head	64
Another Asp-headed Goddess. BAI? or Totbai? A Snake. HOH or Hih, also a Snake-headed Goddess. The YEAR? - - - - -	65
Her probable Claims to this Name. The Deity of a Month was Thoth. AMUNTA or Tamun. Not Amenti nor Ement. Second Member of the Second Theban Triad	66
NEB? Her Form. EHE, "the Cow." Her Character and Form - - - - -	67
Ehe the Origin of Io ( <i>vide note †</i> ). Io was the Moon among the Argives. H&τ, the HOURS of Day and Night. Part of the Divine Essence - - -	68
The Name of Nou or Nau. Horus and the Hours -	69
HAWK AND JACKAL-HEADED DEITIES; beating themselves. Perhaps the Spirits which pervaded the Earth. THE FOUR GENII of AMENTI - - -	70
The Intestines of the Dead dedicated to these Four Genii. What Part to each. ( <i>Vide infra</i> , p. 467.) Their Names	71

	Page
Hapi, and Apis . . . . .	72
The Four Vases bearing their respective Heads. Lead Plate with the Eye placed over the Incision in the Side of the Mummy. ( <i>Vide infra</i> , p. 469.) The Goddess Selk Amunti the Receiver and Giver. A temporary Abode. Return to Earth after 3000 Years. Amenti and Ement the West. Erebus and Ereb, or Gharb of the Hebrews. Temples not turned to the West . . . . .	74
The ASSESSORS. Their Number Forty-two . . . . .	75
Answered to the Forty-two Judges of ordinary Tribunals. Their Form with different Heads. Supposed to be the Forty-two Crimes from which a good Man should be exempt, or the Spirits who accused and punished the Guilty . . . . .	76
CERBERUS. The Guardian of Amenti . . . . .	77
Uncertain Deities. TOSÉS? HÖH? Another God . . . . .	78
SMOT? perhaps a Form of Thoth. AO? a Bull-headed Deity. SPOT? and a Goddess nursing a Child . . . . .	79
<i>A Character of Isis, the Defender?</i> — One of the Forms of <i>Hercules</i> ? NEHIMEOU? . . . . .	80
Her peculiar Head Dress. MELSIGOR or MERSOKAR as a winged Asp, opposed to Eilethya . . . . .	81
MERTE or MILT? Her Office, and Form. Not Marés. <i>An uncertain Goddess, perhaps Phut?</i> . . . . .	82
<i>A Snake-headed God. A Character of Osiris? A Form of Amun-re?</i> RETO or RITHO, a Goddess of the Second Member of the Triad of Hermonthis . . . . .	83
RANPO the God of War. His former Character answer- ing probably to Mars . . . . .	84
<i>Goddess of War. A Deity from Wady Gasoos, a Form of Sothis?</i> MAK? Leontocephalus . . . . .	85
Deities with Lions' Heads or with Lions in their Legends. A Lion-headed Goddess RITA or ERTA? <i>The Goddess of the Sacred Eye</i> . . . . .	86
TOTOUON? from Sannch. NÉBOO a Form of Neith. An unknown God, and Two Forms of the youthful Deity Ebôon. Hippopotamus-headed God . . . . .	87
HERON, ANTEUS, PERSEUS, BUSIRIS, THUERIS, CANOPUS,	

	Page
and MENUTHIS, the wife of CANOPUS, unknown; as also the Deities of Winter and Summer. Genii of the Lower Regions, with various Heads and Forms. - -	88

## CHAP. XIV.

## SACRED ANIMALS.

MANY Grades of Sacred Animals. Worshipped in some, execrated in other Towns - - - -	90
Quarrels consequent upon this. Not likely to have happened under the Rule of the Pharaohs. Curators of the Animals - - - -	91
The Employment honourable. Vows for <i>Children, and Gifts for the Animals</i> . How maintained - -	92
Emblems of the Animals carried round the Country for Contributions. Expense of their Maintenance. Luxuries provided for them - - - -	93
When dying abroad, the Bodies brought to Egypt. Fed with proper Food. Embalmed at their Death -	94
Lamentation at their Death. Never eaten even in a Famine. Punishment for killing them. A Cat killed by a Roman - - - -	95
The Golden Calf. Clemens's Account of the Sacred Animals in an Egyptian Temple - - - -	97
They sometimes fell into Disgrace. Punished for not stopping a Calamity. Threats used towards the Gods Done in Secret. Some Animals killed at the Grave of others. Sepulchres for certain Species. Some buried in common Repositories - - - -	99
Certain Animals removed to particular Places for Burial, unless sacred where they died. Thebans exempt from Taxes for the Sacred Animals - - - -	101
Burial of Bulls and Heifers not confined to Atarbechis. Body not thrown into the River. An Animal, if found dead, ordered to be buried. Respect to certain Birds for their Utility - - - -	102
Expense of the Funerals of Sacred Animals. Origin of Animal Worship - - - -	103

	Page
Diodorus gives several Reasons for it. Gods concealed under the Form of Animals. Standards of the Army	- 104
Their Utility another Reason. The same given by Cicero	105
Other Reasons. To prevent Coalitions against the Government. Sojourn of the Gods on Earth under these Forms. Plutarch's Opinion very similar to that of Diodorus	- 106
Reason for the Worship of many Animals apparently arbitrary, as well as the Choice of Emblems of certain Deities. Some chosen for their Utility	- 108
Others made sacred that they might not be eaten. Some of the most useful not sacred. Another Reason, from the Doctrine of Emanation	- 109
Transmigration of the Soul, and its Return to the Deity	- 112
Intermediary Agents, Genii, and Dæmons, under the Form of Animals. Gods under the Human Shape. Different Degrees of Rank given to the Animals	- 113
Some worshipped very generally. Some in particular Places. Embalming Process rarely extended to Animals not sacred	- 114
List of the Animals of Egypt	- 116
Birds	- 120
Reptiles	- 123
Fish of the Nile	- 125
Insects	- 126
Plants	- 127
Fabulous Insects, Emblems of the Gods. Those worshipped as Deities, and revered as Emblems. Monkeys. CYNOCEPHALUS APE. Type of Thoth	- 128
In lieu of the God. With a Pig in a Boat. On the Obelisks of Luxor, and on other Monuments. On the Balance of Amenti	- 129
Cynocephalus, why chosen as an Emblem of the Moon Sacred at Hermopolis. Cemetery of the Apes at Thebes. Mummies of the Cynocephalus. Type of Hapi	- 130
Exhibited now in Cairo. The Cernus	- 131
Green Monkey of Ethiopia. CERCOPITHECUS	- 132
The BAT not sacred. HEDGEHOG not sacred. MYGALE, or Shrew-Mouse	- 133



	Page
Embalmed. Sacred to Buto. Gods of Egypt; Abstract Ideas - - - - -	134
Buried at Buto. Athribis in Lower Egypt. Another Athribis of the Thebaïd - - - - -	135
BEAR unknown in Egypt. Mentioned by Prosper Alpini. Soul of Typho into the Bear. WEASEL - - - - -	136
OTTER not in Egypt. Its Name <i>ενυδρις</i> vague. May refer to the Ichneumon - - - - -	137
This is proved from Ammianus. The Dog. Cynopolis and Oxyrhynchus. Plutarch's Opinion of greater Honour paid to the Dog before the Time of Cambyses - - - - -	138
Doubtful. Not in the same Repute throughout Egypt. Story of the Dog and Apis perhaps borrowed from Mithras - - - - -	139
Mourning for a Dog at its Death. Buried any where - - - - -	140
Two Dogs the Two Hemispheres. Meaning of the Dog in Hieroglyphics. Dog Mummies at El Hareïb. Different Breeds of Dogs ( <i>vide</i> vol. iii. p. 32.). Very fleet. In drinking at the River fearful of the Crocodiles - - - - -	141
Error of Anubis with a Dog's Head. The Jackal. This and the Dog probably included under one general Denomination - - - - -	142
A Dog in Sculpture rare, except as a Domestic Animal. Utility of the Dog gave it a Place among the Sacred Animals - - - - -	143
Prejudice of the Moslems against the Dog - - - - -	144
WOLF. Mummies of Wolves at Lycopolis. Small in Egypt. Habits peculiar - - - - -	145
Sonnini's Error. Two Wolves leading the Priest to the Temple of Ceres - - - - -	146
Fable of the Wolf and Osiris. Related to some of the Rites of Isis - - - - -	147
Worship of the Wolf confined to certain Parts of Egypt. FOX AND JACKAL. Jackal, Emblem of Anubis - - - - -	148
A Jackal-headed Deity of Amenti. Macedo. Foxes and Jackals abound in Egypt. ICHNEUMON - - - - -	149
Revered at Heracleopolis. Its Hostility to the Crocodile - - - - -	150
Ichneumon tamed. Used instead of a Cat - - - - -	152

	Page
Represented stealing Eggs. Bronzes. Thessalians respected the Stork - - - - -	153
Scarcely mentioned by Herodotus. Destroyed the Eggs of the Asp. Its Contest with the Serpent - - -	154
Cats said to destroy the Asp. Their Mode of attacking the Scorpion. Arab Story of the Lacerta Monitor and Asp - - - - -	155
Pliny's Remedies for the Bites of Serpents. Hostility of the Heracleopolites to the Labyrinth. Site of that Monument - - - - -	157
Common and spotted HYÆNA. The former common in Egypt - - - - -	158
Its mode of Attack. Abyssinian Blacksmiths changed into Hyænas - - - - -	159
Spotted Hyæna. Its Habits. A Native of Ethiopia -	160
The CAT. Mourning for its Death. Respect for it -	161
Worshipped at Bubastis. Sacred to Pasht. Buried at Bubastis - - - - -	162
Story of the Cats during a Fire - - - - -	164
Now fed in Cairo. Prejudice in their Favour - - -	165
Embalmed Cats. Placed on the Sistrum - - - - -	167
Erroneously supposed to be emblematic of the Moon, from being sacred to Bubastis. Fable of Gods assuming the Forms of Animals - - - - -	168
The LION. Symbol of Hercules. Type of the Sun -	169
Lioness and Cat, Emblems of Pasht. Sign Leo. Lion with Emblems of Hermes - - - - -	170
Lion, Type of a King. Lion greatly worshipped in Ethiopia	171
Lions before the Gates of Temples. Water Spouts at Heliopolis - - - - -	172
Head and Feet of Lion in Furniture. No Lion Mummies yet discovered. Fed at Leontopolis. Cruelty of giving them live Animals. Done even in modern Times -	173
PANTHER. LEOPARD. FELIS CHAUS. MOUSE. RAT. JERBOA - - - - -	174
Mummies of Rats and Mice. Rats abound in Egypt. PORCUPINE - - - - -	175
HARE, eaten. Meaning in Hieroglyphics. ELEPHANT.	

	Page
Not a Native of Egypt. Island of Elephantine. Hieroglyphics of that Place - - -	176
HIPPOTAMUS sacred to Mars. Formerly a Native of Egypt. Papremis a City of the Delta - -	177
Not honoured in the rest of Egypt. An Emblem of Typho. Cakes with its Figure on them - - -	178
Typhonian Figures with Head of Hippopotamus. Cerberus. Type of Impudence - - - -	179
The Injury it does to Corn Fields. A Symbol of the Region of Darkness. Amenti and Ement. Ereb and Erebus -	180
Hippopotamus Mummies. FIG. Sacrificed only to certain Gods, and on particular Occasions. Not eaten. Type of Uncleanness - - - -	181
Predilection of the Greeks for the Pig. Homer's Pig Feeders. Pig sacrificed at the Fête of Bacchus. Some say only One Festival where it was sacrificed -	182
Emblem of Evil Being. Souls of Wicked migrated into it. Pigs kept for Agricultural Purposes. <i>Wild Boar</i> . Not represented. Common in Parts of Egypt - -	183
The HYRAX. The HORSE not sacred, which is remarkable. The Ass. Emblem of Typho - - -	184
Ochus represented as an Ass. Its Colour thought to resemble Typho. Ass on Cakes in some Sacrifices -	185
An Ass-headed Deity. In the East the Emblem of Perverseness, rather than Stupidity - - -	186
No Mummies of the Pig, Hyrax, Horse, or Ass. CAMEL, not eaten by the Jews - - - -	187
The GIRAFFE, often represented. ORYX, its Head placed at the Prow of the Boat of Pthah-Sokari-Osiris. Large Herds of Oryx kept - - - -	188
Oryx not marked with a Seal before killed. The Capricornus of the Zodiac. Opinions of its Character -	189
GOAT. In the Mendesian Nome highly respected -	190
IBEX, or Wild Goat, not sacred. SHEEP sacred, particularly in the Thebaid. Sacrificed in some other Parts of Egypt, as in the Provinces of Lycopolis, Mendes, and Nitriotis	191
Festival of Jupiter at Thebes, and Sacrifice of a Ram. Sacred Boats of Neph had the Head of a Ram. ( <i>Vide</i> the	

	Page
Boat or Ark on the Cover of this Book.) Bronzes of Rams, with the Disk and Uræus like Neph. Horned Sheep kept in the Temple of Jupiter - - -	192
Sheep Mummies. Ram for the Sign of Aries. The <b>KĒBSH</b> , or Wild Sheep. Ox and Cow. Sacred Oxen sacrificed, after being marked by the Priest - - -	193
Clean Oxen belonged to Epaphus, or <b>APIS</b> . Colour of Oxen sacrificed. Worship of the Bull. Heifers sacred to Isis, and not killed - - -	194
Reason of this. Several Bulls and Cows kept, and honoured in different Parts of Egypt. Bull and Cow Mummies. <b>APIS</b> ( <i>vide supra</i> , Vol. I. 2d Series, p. 347.). <b>MNEVIS</b> , the Sacred Ox of Heliopolis - - -	195
The White Bull. Colour of Mnevis. Opinions respecting Mnevis and Basis - - -	196
Golden Calf taken from Mnevis. Improbable Story of Borchoris. <b>BASIS</b> , the Bull of Hermonthis - - -	197
Its Colour and Name. Onuphis. All Three probably Emblems of Osiris - - -	198
<b>BUFFALO AND INDIAN OX</b> , not sacred. The <b>DOLPHIN</b> -	199
Fabulous Tale of its fighting with the Crocodile. <b>SPHINX</b> . Three Kinds of Sphinx. All Types of the King -	200
King, under the Form of a Ram, and a Hawk. Phrah. No Female Sphinx in Egypt. Sphinxes in the <i>Dromos</i> . Lions and Rams also. Pliny supposes them to be real Animals	201
Enigmatical Meaning, according to Clemens. Other <b>FABULOUS ANIMALS</b> . Birds. <b>VULTURES</b> , emblematic of Neith - - -	202
Of Mant and Eilethya. Vulture's Head and entire Body with Wings on Head-dresses of Goddesses and Queens -	203
Mummies. <b>VULTUR PERCNOPTERUS</b> . Not sacred. Probably well treated for its Utility. Called Pharaoh's Hen. <b>EAGLE</b> . <b>HAWK</b> - - -	204
Hawk's Feather in the Head of the Sacred Scribes ( <i>vide</i> p. 217. 278.). Hawk, Emblem of the Deity - -	205
Hawk, Emblem of Re and other Gods. Honoured by the Tentyrites; less so by the Coptites - - -	206
Hawk-headed and Crocodile-headed Gods shared the	

	Page
Temple at Ombos. (This seems to disprove the reason given by Plutarch. <i>Vide supra</i> , at the end of p. 107.)	
Type of the Sun. Hawk of Philæ, same Species. Falco Aroeris - - - - -	207
Hieraconpolis and Hieracon. Hawk honoured throughout Egypt. Hatred of the Coptites for it improbable -	208
Carefully fed. Baieth Hawk with a Human Head. Several Species of Hawks. Falco Tenunculoïdes -	209
Hawk Mummies. KITE, not sacred. OWL, not sacred -	210
Its Meaning in Hieroglyphics. Not an Emblem of Neith. SPARROW - - - - -	211
RAVEN. CROW. Stories of the Crow or Raven -	212
SWALLOW. In Boat of Atmoo - - - - -	213
The Wagtail or MOTACILLA, mistaken for the Swallow. UPUPA, not sacred. Mistake respecting the Sceptre held by the Gods. COCKS - - - - -	214
The Lion and the Cock. PIGEONS. Carriers. Coronation Ceremony - - - - -	215
Pigeon, favourite Food. Pigeons and Doves not sacred; these and the <i>Quail</i> not embalmed. OSTRICH. Ostrich Feathers, Emblem of Truth and Justice -	216
Worn by the Priests and Soldiery. Eggs. The IBIS. Sacred to Thoth. Revered throughout Egypt. Its Name <i>Hip</i> - - - - -	217
Destroyed Serpents. Winged Serpents of Herodotus -	218
Two Kinds of Ibis. Those winged Serpents not represented on the Monuments - - - - -	219
Probable Origin of the Story. The common Ibis. Its Size - - - - -	220
Use of the Ibis. The Stork in Thessaly. The Bill of the Ibis sufficiently strong for killing Serpents. Bronze Ibises - - - - -	221
Beetles in the Body of an Ibis. Ibis and the Heart -	222
Length of its Intestines. Hermopolis. Ibeum. Ibis Mummies - - - - -	223
Ibis now rare in Egypt. Formerly domesticated. HERON and CRANE - - - - -	224
The BENNO. CHARADRIUS - - - - -	225

	Page
The TROCHILUS, or Charadrius Melanocephalus ( <i>vide</i> Woodcut, <i>infra</i> , p. 269.). The GOOSE, Emblem of Seb	226
Not sacred. Type of a Child. Abounded in Egypt. Much eaten. DUCK. Duck-headed God. PELICAN - - -	227
Story of Horapollo respecting it. FABULOUS BIRDS. The Name of the <i>Phoenix</i> - - - -	228
Reptiles. TORTOISE, not sacred. CROCODILE, sacred to Savak; not revered in every Part of Egypt. Quarrel of the Ombites and Tentyrites. Solemn Hunts of it at Apollinopolis. Honoured at Coptos, Ombos, and other Places	229
Kept in the Lake Mæris. Mummies at Maabdeb. Dangerous to walk near the River where they were sacred, from their Numbers. Asclepius buried near Crocodilopolis ( <i>vide supra</i> , p. 54.) - - - -	230
Crocodile of Arsinoë, called Suchus. Fed with the Hand. Suchus Savak, Champses, <i>Mсах</i> , Tensah - - -	231
Crocodiles, Alligator. Respected at Thebes. Of Use in the Nile - - - - -	232
Story of Mæris. Its Number Sixty. M. de Pauw's judicious Remark respecting the Worship of the Crocodile	233
Mr. Salt's Reading of Coptos and Tentyris instead of Ombos and Tentyris. Towns where the Crocodile was execrated - - - - -	234
Skill of the Tentyrites in killing it. A modern Mode of catching it. Seldom eaten. Musk in the Glands. Type of Evil Being - - - - -	235
Fable of the Trochilus and Crocodile ( <i>vide</i> p. 225., and Vol. III. p. 79, 80.). Its Size. No Tongue. Fancies respecting it - - - - -	236
Its Sixty Eggs. The Number Sixty. Crocodile Mummies. LIZARDS. The ASP. Emblem of Neph, and of Royalty	237
Reason of its Worship. Tamed - - - - -	238
Thermuthis. Asp-formed Crowns; and Asps attached to the Royal Cap. Emblems also of Ranno. Asp with Human Head - - - - -	239
Ælian's Tales of the Asp. His Sixteen Species. Dragon of Melite - - - - -	240
Priests of Isis made the Silver Snakes move their Heads.	

	Page
The Asp is a Species of Cobra de Capello. Used by the <i>Háwee</i> . Its Size. Its Food - - -	241
Torpid in Winter. Cleopatra's Asp. Asp Mummies. The HOUSE SNAKE - - -	242
The Snake with its Tail in its Mouth. Snake, in mysterious Subjects. Asp kept in Temples. Aphôphis and Pytho	243
Snake with the Jews and Moslems. Venerated by some. In a Circle, an Emblem of the World. (When with its Tail in its Mouth, had probably this Meaning, rather than Eternity.) Both an Enemy of the Gods, and treated with Veneration. Hindoo Caliya - - -	244
Gods and others said to have freed the World from Snakes. Serpent of Hereedee. CERASTES said to have been sacred at Thebes - - -	245
Common in Upper Egypt. Their Horns. Bury themselves in the Sand. Venomous. Deception of the modern Snake-catchers. (note †) - - -	246
Mummied. FROG. Type of incipient Life. Emblem of Pthah. Embalmed. Elian's Shower of Frogs on his Way to Dicæarchia ( <i>Hod. Puzzuoli</i> ), (note *) -	247
FABULOUS REPTILES. FISH. OXYRHINCHUS. This, the Phagrus and Lepidotus, sacred in Parts of Egypt. Scruples of the Oxyrhinchites respecting their Fish -	248
Reason of their abstaining from eating these Fish. Not a Dainty, as shewn by Homer. Oxyrhinchus, the Mizdeh, a Mormyrus. Its pointed Nose - - -	249
Often figured in the Sculptures. Bronzes of it. Represented at the Oasis. The Emblem of Athor - -	250
The PHAGRUS or Eel. Sacred at Syene and Phagroriopolis. Reason of its Worship. The LEPIDOTUS, a scaly Fish - - -	251
Its Name at the present Day. Bronzes - - -	252
Most probably the Binny, or Cyprinus Lepidotus. LATUS and MÆOTES. The Karmoot - - -	253
The Phagrus and Mæotes probably the same Fish. Embalmed Fish. SCORPION. Emblem of Selk. Scorpions of Coptos - - -	254



	Page
The SOLPUGA Spider. Not represented. Its Enmity to Scorpions. Insects. SCARABÆUS - -	255
Emblem of the Sun; of the World; of Pthah; and other Deities. Signets of Soldiers. Numerous Scarabæi found. By some supposed to have been used for Money -	256
Improbable. Winged Scarabæi. Its meaning on the Monuments. Embalmed. Greatly honoured at Mem- phis and Heliopolis. Opinions respecting the Sacred Scarabæus - - - - -	257
Not the <i>Copris Isidis</i> . Horapollo's Three Kinds of Beetle -	258
Mode of figuring the Scarabæus. Many Kinds compre- hended under One Denomination. The Scarabæus or Ateuchus sacer, the Sacred Beetle of Egypt. Scarabæi of fanciful Forms - - - - -	259
FLIES. The ANT. Few Insects represented. Some found in Mummies - - - - -	260
<i>Vegetabilia</i> . PERSEA. SYCAMORE. ACANTHUS, or Aca- cia at Tindium. Local Respect for it - -	261
Its Flowers and Seed-pods. Not sacred. TAMARISK, a holy Tree. Overshadowed the Tomb of Osiris. Repre- sented at How and Philæ - - - - -	262
The AGROSTIS perhaps intended to signify the Lotus. <i>Lotus</i> , Emblem of Nofre-Atmoo. GARLICK and ONIONS. Onions eaten, except by the Priests. PALM BRANCH - - - - -	264
IVY, the Plant of Osiris. The <i>Periploca Secamone</i> . The MELILOTUS: its meaning (note *). Thirty-six Plants de- dicated to the Thirty-six Genii - - - - -	265
EMBLEMS. Numerous. The <i>Staff of Purity</i> - -	266
Given with the <i>Tau</i> . Gifts of the Gods to the King. <i>Flagellum</i> and <i>Crook</i> of Osiris. <i>Phoenix</i> - - -	267
Form of the <i>Flagellum</i> . Sign of <i>Royalty</i> . The <i>Pshent</i> . The <i>Eye</i> of Osiris (?) of great Consequence - -	268
The <i>Frog</i> a Type of Man in Embryo. With a Palm Branch. A Pair of <i>Forceps</i> . The <i>Lotus</i> . Emblems too many to be mentioned - - - - -	269

## CHAP. XV.

## FESTIVALS. SACRIFICES.

	Page
Egyptians delighted in Ceremonies and Pomp. Encouraged by the Priesthood to add to their own Consequence	- 270
Every thing influenced and directed by them. The Procession of Shrines, an important Ceremony. The Great Shrine. <i>On a Sledge</i>	- 271
Carried by the Priests; as with the Jews. The Number of Shrines in the Procession. That of the King	- 272
Decree in the Rosetta Stone respecting the Royal Shrine. Statue of the principal Deity also carried. Ethiopian Festival of Jupiter	- 273
The Statue only carried to the Libyan Side of the Nile. The Number of Priests who attended. Two High-priests. The Title and Office of the Pontiff	- 274
The King officiated on reaching the Temple. The Ceremony. Offerings on Altars. The Statue of the God. The Sacred Arks contained the Emblems of Life and Stability. The Veil drawn aside. Figures like Cherubims. Dedication of the Temple	- 275
Dedicatory Offerings. Temple decked with Banners. Coronation of the King. Procession from Clemens	- 277
Anointing of the King. The Custom of the Jews also	- 279
Oil poured over the Head of the King. Statues of the Gods anointed. Gods pouring Emblems of Life and Purity over the King	- 280
Emblems of Majesty and Dominion given to him. God crowning the King on Obelisks. Sceptre of Queens	- 281
Custom of anointing extended even to the Head. The Blessing bestowed on the King on his Accession. The Gods gave him Power over his Enemies. They communed with him	- 282
The Sacred TAU. Its Origin. The <i>Yohni Lingam</i> . The TAU adopted by the Christians as a Cross	- 283
The Triumph of a victorious Monarch. Return of the Army to Egypt. Arrival at the Capital. Thanksgiving at the Temple. Order of March	- 284

	Page
The Prisoners led by the King, or the Chiefs of the Army.	
Part of the Army alone entered the Sacred Courts	- 285
Grandeur of the Ceremony. The King met by the Priests, and taken to the Presence of the Deity. The Troops at- tended the Sacrifice by turns	- 286
The King then went to the Palace. The Grand Assem- blies, or Panegyries. When held	- 287
Pthah and Amun styled "Lords of the Assemblies." Lord of Triacontaeterides. New Moons. The Great Calendar at Thebes	- 288
The King running with Vases, and other Emblems; perhaps connected with the Assemblies. The Goddess Milt. An Ox running with the King	- 289
Birthdays of the Kings. Holydays. Importance attached to Birthdays by all Classes. Many Public Holydays. Birthday of Typho. Fasts. Daily Sacrifices in the Temple	- 290
The Service how performed. Prayer for the King. Anniversary Festivals. The Niloa	- 291
Statue of the River God. Harvest-home. Games in Honour of Gods. Of Perseus at Chemmis	- 292
Others in Honour of other Deities. Wrestling. Hercules and Antæus. Investiture of a Chief. Put a Gold Necklace about his Neck, as in the case of Joseph	- 293
The same for Civil and Military Offices. Another Repre- sentation of the Subject, appears to wear Gloves	- 294
Office of Fan Bearer, a very high Post. Had the Rank of General. Two Grades, those on the Right and those on the Left of the King	- 295
Procession of the Sacred Boat of Sokari. The Emblem of Nofre-Atmoo accompanied it. Analogies of Osiris and Bacchus. Ivy, Thyrsus, and Leopards	- 296
Another Representation of the same Boat	- 297
The <i>Stolistes</i> with the Cubit and Cup of Libation. Statues of Gods in a Canopy. The Bearers directed by the Divine Will. Resemblance to a Moslem Belief. Few of the many Ceremonies of Egypt represented	- 298
RELIGIOUS FESTIVALS. Paamyliä. Khem	- 299

	Page
Pig sacrificed to the Moon and Osiris. Mode of doing this. Clay Figures of Pigs found - - -	300
The Procession headed by a Flute-player. The <i>Hydria</i> . <i>Loss of Osiris. Osiris found.</i> Image of a Crescent. -	301
Another Festival of Osiris. A Cord thrown into the Assembly. Thueris. Fête of Apis ( <i>vide</i> p. 351.) -	302
Four golden Figures carried. Many Fêtes in the Year. The Six principal Festivals. That of Diana at Bubastis. Mode of going down the River to that City, in Boats -	303
Great Concourse of People, 700,000. The 70,000 Pilgrims of Mekkeh. Fête of Isis - - -	304
Scourged themselves in Honour of Osiris. At Busiris. Another Festival of Isis at Harvest-time -	305
Votaries went as Mourners. Some Fêtes ascribed to Isis and Osiris, which have belonged to other Deities. Errors of the Greeks - - -	306
Paamyliia should be of Khem, not Osiris -	307
Festival of Minerva at Saïs. Burning Lamps. Sacred Lake of Saïs. Osiris - - -	308
Scruples of Herodotus about mentioning Osiris. Probably initiated into the Lesser Mysteries. Lake of Saïs still exists. Fête of Lamps in China - - -	309
Those who went to Heliopolis and Buto. At Papremis the Fête of Mars. Fought with Sticks. A four-wheeled Car. Festival of Rhapsinitus - - -	310
Fête of Thoth. Most Fêtes at the New or Full Moon. Festival in Honour of the Daughter of Mycerinus -	311
Improbable Story. The Cow, or rather Ox, probably referred to Osiris - - -	312
A Ceremony mentioned by Plutarch, probably the same. Shows it to have been an Ox, and no other than Apis -	313
Meaning of the Ceremony. The Princess not likely to be exposed in a wooden Cow - - -	314
Small Tablets in the Tombs with the Bull Apis on them. Many Festivals of the Sun. Incense burnt for it -	315
Music on these Occasions. Melancholy Style. RITES. Marriage and others unknown to us -	316

	Page
Circumcision of great Antiquity in Egypt. Obligatory for the Initiated - - - - -	317
OMENS. Much regarded. MYSTERIES - - - - -	319
Few entrusted with those holy Secrets. Many Rites bor- rowed by the Greeks from Egypt. Thesmophoria. -	320
Mode of celebrating these last - - - - -	321
Eleusinean Mysteries. Their Importance - - - - -	323
Admitted first only to the Lesser Mysteries. And a Year after to the Greater, having sacrificed a Sow to Ceres. The Ceremony of Initiation - - - - -	325
Their Ordeal. Frightful Appearances during Part of the Ceremony. Their Lives sometimes in Danger - - -	327
Scruples of the Egyptians in admitting Foreigners to their Mysteries. Obstacles thrown in the way of Pythagoras. Garments of the Initiated at Eleusis - - - - -	328
The chief Officers at the Initiation - - - - -	329
The different Days of the Ceremony - - - - -	331
The Ninth and last Day. DRESSES OF THE STATUES. Of Osiris, white. Of Isis, of many Colours. Her Feather Dress - - - - -	333
The Sacred Covering. Decking the Tomb of Osiris with Flowers, also of Individuals - - - - -	334
CONVOCAION OF THE PRIESTS AT THE CAPITAL. PRI- VATE FASTS AND PENNANCE. Some Fasts of Ten Days displeasing to the Votaries of Isis in Italy - - -	335
OTHER FÊTES. Some of a wanton Character. As on the Way from Alexandria to Canopus. Great Procession mentioned by Athenæus - - - - -	336
Early Offerings. Peculiar Oblations to some Gods -	337
Some common to all Sacrifices. Incense. A complete Offering and single Gifts. Ingredients of the Incense <i>Kuphi</i> - - - - -	338
Resinous Substances found in the Tombs - - - - -	339
Pastiles of Incense burnt in a Censer; thrown into it. Victims - - - - -	340
Red Oxen for Sacrifice. Red-haired Men said to have been sacrificed - - - - -	341

	Page
An improbable Story. Said to have been abolished by Amosis. Not represented by the Groups on the Temples -	342
If it ever existed, it could only have been at a very remote Period - - - - -	343
Altogether doubtful. The Story of the Bride of the Nile believed to be the Record of a Human Sacrifice to the River performed by the Christians - - -	344
Red-haired Men treated with Contempt in Egypt. Figures of Foreign Captives placed in degrading Positions on Sandals, and as architectural Ornaments - -	345
Enemies under the Foot-stool of a Prince. Sacrifice of Red Oxen and the Red Heifer of the Israelites -	346
The Red Colour not necessary in Egypt. Spotted Oxen slain. Respect to the Cow. Not killed. Prejudices against the Greeks on this Account - - -	347
Fear of the Israelites on sacrificing a Heifer. The Red Heifer only required by them on certain Occasions -	348
Reason of the Egyptians abstaining from killing the Cow. No particular Colour exempted Cattle from Labour -	349
Victims of all Colours slain. Certain Marks exempted them. The sacrifice of a Red Ox perhaps reserved for a particular Occasion, as well as the Imprecations on its Head. The Mode of calling down these last - - -	350
The Head placed on every Altar; and taken to the Kitchen, though not a fashionable Dish at Table. Mode of fixing upon a proper Victim. The <i>Sphragiste</i> or Sealers applied their Seal to the Horns - - -	351
The Device on this Seal. Usual Mode of slaying a Victim	352
Sacrifices of Birds. Some placed on a Stand with Spikes	353
Geese trussed. Wading Birds generally unplucked. Oxen even offered entire. Greek Offerings to Gods of Earth, of the Lower Regions, of Air, and of the Sea. Fruit and Flowers to some. A Hecatomb. Story of Pythagoras offering one - - - - -	354
Not the same marked Difference in offering to Egyptian Deities. In slaying a Victim the Blood allowed to flow on the Ground or over the Altar. The use of Blood. Mode of cutting up the Victim - - - - -	355

	Page
The Thigh. The chosen Part. Sacrifices offered by Persons according to their Employment. The different Joints " " " " " " " "	356
The Holocaust. The Libation of Wine a preliminary Ceremony. Filled the Body with various Substances. The Burnt Offering of the Jews " " " " " "	357
Sacrifice of the Pig to the Moon. Resemblance of some Jewish to Egyptian Rites. Principal Jewish Offerings. The Holocaust " " " " " "	358
The Meat Offering " " " " " "	359
First Fruits. Peace Offering how selected. The Sin Offering	360
The Trespass Offering. The Peace Offering " " " "	361
Other Sacrifices and Five Offerings called <i>Mincha</i> . Various Egyptian Offerings " " " " " "	362
Offerings in Lists. King presenting them in the Temples. Osymandyas giving an Offering to each Deity " " " "	363
Mode of presenting Incense. Libation of Wine. Various Offerings. One or Two Censers of Incense " " " "	364
Many Gifts of the same Kind. Cakes like the modern <i>Fatérech</i> . Of various Shapes. Wine in Two Cups. The Mode of representing the Ceremony " " " "	365
The Libation poured on all the Offerings, in reality before they were placed on the Altar. Two chief Vases for Libation. White and Red Wines, Grape Juice, Beer, Milk, and Oils among the Offerings. Quality of the Offerings " " " "	366
Flowers how presented. Chaplets and Wreaths on the Altars and placed on the Statues of the Gods. Their Selection. The Onion, <i>Raphanus</i> , and encurbitaceous Plants chosen for their Utility. Their general Use. Representatives of the Vegetables of Egypt. Importance attached to Onions " " " " " "	368
Ointment. Mode of anointing Statues of the Gods " " " "	370
Ointment called <i>Psagdai</i> . Offerings of Vestments, Jewellery, and other Things, deposited in the Temples. Catalogues of them " " " " " "	371
Offered also singly to the Gods. Various Emblems also " " " "	372
Public and private Thanksgivings. Each offered according to his Means or Occupations ( <i>vide</i> p. 356.) " " " "	373



	Page
Large Sacrifices. <i>Sistra</i> presented by the <i>Pallacides</i> . An Emblem supposed to be a Tail - - - -	375
Men beating themselves before a Mummy; another with Two of those Emblems. An Offering apparently a Lamp -	376
An uncertain Ceremony or Game. The Egyptian Ceremonies numerous - - - -	377
Mode of approaching the Gods. Bowing Postures in the Presence of a Superior. Libations performed by the Priests on one or both Knees - - - -	378
Prostration before the Gods unusual. Instances of it in Ptolemaic Temples only. Artifices of the Ptolemies to court the Good-will of the Priesthood - - - -	379

## CHAP. XVI.

FUNERAL RITES. Offerings to the Dead - - - -	381
The Relations performed the Services to the Dead, or were present while they were performed. The Nature of those Ceremonies - - - -	383
The Priest who officiated was a Pontiff. The Services long continued to be performed. The Mummies kept in the House in a Closet. The Offerings - - - -	384
Several Priests attended; not of the Grade of the Pontiffs. Single Oblations. One of these singular, appears to signify "the <i>chosen part</i> " - - - -	386
Lamps kept burning. Funeral Oblations. The Altars at the Tombs - - - -	387
The Trench around the Altar - - - -	388
Liturgies or Services for the poor Priests paid by Collections, like our Parish Rates. The Mummies often kept in the House a long Time, and brought to Table -	389
The <i>νεκροδειπνον</i> , or Feast in Honour of the Dead. Small Tables of Offerings deposited in the Tombs - - - -	391
Though Mummies kept, great Care taken to establish their Right to Burial. Cases of Debt. The Tombs - - - -	392
Kept ready for Sale. Subjects common to all Tombs. Question, why the Egyptians paid so much Attention to	

	Page
their Tombs? Some supposed the Soul delighted in their Appearance. This Idea traced in Plato - -	393
Implements of the Occupation of each Person buried with him. Sometimes all the Figures finished before the Tomb was sold. <i>Second-hand</i> Tombs and even Mummy Cases - - - - -	395
Husband and Wife in same Tomb. The Position of their Statues shows the affectionate Character of the Egyptians. The Preliminaries for purchasing a Tomb. Necessity of binding down the Parties by Contract -	396
Form of the Tombs. Upper Rooms and Pits. Closed with Doors, and sealed - - - - -	397
Seals of stamped Clay. Doubts if they were Seals -	398
Tombs built or hewn in the Rock. Few built except about Memphis. Poor People's Tombs had no upper Rooms -	399
Mummies of Lower Class in a common Repository, and wrapped in Mats, or coarse Cloths. Some Tombs very large. Every one saved Money for his Funeral. Increase of Luxury. Tombs in the Time of the Twenty-sixth Dynasty. Gardens before some Tombs -	400
The Tombs in early Times smaller. Cut in the Rock.	
Tombs about Memphis - - - - -	401
Tombs of the Kings at Thebes. Mourning for the Dead -	402
Funerals of Modern Egypt - - - - -	403
Funeral of a Shekh - - - - -	407
Points of Resemblance in ancient and modern Egyptian Funerals. Magnificence of a Royal Funeral. Mourning for a King - - - - -	408
Solemn Fast at the Death of a King. Difference between the Funeral of a King and any other Person -	409
Funeral Procession of a <i>Basilico-grammat</i> of the Priestly Order - - - - -	410
The Coffin on a Sledge, and the Head of the Mummy exposed to View. The two Emblems on the Exterior -	412
One the Emblem of Stability. The other resembling the Knot of a Belt. Arrival at the Sacred Lake, the Coffin placed in the <i>Baris</i> , or consecrated <i>Barge</i> of the Dead. Procession to the Tomb - - - - -	413

Page

Funeral Procession of a Priest of Anun. Boat Scene on the Sacred Lake. Egyptian Love of Caricature even in serious Subjects - - - -	415
The Procession going from the Lake to the Tomb -	416
Other Funerals more simple. Peculiar Office and Dress of some Persons who attended - - - -	417
Funeral of a "Scribe of Weights and Measures." Another Funeral Procession - - - -	418
The Sprinkler, as at modern Egyptian Funerals. Tomb beneath the Western Mountains of Thebes. The Mummy taken from the Hearse. The Eulogy of the Deceased read by a Sacred Scribe - - - -	419
Sometimes read from the Boat. The same Procession after crossing the Lake. Tombs with pyramidal Roofs -	420
Small Brick Pyramids at Thebes. Palm Branches strewed in the Way. Grease or a Liquid poured before the Sledge. The Hearse closed or open - - - -	421
Mummies crowned with Flowers. (Note.—This Custom supposed to be confined to unmarried Persons.) A Group of Figures whose Ages are well portrayed. Children with few Clothes, as stated by Diodorus -	423
Mourning for the Death of a Friend. The Egyptians did not cut themselves like the Carians and the Syrians. The Body when embalmed restored to the Family; but frequently put into a Case beforehand. Several Cases	425
The Coffin and Hearse on a Sledge. The Forty-two Judges. Charon. The Accusers at the Trial of the Dead -	426
If no Accuser, his Eulogy was pronounced. The Body sometimes kept in the House. The accused and those deprived of Burial Rites for Debt - - - -	427
Their Children might release them. Parents highly esteemed. The Grief of the Family when the Deceased was rejected at this Ordeal. Transmigration -	428
This Punishment temporary. The Consequences of a Belief in it. No Favour shown by the Priests at the Trial, or afterwards. This public Exposure an Inducement to Virtue. Form of the Ritual announcing the Acquittal of the Dead preserved in the Tombs -	429

	Page
The Forty-two Crimes and the Forty-two Assessors. Lake of the Nome. The Poor who were rejected at their Trial buried on the Shores of the Lake - - -	430
The Ceremonies and Names borrowed by the Greeks from Egypt - - - - -	431
The Baris. Charon. Hecate. Gates of Coeytus and Lethe. Figure of Justice without a Head. The 360 Priests, and the Barrel pierced with Holes - - -	433
Charon and the Styx. Cakes in the Tombs. The Cake for Cerberus - - - - -	434
Osiris, Judge of the Dead. The Trial of the King. If condemned, he was deprived of the Rites of Burial like other Persons - - - - -	435
Funeral Rites refused to their Kings by the Jews also -	436
The Egyptians allowed no Insult to be offered to the Body after Death - - - - -	437
Belief of the Egyptians that secret Crimes were known to the Deity and punished. The Doctrine of Transmigration invented in order to bring the future Punishment to the Level of the Comprehensions of the most ignorant	439
Transmigration during a Period of 3000 Years. Purification of the Soul. Plato gives 10,000 Years, and 3000 for a virtuous Philosopher - - -	441
Doctrine adopted by the Greeks. Pythagoras and Pherecydes. The Metempsychosis, or <i>Metensomatôsis</i> , the Passage of the Soul from one Animal to another -	443
Idea of the Egyptians preserving the Body to receive the Soul again. Doubtful, Animals being also embalmed	444
The Resurrection of the Body. Tombs resold and occupied by others. The 3000 Years dated from the Death of each Person. The Pharisees - - -	445
Buddhists and other Religions admitted Transmigration.* Future Judgment. The Souls weighed - - -	446
A wicked Soul sent back to the World under the Form of a Pig. Variations in the Mode of representing these Subjects - - - - -	447

\* The Chinese Buddhists represent the wicked in the other world assuming this new shape, in which they at first appear very uncomfortable.

	Page
The Idea of being born again. Nothing annihilated, only changing its Form. Other Judgment Scenes	- 449
The Goddess of Justice without a Head. The Good said to be "judged" or "justified." They were presented with the Fruit and Drink of Heaven	- 450
Embalming. The Patterns shown to the Friends of the different Modes of Embalming	- 451
The Third Kind of Embalming. Bodies of Women of Quality. Expense of each according to Diodorus	- 453
The <i>Dissector</i> runs away, having made an Incision in the Body. Embalmed for Thirty Days. (Note.—The Heart the Vital Principle.)	- 454
Remarks on the Statements of Herodotus and Diodorus. All good Men after Death might assume the Name and Form of Osiris	- 455
The Mummies of the Poor had no Form beyond that of a bandaged Body. Several Gradations in the Mode of Embalming. Brain extracted from the Nostrils. The Incision in the Left Side. Mummies without any Incision	- 456
The Expenses varied. Execrations against the <i>Dissector</i> , or <i>Paraschistes</i> . The actual Face of the Body not seen	- 457
Persons employed in preparing the Body. The Undertakers. Many Artisans also assisted in preparing Things for the Funeral. The Cases made by Order of the Relations	- 458
Or by the Undertakers. The Seventy-two Days comprehended the whole Period of Mourning; Forty being alone occupied by the Embalming. The Jews embalmed the Body and bound it up in Linen Cloths	- 459
The Embalmers of the Medical Profession, and of the Class of Priests. Bodies opened to ascertain Diseases. The Advancement of the Egyptians in Medical Skill. Doctors for every Class of Complaints	- 460
Wise Regulations respecting Dead Bodies found either in the Field or the River	- 461
Another Reason assigned for their Embalming. Erroneous.	

	Page
Cassian's Reason respecting their Inability to bury during the Inundation very wrong - - -	462
Prejudice against burning the Body. Bandages of Linen. The Intestines how disposed of, according to Porphyry	463
After an Invocation of the Sun they were thrown into the River. Porphyry says the same Thing. Very improbable - - -	464
Errors of the Greeks respecting Egypt - - -	465
Our Surprise ceases when we see the Ignorance of many Europeans, who have long lived in Egypt, about the modern Customs of that Country - - -	466
The Invocation of the Sun probable. The Intestines when removed placed in Four Cases, each surmounted by the Heads of One of the Four Genii of Amenti, and containing a particular Portion - - -	467
Canopi. The Sawdust, used as an absorbent when the Body was washed, was even preserved. The Intestines often returned into the Body with Figures of the Four Genii in Wax (or blue Earthenware, or other Materials)	468
The Mysterious Eye placed over the Incision in the Side. Different Qualities of Mummies - - -	469
Those dried by balsamic and astringent Substances. Those prepared with Natron - - -	470
Mummies of which the Intestines were deposited in Vases. Those of which they were returned into the Body -	471
Two Qualities of those without the Ventral Incision -	472
Some peculiar Qualities of Mummies. Dr. Granville's Mummy. Few Children found. Greek Mummies -	474
The Hands and Feet, how bandaged. Sometimes a Composition covered the Face, resembling Flesh. Portraits on Wood, of Greek Time - - -	475
Winged Scarabæus placed on the Breast, and on the Cases. Isis and Nephtys - - -	476
The <i>Cartonage</i> placed over the bandaged Body, within the innermost Case. Many Subjects on the Cases -	477
Isis sometimes embraces the Feet of the Dead. Nepte often in the Place of the Scarabæus. She always occurs somewhere. The Face of the <i>Cartonage</i> often gilt;	

	Page
also of the Cases. A Network of coloured Beads over the Breast - - - - -	478
Different Mummy Cases and Sarcophagi - - - - -	479
Stone Sarcophagi. Some of Earthenware, in the Form of the Body. Time when Embalming ceased - - - - -	480
Disposition of various Things in the Tombs. The round-headed Tombstone, or Tablet, in Imitation of a Shield. Objects buried with the Dead, depending on his Occupation - - - - -	481
Various Vases. Jewellery and other Things. Papyri. Small blue Figures of the Deceased. Others of Wood or Stone, or other Materials - - - - -	482
A minute Description of them unnecessary - - - - -	483



Interior of a mummy pit, or sepulchral chamber, at Thebes ; with a *Fellâh* woman searching for papyri and ornaments.



# LIST AND EXPLANATION

OF THE

## WOODCUTS AND VIGNETTES.

---

### CHAPTER XIII. (*continued*).

- Page
12. Woodcut, No. 457. Legend "the temple of the Land of P-Selk."
20. No. 458. A breast-plate analogous to the Urim and Thummim.
44. Woodcuts. The crowns and water plants of Upper and Lower Egypt.
- Ibid. Hieroglyphic legend of Eilethyia.
45. Hieroglyphic signifying the North.
- Ibid. Other forms of Eilethyia.
- Ibid. Woodcut, No. 459. The Genius of the Lower Country opposed to the Goddess Eilethyia.
49. Woodcut. Signs preceding the name of the Goddess of the East.
- Ibid. No. 461. The West and the East.
60. Woodcut. Name of Petamunoph.
81. Woodcut. Mersokar opposed to Eilethyia.

### CHAP. XIV.

90. Vignette N. View of the modern town of Manfalóot.
177. Woodcut. "The land of the Elephant."
250. No. 464. Bronze Oxyrinchus.
- Ibid. No. 464. *a*. The same fish at the great Oasis.
252. No. 464. *b*. Bronze Lepidotus.
262. No. 465. Sacred tamarisk of Osiris at *How*.

Page

263. No. 465. *a*. Priests watering the sacred tamarisk at *Phila*.  
 266. No. 466. Various emblems.  
 267. No. 467. Gifts vouchsafed by the Gods to the Kings.  
 268. No. 468. A king receiving the emblems of majesty and  
 dominion from the god Amun.  
 269. No. 469. The Trochilus, or Charadrius melanocephalus.

## CHAP. XV.

270. Vignette O. Exterior of a tomb at Beni Hassan.  
 276. Woodcut, No. 469. Figures like cherubim, in one of the  
 sacred arks.  
 Ibid. No. 470. Dedication of the pylon of a temple at *Thebes*.  
 Over fig. 1. is the name of the king, Remeses III.  
 Before him is represented the gateway (on which the  
 sculptures are), and the words "he dedicates the gate of  
 the temple to you; he Phrah (Pharaoh) does this, to  
 whom life has been given." In answer to which the  
 God says, "I give you all the regions of the world (or  
 Egypt), and all the foreign lands." Over the god, fig. 2.,  
 is "This is (the word \*) of Amun-re, Lord of the region  
 of the world (or Egypt.) I give you a completely pure  
 and established (durable) life and all \* \* \* \*."  
 The other compartment is very similar. The legend of  
 the god varies, reading "This is of Amun-re, king of  
 the Gods, lord of heaven. I give you a completely pure  
 durable life (*or* life, stability, and purity) and all fortune."  
 281. Woodcut, No. 471. Sceptre of a queen.  
 340. No. 472. Censers.  
 345. No. 473. Heads of foreigners supporting some of the  
 ornamental details of architecture.  
 Ibid. No. 474. Enemies as the footstool of a king.  
 352. No. 475. Seal of the priests, signifying that the victim  
 might be slaughtered.  
 353. No. 476. Stands for bearing offerings.  
 356. No. 477. Different joints placed on the altars and tables.

\* This is doubtful, as the same group often occurs with the name of the  
 god only, evidently not referring to any speech of his.

## Page

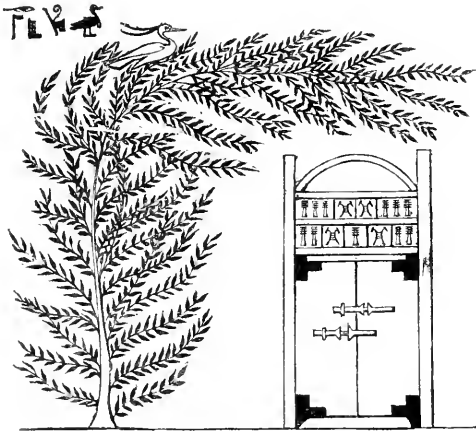
364. No. 477. *a.* Offering of incense and libation.  
 365. No. 477. *b.* Wine offered in two cups.  
 366. No. 477. *c.* Vases used for libation.  
 Ibid. No. 477. *d.* Offering of milk.  
 367. No. 478. Various flowers form the sculptures.  
 369. No. 479. Offerings of figs and some vegetables.  
 370. No. 480. Preparing to anoint the statue of a god.  
 372. No. 481. Offering of a figure of truth.  
 Ibid. No. 481. *a.* Emblematical offerings.  
 374. No. 482. Offerings placed on the altar, with wine, ointment, and other things.  
 375. No. 483. Emblems with the head of Athor presented to the gods.  
 Ibid. No. 484. A priest kneeling at an altar, and a figure with what is supposed to be a tail.  
 376. No. 485. Men beating themselves, another with two of those unknown emblems.  
 Ibid. No. 486. A lamp?  
 377. No. 487. A game? or a religious ceremony?  
 378. No. 488. An attitude of adoration.  
 379. No. 490. King Ptolemy prostrate before Isis.

## CHAP. XVI.

381. Vignette P. Interior of a mummy pit, or sepulchral chamber, at *Thebes*.  
 382. Woodcut, No. 491. Services performed to the dead by a member of the family.  
 383. No. 492. The members of the family present, when the services were performed.  
 Ibid. No. 493. A woman embracing and weeping, before her husband's mummy.  
 385. No. 494. Conveying the mummies to the closet, after the services had been performed.  
 386. No. 495. Pouring oil over a mummy. The napkin over the priest's shoulder.  
 387. No. 496. An altar, showing that the trench carried off the libation.

Page

391. No. 497. A table of offerings found in a tomb.  
 398. No. 498. Seals found near the Tombs.  
 410. No. 499. Closets containing the figures of Gods.  
 412. No. 500. The mummy's head, seen at an open panel of the coffin.  
 413. No. 500. *a.* Knot of a belt.  
 418. No. 501. A peculiar attendant at a funeral.  
 422. No. 502. Grease, or some liquid, poured before the sledge bearing the coffin.  
 476. No. 503. A stone scarabæus with silver wings, placed in the breast of mummies.  
 479. No. 504. Different forms of mummy cases.



Sacred tamarisk of Osiris, at How.

ERRATA, ADDENDA, ETC.

VOL. II.

- Page 18. add note on "feather," last line but 3., "The God Mouè frequently supports the solar disc with his hands, and appears to be the same as fig. 3. Plate 43. *Vide* also the name of the God at Tel el Amarna, Plate 30., where Ao or Mouè seems to be said 'to reside in the solar disc.'"
18. note §, add, "I since find Melcarth is written מלקרר, Melkarth. or Mlkrth, in a Punic inscription at Malta."
36. note ‡, for "p. 232. 235., read "p. 233. 237."
65. line 3., for "*Efface*," read "*Efface*."
127. line 1., for "vegetables of Egypt," read "vegetable productions of Egypt."
251. line 5., for "other kinds; and it is still an opinion," read "other kinds; for it is still an opinion;" and, line 8., for "with scales. It is, likewise, possible that the prejudice," read "with scales; and the Oxyrhinchus, from the smallness of its scales, may have been reckoned among the former. It is, however, probable that the prejudice."
298. note \* for "278.," read "274."
301. line 17., for "Pachon," read "Pachons."
458. last line but 2., for "and these last employed," read "and the relations employed."

MANNERS AND CUSTOMS  
OF THE  
ANCIENT EGYPTIANS.

---

CHAPTER XIII. (*continued*).

SUITE OF THE PANTHEON.

GODS OF THE SECOND AND THIRD ORDERS.

I HAVE already stated that it is not my intention to treat of the remaining Deities according to the rank they hold in the Pantheon, or to distinguish between those of the second and third order. The monuments, indeed, afford no proof of this arrangement; and the number of Genii or inferior Deities suggests that those excluded from the second rank were not all comprehended in the same class of tertiary Gods.

It might even be difficult to fix upon the twelve of the second order. The most important are doubtless Re (the Sun), Atmoo\*, Thoth (the Moon), Eilethya, Ao, Thmei, Athor, Thriphis, Amunta (or Tamun), Mandoo, Seb, Netpe, Tafne, Ranno, and Sofh; but of these fifteen, Ao, Thmei, and Tafne are born of Re, and should therefore

\* Nofre-Atmoo being perhaps a character of Atmoo.

be of the third order; and Seb and Netpe only seem to claim a rank in the same class with Re, Atmoo, and the others, from being the parents of Isis and Osiris.

I should perhaps have placed Atmoo before Thoth, from the rank he holds on the monuments of Thebes as well as of Lower Egypt; but the duties of Thoth bringing him into frequent communication with Osiris, and his character of the Moon connecting him with Re the Sun, may serve to claim for him prior notice.

THOTH\*, TAUT, HERMES, MERCURY, THE MOON.

Thoth, the God of Letters, had various characters, according to the functions he was supposed to fulfil. In his office of scribe in the lower regions, he was engaged in noting down the actions of the dead, and in presenting or reading them to Osiris, the Judge of Amenti: "the dead being judged out of those things which were written in the books, according to their works." He also overlooked and registered the actions and life of man while on earth; holding then, instead of his tablet, a palm branch, emblematic of a year, to which were attached the symbol of life, and man in embryo under the form of a frog. †

Thoth was the "*first* Hermes" mentioned by Manetho; the same who was reputed to have been the preceptor of Isis, and the Hermes of Plutarch ‡,

\* It is remarkable that the Gauls called their Mercury Theutates.

† These emblems are mentioned by Horapollo.

‡ Plut. de Is. s. 19.



whom an idle fable represented with one arm shorter than the other. \*

Plato, in his Phædrus†, makes Socrates relate the following fable of this Deity : — “ I have heard that about Naucratis, in Egypt, there was one of their ancient Gods, to whom a bird was sacred, which they call Ibis ; but the name of the Dæmon‡ himself was Theuth. According to tradition, this God first discovered numbers and the art of reckoning, geometry and astronomy, the games of chess and hazard, and likewise letters. Thamus was at the time King of all the country, and resided in that great city of Upper Egypt which the Greeks call Egyptian Thebes : the God himself being denominated Ammon. Thoth, therefore, going to Thamus, showed him his arts, and told him that he ought to distribute them amongst the other Egyptians. Thamus asked him concerning the utility of each ; and when they had been explained to him, he approved what appeared reasonable, and blamed that which had a contrary aspect. After Theuth had fully unfolded to Thamus many particulars respecting each art, he proceeded to discourse upon letters. ‘ These, O King,’ said he, ‘ will render the Egyptians wiser, and increase their powers of memory. For this invention may be regarded as the medicine of memory and wisdom.’

“ ‘ O most learned Theuth,’ replied Thamus, ‘ one person is more adapted to artificial operations, and another to judge of the detriment or advantage

\* Plut. de Is. s. 22.

† Phædr., Tayl. transl., p. 364.

‡ *Δαιμων*, in a good sense.

arising from their use. Thus it happens that you, who are the father of letters, through the benevolence of your disposition, have affirmed just the contrary of what letters are able to effect. For these, causing the memory to be neglected, will produce oblivion to the mind of the learner; because men, trusting to the external marks of writing, will not exercise the internal powers of recollection. So that you have not discovered the medicine of memory, but of admonition. You will likewise deliver to your disciples an opinion of wisdom, and not truth.'”

Psellus confounds Thoth with Hermes Trismegistus, whom he makes posterior to Moses, and imagines to be the Argeiphontes of the Greeks. But he applies to Trismegistus the characteristics of Mercury, instead of to Thoth. This Argeiphontes Macrobius supposes to be the Sun, at whose rising the hundred eyes of Argus, or the light of the fixed stars, were put out.

The first month of the Egyptian year, says the former writer, was called after Thoth, as also the city of Hermopolis; where, as we learn from the sculptures of the Portico, the Cynocephalus shared with this Deity, of whom he was the type, the honours of the temple. The few columns which remained of the Portico at Oshmoonein, or Hermopolis Magna, were thrown down in 1822 by the Turks, and burnt for lime; suffering the same fate as the ruins at Antinopolis, and other limestone relics: and though strictly forbidden by Mohammed Ali, many sandstone monuments have been since used as con-

venient quarries for the construction of modern buildings.

To return to Thoth. The Cynocephalus is synonymous with the hieroglyphic of letters; and we even find it holding the tablet, and fulfilling the office of Thoth; which shows that it was not only the emblem, but also the representative of that Deity. Iamblichus says that certain physical properties were common to it and to the Moon; and, according to Horapollo, the latter was represented in hieroglyphic writing by a Cynocephalus. This statement is perfectly borne out by the sculptures, Thoth and the Ape, his emblem, being both introduced in the character of the Moon. Indeed, the crescent is found followed by the figure of Thoth in several hieroglyphic legends, with the phonetic name Aah or Ioh, signifying the "Moon."\* This last word occurs in the Plate before us†, accompanied by the Ibis, the sacred bird of Thoth; and Plutarch‡ states that "Mercury was supposed to accompany the Moon round the world, as Hercules did the Sun." Thoth, therefore, in one of his characters, answers to the Moon, and in another to Mercury.

The Egyptians, represented their Moon as a male Deity, like the German *Mond* and *Monat*, or the *Lunus* of the Latins; and it is worthy of remark, that the same custom of calling it male is retained in the East to the present day, while the Sun is considered female, as in the language of the Germans.

\* *Vide infra*, p. 68. note †.

† Plut. de Is. s. 41.

† Plate 45. fig. 5.

Thoth is usually represented as a human figure with the head of an Ibis, holding a tablet, and a pen, or a palm branch, in his hands ; and in his character of Lunus he has sometimes a man's face with the crescent of the Moon upon his head, supporting a disk, occasionally with the addition of an ostrich feather; which last appears to connect him with Ao, or with Thmei.

Plutarch says the Egyptians “call the Moon the ‘Mother of the World,’ and hold it to be of both sexes\* ; — female, as it receives the influence of the Sun; male, as it scatters and disperses through the air the principles of fecundity.” He also supposes “Osiris to be the power and influence of the Moon, and Isis the generative faculty which resides in it.” † But this is evidently at variance with the authority of the sculptures, which fully establish the claims of Thoth, and disprove any connection between Isis and the Moon. Nor is there any authority for the opinion of Spartianus ‡, who says, although the (Greeks or) Egyptians call the Moon a Goddess, they really consider it in a mystical sense a God, both male and female.

“The Sun and Moon,” observes Plutarch, “were described by the Egyptians as sailing round the world in boats, intimating that these bodies owe their power of moving, as well as their support and nourishment, to the principle of humidity§ ;” which statement is confirmed by the sculptures: and

\* Plut. de Is. s. 43.

† Plut. de Is. s. 43. 52.

‡ Spartian. Vit. Antonini Caracall. cap. vii., quoted by Jablonski, I. cap. iii. 6.

§ Plut. de Is. s. 34.

some have thought that a species of *Scarabæus* was sacred to Thoth or the Moon.\*

The Ibis-headed Deity was called "Lord of the eight regions of the land of No†," which may imply the South, or the Thebaid‡, and be a part of the word No-Amun, or Diospolis; or be related to the name of the city where he was particularly worshipped, which is now called Oshmoonein, the  $\omega\sigma\epsilon\omicron\iota\kappa\omicron\iota$  of the Copts. There is, indeed, an evident connection between his title "Lord of the eight regions," and Oshmoonein, the modern name of Hermopolis, which, derived from *Shmen* or *Shmon*, signifying *eight*, implies the "two eights;" and if some have been disposed to think it refers to the eight books of law, which Menes§ pretended to have received from the Egyptian Mercury, the demonstrative sign of "land," following this group, sufficiently refutes this opinion. His title "twice great" frequently occurs on the monuments, as in the inscription of the Rosetta Stone, where the Greek styles him "the great and great," or twice great.

The Ibis was particularly sacred to him, and standing on a perch, followed by a half circle and two lines||, indicated the name of the God. It was thought to bear some relation to the Moon, "from its feathers being so mixed and blended together,

\* *Vide* Horapollo, i. 10.; and *infra*, on the *Scarabæus*.

† Unless this word "No" be a sign, which, as Champollion thinks, was merely put after words ending in "n," and which, forming no part of it, was not pronounced. *Vide* Gram. Champoll. vol. i. ch. iv. p. 107.

‡ *Vide infra*, on Savak.

§ Diodor. i. 94. He calls the King Mnevis.

|| The half circle had the force of T, which was doubled by these lines, reading Tot or Taut.

the black with the white, as to form a representation of the Moon's gibbosity."\* "The space between its legs while walking was observed to form an equilateral triangle;" and "the medicinal use it makes of its beak" was thought to be connected with the office of Thoth, who taught mankind the art of curing diseases, and communicated all intellectual gifts from the Deity to man.

Such was the respect paid to this bird, from its destroying the venomous reptiles which infested the country, that any person killing one was punished with instant death †; and "those priests who were most punctual in the performance of their sacred rites, fetched the water they used in their purifications from some place where the Ibis had been seen to drink." ‡

According to Plutarch §, a sow was sacrificed "to Typho once a year at the full Moon:" and the animal is sometimes represented in a boat, in the paintings of the tombs, accompanied by one or more monkeys. This appears to connect it with Thoth, or the God Lunus ||; and if, as I suppose, the subject refers to the commencement of a new period, being the beginning of the future state of a soul condemned for its sins to migrate into the body of a pig, the relation it bears to the office of Thoth is readily accounted for. The impression that the animal was offered to Typho may proceed from its

\* Plut. de Is. s. 75.

† Diodor. i. 83. Cic. Tusc. Quæst. v. 27. The same motive induced the Thessalians to protect the Stork. Plin. x. 23.

‡ Plut. de Is. s. 75.

§ Plut. de Is. s. 8.

|| *Vide infra*, on the Pig.

having been chosen as an emblem of sin. Ælian says, "they sacrifice a sow to the Moon once a year;" which statement is confirmed by Herodotus, who asserts, that "the only Deities to whom the Egyptians are permitted to offer the pig are the Moon and Bacchus (Osiris)." But he makes no mention of Typho; and the supposed "discovery of the body of Osiris by Typho, while hunting a wild boar at the full Moon\*," would rather lead them to offer it to Osiris than to Typho. For as Plutarch himself confesses, "the opinion of the Egyptians was that sacrifices ought not to be of things in themselves agreeable to the Gods, but, on the contrary, of creatures into which the souls of the wicked have passed †;" and the pig was an emblem of Evil.

I have observed that Thoth, in one of his characters, corresponded to the Moon, in the other to Mercury. In the former, he was the beneficent property of that luminary, the regulator and dispenser of time, who presided over the fate of man, and the events of his life: in the latter, the God of letters and the patron of learning, and the means of communication between the Gods and mankind. It was through him that all mental gifts were imparted to man. He was, in short, a deification of the abstract idea of the intellect, or a personification of the intellect of the Deity. This accords well with a remark of Iamblichus, that Hermes was the God of all celestial knowledge, which being communicated by him to the priests,

\* Plut. de Is. s. 18.

† Plut. de Is. s. 31.



authorised them to inscribe their own commentaries with the name of Hermes. He may also be considered analogous to the “septenary intellectual agents” of modern philosophers. “These are called by Hesiod guardians of mankind, bestowers of wealth, and royal demons; are described by Plato as a middle order of beings between the Gods and men, ministering to their wants, carrying the prayers of mortals to heaven, and bringing down in return oracles and all other blessings of life.”\*

According to the fabulous account of the Egyptian Mercury, “he was reported to have invented letters†, regulated the language, given names to many things, and taught men the proper mode of approaching the Deity with prayers and sacrifice. He instructed them in the system of the stars, and the harmony and nature of voices. He was the inventor of the *palæstra*, and of the lyre, to which he gave three strings, in accordance with the three seasons of the Egyptian year; the treble to correspond to summer, the bass to winter, the tenor to spring. He was the patron of elocution, whence called Hermes, ‘the interpreter,’ by the Greeks. In the sacred rites of Osiris he was represented as the scribe of the Deity, and his counsellor; and it was to him that the Egyptians supposed mankind indebted for the olive, and not to Minerva, as is the opinion of the Greeks.”‡ He was distinct from the Mercury, who ushered the souls of the dead into the region of Hades, answering to the Anubis of Egypt, as already stated;

\* Plut. s. 26.; *suprà*, Vol. I. (2d Series) p. 222.

† Conf. Plato, *Phileb.* p. 374.

‡ Diodor. i. 16.

and also from Hermes Trismegistus, whom I shall have occasion to mention presently.

The circumstance of the God Lunus being the dispenser of time, and represented noting off years upon the palm branch, appears to argue that the Egyptians, in former times, calculated by lunar instead of solar years; and the hieroglyphic of a month, which is a lunar crescent, shows their months to have been originally regulated by the course of the moon.\*

I have once met with the figure of an Ibis-headed Deity as a female †, but I am uncertain respecting the character and office of that Goddess, nor is it certain that the name of Thoth was applied to her.

Thoth at the temple of Samneh appears to be styled the son of Neph.

According to Cicero ‡, the Greeks reckoned in their mythology five Mercuries; “one the son of Heaven and the Day . . . . Another of Valens and Phoronis, the same who is beneath the Earth, and called Trophonius. A third the son of the third Jupiter and Maia, and who is said to have begotten Pan by Penelope. A fourth the son of the Nile, whom the Egyptians consider it unlawful to name. A fifth, worshipped by the Pheneatæ, who is said to have slain Argus, and on that account to have fled to Egypt, and to have given laws and letters to the Egyptians. He was styled by them Thoyth, and bore the same name as the first month of their

\* *Vide supra*, Vol. I. (2d Series) p. 13.

† A green porcelain figure in the possession of Chevalier Kestner, the Hanoverian minister at Rome.

‡ Cicero de Nat. Deor. iii. 22.

year.” Of the two last, the former was probably Anubis, whom, in his mysterious office connected with Osiris and the final judgment of the dead, it may have been unlawful to mention\* ; and the latter, the Ibis-headed Deity Thoth, in his character of the dispenser of intellectual gifts to man, and the God of Letters.

### HERMES TRISMEGISTUS.

The epithet Trismegistus, “ thrice great,” has been applied by some to Thoth ; but the Deity here represented is shown by numerous Greek inscriptions upon his temple at Pselcis to have been distinguished from the God of Letters by this name, with the additional title, “ Lord of Pautnouphis.”

Much confusion has arisen in consequence of these two Deities having the name Hermes ; many having ascribed to Trismegistus the honour of inventing letters, which in reality belongs to Thoth alone, as the monuments of Egypt prove beyond the possibility of doubt.

The temple of Pselcis†, now Dakkeh, in Nubia, was erected by the Ethiopian king Ergamun, a contemporary of Ptolemy Philadelphus, and completed by the Lagidæ, in honour of this Hermes. On the towers of the area, and in the portico, are numerous Greek inscriptions ; the general

\* Or even Thoth, as scribe of Amenti. *Vide supra*, Vol. I. (2d Series) p. 441.

† Pselcis was probably called from the Goddess Selk, if we may judge from a legend given in pl. 15. of M. Champollion's Pantheon.



No. 457. “ The temple of the land of P-Selk.”

purport of which is that the writers came and “ adored the very great God Hermes,” (frequently with the title) “ Pautnouphis.”

The name Pautnouphis probably refers to the town of which he was the presiding Deity, since the name in hieroglyphics, Taut- $\bar{n}$ -pnoubs, or Taut- $\bar{n}$ -pa-noubs, is followed by the sign of *land* and the female sign ; which last may perhaps be read as part of the name, making it Taut- $\bar{n}$ -pa-t-noubs. A tree also seems to be a demonstrative sign accompanying the name, as if it ended with “ the land of the tree.” The word Nouphis, however, does not appear to connect him with Neph, the great God of this part of the country ; nor does his hieroglyphic legend, Taut- $\bar{n}$ -pnoubs, apply to the town of Pnoups, which was much farther to the south, probably at Samneh, placed by Ptolemy in lat.  $22^{\circ}$ , and opposite Tasitia. We might even suppose the word Paut-nouphis to be a corruption of Taut-nouphis. But I cannot agree with the ingenious Champollion \*, in reading it “ Pahit-nouf” (“ celui dont le cœur est bon”), especially as the Greek inscriptions write the name Paut-nouphis, even in the oblique cases, proving that *s* is the Egyptian, and not the Greek termination.

The Ibis was sacred to him as to Thoth, of whom, indeed, he may possibly be an emanation ; to its perch is attached an ostrich feather, the emblem of Truth, which, like the head-dress he wears of four plumes, belongs also to the God Ao. In his hand he frequently bears a staff, surmounted by the head of a hawk, the emblem of Re, with a snake

\* Champoll. lettre xi. p. 150.

twined round it, accompanied by a scorpion, the symbol of the Goddess Selk. From this the idea of the caduceus of Mercury may have been derived, signifying, as some suppose, *prudence*. In the opinion of many writers, as Eusebius, Psellus, and others, Hermes Trismegistus was a priest and philosopher, who lived a little after the time of Moses, and taught his countrymen mensuration, theology, medicine, and geography, upon which subjects he wrote forty-two books. According to others, he was a cotemporary of Osiris; but this fable is contradicted by the fact of no Egyptian individual having been raised to the order of Gods. It is possible that the works of some philosopher (perhaps of the same name, the Egyptians having the custom of forming the names of individuals from those of their Gods) may have been ascribed in after times, through the ignorance of the Greeks, to a Deity, who was, in fact, no other than the abstract quality of the understanding, the supposed cause of that success which the human mind obtained on the various subjects they ascribed to him.\*

Their motive for separating this Hermes from Thoth it is difficult to ascertain. It was probably one of those subtle distinctions which philosophy had established, and religion had deified as a separate attribute of the divine wisdom, as modern inquiries have shown the difference between the understanding and the reasoning faculty.

“The principal books of this Hermes,” according to Clemens † of Alexandria, “forty-two

\* *Vide supra*, p. 9.

† Clem. Alex. Strom. lib. vi. p. 196.

in number, were treated by the Egyptians with the most profound respect, and carried in their religious processions. First came the singer, . . . holding two in his hand, one containing hymns in honour of the Gods, the other certain rules for the conduct of the monarch. Next to him the horoscope, . . . whose duty was to recite the four books of astrology, one of which treated of the fixed stars, another of solar and lunar eclipses, and the remaining two of the rising of the sun and moon. Ten books contained those things which related to the Gods and the religion of Egypt, as sacrifices, first fruits, hymns, prayers, processions, holy days, and the like. Last of all came the prophet with ten other books, called sacerdotal, relating to the laws, the Gods, and rules of the priesthood. Thus, then, of the forty-two most useful\* books of Hermes, thirty-six contained all the philosophy of Egypt, and the six last treated of medicine, anatomy, and the cure of diseases.”

### Ao, Io.

I had supposed this Deity to be the “material or visible body of the moon,” which in Egyptian was called Ioh. This is, however, very doubtful, and the absence of the figure of the moon in the name of the Deity greatly militates against my conjecture. He bears on his head a single ostrich plume, or a cluster of four feathers, and is always

\* “Δυο μὲν οὖν καὶ τεσσαράκοντα αἱ πανν' ἀναγκαῖαι τῷ Ἑρμῇ γεγονασὶ βιβλῶν.”

painted of a black or dark colour. In the tomb of Remeses III., at Thebes, he is represented seated on a throne, on either side of a small chamber, where it is possible that the king's minstrel was buried; and before him two figures are playing the harp, as though he were the patron of music.

From Porphyry's description of Kneph, which represents him of a black colour, and wearing a single feather on his head, Ao has been confounded with the ram-headed Deity; but this has been already noticed.\*

The ingenious and much-regretted Champollion supposed him to be Djom or Gom, the Egyptian Hercules, though his name does not agree with that of the God of Strength. In either case, whether as the Moon, or as Hercules, the title "Son of the Sun," which he always has in the hieroglyphics, would accord perfectly with his character; the Moon, from its borrowing its light from the Sun, being aptly considered its offspring, and Hercules, from his being the power of that luminary. For Hercules was the abstract idea of strength, applied to it in every sense; he was the power of the Deity and the force of the Sun.† "Agreeably to which notion," says Plutarch, "Hercules was supposed by the Egyptians to be placed in the Sun, and to accompany him round the world, as Mercury does the Moon."‡ The Hercules of Egypt was called Gom (Χωμ), which in

\* *Vide supra*, Vol. I. (2d Series) p. 240. † Macrobian. Saturn. i. 23.

‡ Plut. de Is. s. 41.



Coptic signifies “strength;” or, according to some, Chon, Gignôn, Gigôn, or Sem\*: and Macrobius † asserts that the Egyptians considered the power of this God to be manifold, alluding to the universal influence of the Sun, which extends over all things, “τον ἐν πασι και δια παντων ἡλιον.”

According to Herodotus ‡, he was one of the twelve Gods born of the eight great Divinities of the country. Cicero § considers the Nile his father; and shows him to have been distinct from the famous Hercules of Tyre, the reputed son of Jupiter and Asteria. The antiquity of this Deity is noticed by Herodotus in contradistinction to the comparatively modern date of the Greek hero ||, and is distinctly pointed out by Macrobius, who says, “Hercules is religiously worshipped at Tyre; but the Egyptians venerate him with the most sacred and august rites, and look upon the period when his worship was first adopted by them as beyond the reach of memory. He is believed to have killed the Giants, when, in the character of the valour of the Gods, he fought in defence of heaven;” which accords with the title of a work called “Semnuthis,” written by Apollonides or Horapius ¶, describing the wars of the Gods against the Giants. Semnuthis, or Semnouté, signifies the “power of

\* *Vide* Jablonski, II. iii. 3, from Hesychius.

† Macrob. Saturn. i. 24.

‡ Herodot. ii. 43.

§ “Alter (Hercules) traditur Nilo natus Ægyptius, quem aiunt Phrygias literas conscripsisse.” Cic. de Nat. Deor. lib. iii. 16. Diodorus says of Hercules that he was by birth an Egyptian, i. 24.; *vide* also v. 76.

|| *Vide* Herodot. ii. 145, 146.

¶ In Theophil. Antioch. ad Autolye. lib. ii. c. 6.

the Gods;” and some suppose the name of Sebennytus to be derived from the same word.\*

Iamblichus calls Hercules “the force of nature †;” and these different authorities tend to confirm the opinion already stated, that he was the abstract idea of valour or strength, and when represented with the Sun, he was the force of that luminary. The Greeks acknowledged two Deities of this name, “one worshipped as an immortal God, the other as a hero ‡;” and it is probable that the former derived his origin from the Egyptian Gom, or from the Tyrian Melcarthus §, whose temple was founded in Phœnicia 2300 years before the age of Herodotus. The Greek mythology also acknowledged a Goddess of strength, unconnected with Hercules, who was the sister of victory and valour, and the daughter of Pallas, the son of Crius and Eurybia, by the nymph Styx.

Champollion at one time conjectured that the name of the Deity in this Plate might read *Mouè*, and that he was the *splendour* of the solar rays; but there is no positive authority respecting the force of the ostrich feather.

#### ANOTHER FORM OF HERCULES?.

There is another Deity who appears to lay claim to the name of Hercules, from the lion skin he

\* *Σεβεννυτι*, whence the modern Semenoud. *Vide infra*, p. 42. note. The analogy of Sem and Samson is striking.

† Iambli. *Vita Pythag.* c. 28. “*δυναμις της φυσικης.*”

‡ Herodot. ii. 44.

§ The Tyrian Hercules. This name, Melek Arth, signifies, “Lord of Earth,” and, not as Jablouski supposes, Melek Cartha, “Lord of the City,” lib. iv. p. 276.

wears over his head and back; but as his figure and hieroglyphics are not met with on the monuments, I offer this merely as a conjecture, from his having the principal attribute of the Greek Hercules. The only representations I have seen are small terracotta figures of a dwarf\*, with a rude beard, not unlike some of the Typhonian monsters already mentioned†, or the deformed Pthah-Sokari of Memphis.‡ M. Champollion supposed him to be Chaos, or informous matter.

#### HONSOO, KHONSO, CHONS.

Khonso was the third member of the great Theban triad, the two first, as already shown, being Amun-re and Maut. He was also the third member of the first triad of Ombos, composed of Savak, Athor, and Khonso, where his name is sometimes accompanied by the hawk of Horus. He is represented under the form of a mummy, holding in his hands the emblems of life, stability, and purity, with the flagellum and crook of Osiris; at the side of his head falls the plaited lock of Harpocrates, or of childhood, given to the youthful third personage of the Egyptian triads; and he has the crescent and globe worn by Thoth in his character of the Moon. He is also figured as a man with a hawk's head; and he sometimes holds in his hand the palm-branch of Thoth, on which he is seen marking off the number

\* *Vide* Plate 24. a. fig. 1. One in the collection of Chevalier Kestner.

† *Vide supra*, Vol. I. (2d Series) p. 431.; and Plate 41. and 24. a. fig. 4.

‡ *Vide* Plate 24. a. fig. 2.

of years with a reed, or pen, like the last-mentioned Deity. This, as well as the crescent and globe, may appear to connect him with the Moon; but I am rather disposed to see in him some analogy to the Egyptian Hercules, or the representative of created things.\* The name of Chon, given to Hercules by the author of the "Etymologicum Magnum †," is certainly in favour of the former supposition, though much doubt still exists respecting the real character of the Egyptian Hercules.

It was from this God that the name of an individual Petechonsis, mentioned in a papyrus found at Thebes, was derived, which signifies Chonso-dotus, or "gifted by Khonso." It is compounded, like Diodotus, Herodotus, Ammonodotus, and others, of the word *pet*, "gifted," or "giver," and the name of the Deity.

The name of Khonso is written with the sieve, (kh, or sh); the zigzag (n), the reed (s), and the chicken (o). The first character is marked with cross lines, showing the nature of the object it represents; but these are frequently omitted on the monuments; and, as all hieroglyphics were painted, the distinction between the sieve and the solar disk was pointed out by a blue, and a red, colour. Few sculptures, however, have retained it; and hence the former often presents the same appearance as the Sun, from which it cannot then be distinguished. In those cases, too, when all the hieroglyphics are

\* *Vide supra*, Vol. I. (2d Series) p. 248.

† *Vide* Jablonski, lib. ii. c. 3. s. 3.

of the same colour, as in many of the painted tombs, no distinction is maintained between them. I have therefore given an instance of it in the name of Khonso\* ; and, if in other places the distinction between the Sun and sieve is not preserved, the reader will bear in mind that the legends are as they appear on the monuments. This will readily occur to any one acquainted with the study of hieroglyphics, especially as no subjects of an intricate nature are here introduced.

HAKÉ (OR HAK), PNĒB-TO, HOR-PI-RÉ, HOR-SENEB-TO, AND HARKA.

I have already observed that several Deities were represented in the same character as the youthful Harpocrates. Khonso, the last-mentioned God, differs from them by assuming the form of a mummy, by holding in his hands the emblem of stability, united with the sign of life and purity, and by his finger not being raised to his mouth. But he was, like them, the third member of a triad, and his youth was indicated in a similar manner by a lock of hair, the symbol of infancy. At Ombos he has even the hawk of Horus attached to his name, like most of these youthful Deities. †

Ehôou, the child of Athor, has been already mentioned ‡, as well as Harpocrates, the son of Isis. It remains now to speak of Haké, Pnébto, Hor-pi-ré, Hor-sened-to, and Harka.

\* Plate 46. Part 3. Hierogl. No. 1.  
‡ *Suprà*, Vol. I. (2d Series) p. 410.

† *Vide suprà*, p. 19.

Haké\* is the third member of a triad at Esneh, proceeding from Neph and Neboo, a Goddess who is one of the forms of Neith. He is figured as a child, like Harpocrates, having the usual lock of hair, with his finger to his mouth, and carrying in his hand the crook and flagellum of Osiris.

The youthful Deity Pnêb-to† is the third member of the lesser triad of Ombos. He has the usual emblems of Harpocrates, and is styled the son of Horus or Aroeris: his name signifying “the Lord of the World.”

Hor-pi-ré‡ (“Horus, the Sun”?), a Deity of similar form, is the third member of the triad of Hermonthis, proceeding from Mandoo and the Goddess Reto.

Hor-sened-to§, whose name implies “Horus the Support of the World,” is the third member of the triad of Edfoo, composed of Hor-Hat, Athor, and this infant Deity.

Harka, or Horka, is the third member of the second triad of Thebes, the offspring of Amunre-Generator and Tamun. He is evidently of ancient date, occurring on monuments of the Pharaohs of the 18th Dynasty. In form he resembles Harpocrates and other of these youthful Deities, from which the hieroglyphic legends alone distinguish him.

#### T-SON-T-NOFRE.

The Goddess T-son-t-nofre || is the second person of the lesser triad worshipped at Ombos, con-

\* Plate 46. *a.* Part 1.

† Pl. 46. *a.* Part 3.

|| Pl. 46. *a.* Part 5.

‡ Plate 46. *a.* Part 2.

§ Pl. 46. *a.* Part 4.

sisting of Aroeris, T-son-t-nofre, and their son Pnêb-to. Her name seems to apply to Isis, as it signifies “the sister of the *Good*,” which title peculiarly belongs to Osiris.

The remaining Deity represented in this Plate\* is taken from the sculptures at Tuot (Tuphium), but his name is unknown, and the absence of hieroglyphic legends prevents our ascertaining his character and office. From his head project what appear to be two ears, which alone are remarkable in his otherwise simple form. He is probably of an inferior class of Deities, and of uncertain date.

#### ATMOO, TETHMOO, THOTHMOO, TMOU.

This was one of the principal Deities of the second order of Gods. His name appears to read Atmoo, Tmou, or Tethmoo, being written both with A and T as the initial letter; and, indeed, if A be one of the names of Thoth, it readily accounts for this apparent inconsistency in the mode of spelling his name. We may perhaps trace in Atmoo the word *tem*, “to complete or perfect,” but I am unable to decide to what Deity he corresponds in the mythology of Greece.

There is reason to suppose him the Heron of Egypt, from whom the city Heröopolis, on the canal which communicated from the Nile to the Red Sea, was called. A monument still existing amidst the mounds of an old town near the site of that city, which presents his figure with that of Pthah,

\* Pl. 46. a. Part 6.



Tôrê, and King Remeses the Great, seems to confirm this opinion. M. Champollion quotes a passage from a hieratic papyrus, which says, "My right temple belongs to the spirit of the Sun in the day, and my left temple to the spirit of Atmoo in the night;" which would seem to identify him with Sol inferus, and recalls the word Atme, "darkness," which in the Arabic language has that signification. The same ingenious *savant* thinks that the analogy between Atmoo and Heron is confirmed by the monumental inscriptions giving to the Kings the title "born of Atmoo," since Hermapion, in his translation of the Obelisk of Remeses, calls that Monarch the "son of Heron." The expression, "Phrah, Lord of Years like Atmoo," common on obelisks and dedicatory inscriptions, serves to maintain the connection between those formulas, and that given by Hermapion; and the latter appears to have reference to the idea of *completion* of time, which accords with the name of Atmoo.

Though principally worshipped in Lower Egypt, he holds a conspicuous place amongst the contemplar Gods of Thebes; and the paintings in the tombs show that he fulfilled an important office in the regions of Amenti. He is there represented in a boat, accompanied by Thoth, Thmei (the Goddess of Truth and Justice), and Athor; Horus, the son of Osiris, performing, as usual, the office of steersman.\* The boat appears to be styled

\* *Vide infra*, on the Goddess Khemi, p. 48.

“of (Thoth) the Lord of the eight Regions,” and also “of the son of Osiris ;” but this last is probably in consequence of its being entrusted to the charge of Horus. On the prow sits a swallow ; but the rare occurrence of this bird is not sufficient to fix it as an emblem of Atmoo ; and we even find it in the same position in the boat of Rê. Atmoo wears the crowns of Upper and Lower Egypt, not however placed one within, but at the side of, the other ; and he is always figured with a human head, and painted of a *red* colour. Sometimes, though rarely, he appears with a simple cap, and he holds the staff of purity common to all the Gods of Egypt.

#### NOFRE-ATMOO.

This Deity was perhaps an emanation from, or a character of, the one just mentioned. The prefix Nofre signifies “good ;” and he may possibly be the abstract idea of goodness, without interfering with the privileges of Osiris. For Osiris was, in like manner, distinct from the Goddess Thmei, though called “the Lord of Goodness and *Truth*.”

Nofre-Atmoo was styled the “Defender” or “Protector of the World,” or “the two Regions of Egypt.” He bore on his head a lotus flower, or two long feathers upon a shaft, on either side of which was attached a peculiar pendent emblem ; and he frequently carried in his hand a sceptre with a summit of the same form. I have sometimes found his figure in the tombs of Thebes, ac-

accompanied by a symbol which appears of particular importance in relation to the dead, and may allude to some office he held in the region of Hades.\* He is even represented standing on the back of a lion; and in a drawing, copied by my friend Mr. Burton from Karnak, he appears to be styled the son of Pasht.

#### ANOUK, ANOUKÉ, ESTIA, VESTA.

This Goddess was the third member of the triad of Northern Ethiopia, and the cataracts, composed of Neph, Saté, and Anouké; and at Dakkeh she is represented as the nurse of a King, who is said to be “the son of Neph, and born of Saté,” the other two Deities of the same triad. She was the Vesta of the Egyptian Pantheon, as we learn from an inscription at Sehayl, formerly Sété, an island immediately below the first cataract, which calls her “Anouké or Estia.”

Herodotus † seems to think that Vesta was not among the number of the Egyptian divinities, when he says, “Nearly all the names of the Greek Gods have come from Egypt; for, excepting Neptune, the Dioscuri, Juno, *Vesta*, Themis, the Graces, and Nereïds, those of all the other Deities have always been known in Egypt; and this is asserted by the Egyptians themselves.” It is possible that he means the name, and not the character, of this Goddess; for there is abundant evidence of Juno

\* *Vide* Plate 48. Part 1. fig. 3.

† Herodot. ii. 50.

and Themis being Egyptian Deities. But still the resemblance between the name of the latter, and of the Egyptian Goddess (Thmei), was greater than of any other in the two Pantheons; and in proof of this, we have only to compare those of Amun and Zeus, Khem and Pan, Thoth and Hermes, and many others, which have scarcely a single letter in common, and directly contradict the assertion of the historian. It is, at all events, certain, that Juno, Vesta, and Themis were Egyptian Deities, though there is no evidence of the others he mentions being admitted to their Pantheon; and Neptune, according to the historian, "was only known to the Libyans."

To the Greek appellation of the Ocean God, *Poseidón*, it may not be too presumptuous to apply the meaning of the "Deity of *Sidon*," from which maritime town of Phœnicia Greece very probably derived his worship; and the Latin Neptune may present a similar claim to an Eastern origin, in the commencement of its name "*Néb*," which in the language of Egypt and Syria signified "Lord."

Diodorus \* admits Vesta into the number of the Gods of Egypt, together with the Sun, Saturn, Rhea, Jupiter, Juno, Vulcan, and Mercury; and the importance of her office is shown by her frequent occurrence in the oldest temples.

She also seems to bear some analogy to Neith †, though in reality distinct from that Goddess.

The head-dress of Anouké, which is singular,

\* Diodor. i. 13.

† *Vide supra*, Vol. I. (2d Series) p. 283.

and exclusively appropriated to her, is a cap or crown surmounted by several feathers placed in a circular form.

### THMEI, TRUTH OR JUSTICE.

This Deity had a two-fold character, as Goddess of Truth and of Justice. Her figure is frequently represented in the hands of the Kings, who present it as a fit offering to the Gods; and many, in their regal titles, are said to love, or to be loved by, Thmei.\* A small image of this Goddess was also worn by the chief judge while engaged in listening to the cases brought before him in court; and when the depositions of the two parties and their witnesses had been heard, he touched the successful litigant with the image, in token of the justness of his cause.† A similar emblem was used by the high priest of the Jews; and it is a remarkable fact, that the word Thummim is not only translated “*truth*‡,” but, being a plural or dual word, corresponds to the Egyptian notion of the “two Truths,” or the double capacity of this Goddess.



No. 458. A breast-plate, with the figures of Rê and Thmei.

According to some, the Urim and Thummim signify “lights and perfections§,” or “light and truth,” — which last present a striking analogy to the two figures of Rê and Thmei, in the breast-plate worn by the Egyptians. And

\* Conf. the title *φιλανθρωπος* of the Obelisk translated by Hermapion.

† *Vide supra*, Vol. II. p. 30.

‡ *Vide supra*, Vol. II. p. 27.

§ *Vide Exod.* xxxix. 8. 10.; and *Levit.* viii. 8.

though the resemblance of the Urim and the Uræus (or basilisk), the symbol of majesty, suggested by Lord Prudhoe, is very remarkable, I am disposed to think the “*lights*,” Aorim or Urim, more nearly related to the Sun, which is seated in the breast-plate with the figure of Truth.

This Goddess was sometimes represented by two similar figures placed close to each other; or by one figure wearing two ostrich feathers, her emblem; and sometimes by the two feathers alone, as in the scales of the final judgment. It is to these figures that Plutarch \* alludes, when he speaks of the two Muses at Hermopolis, under the names of *Isis* and Justice. Diodorus describes the chief judge in the sculptures of the tomb of Osymandyast †, with the figure of Truth suspended to his neck, with her eyes closed; and it is worthy of remark, that the same mode of representing the Goddess occurs in the paintings of Thebes ‡, confirming the account of the historian, and establishing her claims to the character I have given her. §

Her principal occupations were in the lower regions, and she was on earth the great cardinal virtue. For the Ancients considered, that as Truth or Justice influenced men’s conduct towards their neighbours, and tended to maintain that harmony and good will which were most essential for the welfare of society, it was of far greater importance than the other three, — Prudence, Temperance, and Forti-

\* Plut. de Is. s. 3.

† Plate 49. Part 1. fig. 2.

‡ Diodor. i. 48.

§ *Vide Mater. Hierog.* p. 46.

tude. These were reflective qualities; and more immediately beneficial to the individual who possessed them, than to those with whom he was in the habit of associating.

As the dead, after the final judgment and admission into the regions of the blessed, bore her emblem (either the ostrich feather, or the vase which indicated their good deeds, taken from the scales of Truth), and were considered approved or justified by their works, the hieroglyphics of her name were adopted to signify "deceased," or, in other words, "judged" or "justified."

The same idea may be traced in an expression of Plato's *Gorgias*, where, in speaking of the judgments of the dead, Socrates says, "Sometimes Rhadamanthus, beholding the soul of one who has passed through life with *Truth*, whether it be of a private man, or any other, is filled with admiration, and dismisses that soul to the Islands of the Blessed. The same is also done by *Æacus*."\* Indeed, the modern Persian or Arabic expression in relation to the dead is not very dissimilar, which styles them "pardoned," or "to whom the mercy of God has been shown," answering to our more simple and matter-of-fact "the late," or "the departed."

Diodorus† mentions a figure of Justice without a head‡, standing in the lower regions, "at the gates of Truth," which I have found in the judg-

\* Plato, Taylor's Trans. vol. iv. p. 458.

† Diodor. i. 96.

‡ This calls to mind "the good woman" of modern times.



ment scenes attached to the funereal rituals on the papyri of Thebes. In one of the subjects of a mummy case in the British Museum, the Goddess occurs under the form of a sceptre (surmounted by an ostrich feather), from which proceed her two arms, supporting the body of the deceased. Another figure of the same Goddess, issuing from a mountain, presents him at the same time two emblems, supposed to represent water, or the drink of Heaven.

Thmei was always styled the daughter of the Sun, and sometimes “chief” or “Directress of the Gods.”

From her name the Greeks evidently borrowed their Themis, who was supposed to be the mother of Diké ( $\Delta\iota\kappa\eta$ ), or Justice; but the name of the Egyptian city Thmuis does not appear to have been called from the Goddess of Truth.

#### MANDOO (MENDES?), MARS ULTOR?.

The name of this Deity was probably the origin of Mendes, whose character and attributes have been strangely perverted by Greek writers.

Herodotus considers Mendes the Egyptian Pan; but I have already shown the Deity of Panopolis to be Khem, and it is evident that he has mistaken the characters of both those Deities.

“The Mendesians,” says the father of history\*, “abstain from sacrificing goats for these reasons:

\* Herodot. ii. 46. 42.

they place Pan among the number of the eight Gods, who were supposed to have preceded the twelve; and this Deity is represented by their painters and sculptors in the same manner as in Greece, with the head and legs of a goat. It is not that they believe he really had that form; they think him like the other Gods; but the reason being connected with religion, I am not at liberty to explain it. The Mendesians have a great respect for goats, particularly the males; the same feeling is extended to those who have the care of them; and when a he-goat dies, the whole of the Mendesian nome goes into mourning." "This animal," he adds, "and the God Pan are both called in Egyptian Mendes;" and Plutarch\* asserts that "the Mendesian goat had the name of Apis," like the Sacred Bull of Memphis. Diodorus† says it was chosen as an emblem of the God of Generation; who, as I have already shown, was Khem, the Egyptian Pan; but this is not confirmed by the monuments: and though numerous representations occur of the God Khem, we find no instance of the goat introduced as his emblem.

The fact of Herodotus admitting Pan to be one of the eight great Gods leaves no doubt respecting his identity with Khem, who too is shown by the authority of a Greek dedication at Chemmis, or Panopolis, to be the Pan of Egypt. But the description he gives of this Deity, with the head and legs of a goat, is so inconsistent with the Egyptian

\* Plut. de Is. s. 73.

† Diodor. i. 88.

mode of representing these Divinities, that I do not scruple to reject it as perfectly erroneous, fully persuaded that the God Mendes never had that form, either in the Mendesian nome, or in any part of the country. That he bore no relation to Khem, or Pan, I have already shown, and Mendes, if he be the same as Mandoo, was totally distinct from the God of Generation.

Vain indeed would be the task of endeavouring to reconcile the opinions of Greek writers with the real characters of the Egyptian Deities, and it is frequently preferable to reject them than to be influenced by their doubtful testimony.

Mandoo was probably one of the deified attributes of the Sun, which may have led to the remark of Strabo, that Apollo was worshipped at Hermonthis\*, since Mandoo formed the leading person of the triad of the place: he wore the globe of Re, with the feathers of Amun, and was usually represented with the head of a hawk, the emblem of the Sun. He sometimes had the name of Re added to his own, as in two of the hieroglyphic legends in the accompanying Plate, which might read Mandoo-Re, or "Mandoo the Sun." This may be adduced in confirmation of the opinion †, that many Egyptian Gods were originally borrowed from a Sabæan worship established in the country at a remote period; which, modified by speculative theory, afterwards assumed a metaphysical charac-

\* *Vide* my *Egypt and Thebes*, p. 423. Champollion supposes the name of that city to have been derived from the God Mandoo-Re, or Month-Re; whence Re-Month and Ermont.

† *Vide supra*, Vol. I. (2d Series) p. 209. 242. 288.

ter. They appear to have retained in their form the connection they had with the Sun or other heavenly bodies, after having been converted into representatives of the Divine attributes.

The Pharaohs frequently styled themselves “Mandoo towards the Gentiles;” from which it appears that he was the avenger, or protector against enemies, the Mars of Egyptian mythology, with the additional title of *Ultor*, “avenger,” like the Roman God of War. In this capacity he might justly be considered “the guardian of Egypt.” The God of War, to whom the expressions\* *Αρης, Αρης, βροτολοιγε, μαιιφονε, τειχεσιπλητα*, more properly apply, is the God Ranpo, the actual destroyer of men and cities; a Divinity of inferior rank, and one whose character was not connected with any abstract idea of the Deity. Mandoo held a higher post. He was the God of War in a metaphysical point of view, — a Divine attribute, as the avenging power, and opposed to the mere type of war as distinctly as were several metaphysical and physical characters of other Egyptian Deities. He was probably the *Αρης* of the obelisk of Remeses, whose inscription, translated by Hermapion, is given in Ammianus.

The name of Mandoo may be traced in those of several individuals, as Mandoftep, Osymandyas, and others. It also appears in that of Isment, which is given to several towns even at the present day.

\* Homer, Il. E. 31.

## MANDOOLI, MALOOLI.

Mandooli, or, according to the hieroglyphics, Malooli, is mentioned in numerous Greek inscriptions at Kalabshi in Nubia, the ancient Talmis, as the Deity of the place. From the similarity of the names, I had supposed him to be the same as the preceding God; but his figure in the adytum of the temple differs from that of Mandoo, and shows him to be a distinct Deity. In the inscriptions mention is made of his horse, an animal sacred among some nations to the Sun; but little is known of his attributes, or the office he held in the mythology of Egypt.

At Dabôd he occurs as the third member of a triad composed of Seb, Netpe, and this Deity; where his dress, and title, "Lord of Philæ," appear to connect him, on this occasion at least, with Osiris. M. Champollion, after stating\* that, at Kalabshi, he is the third person "of a triad formed of Horus, his mother Isis, and their son Malouli," comes to the conclusion that this triad was the link which connected the extremity of the Divine chain, as the last of the incarnations of Amun-Re. It was therefore the final triad, of which the three members resolved themselves into those of the first triad, Horus being called the husband of his mother, by whom he had Malooli. Thus these three correspond to Amun, Maut, and Khonso of the Theban sanctuary. This is on the supposition

\* Champoll. Lettre xi. p. 155, 156.

that Maut was in like manner the mother of Amun, as Isis was the mother of Horus.

#### SAVAK, SOVK.

Savak, the crocodile-headed Deity of Ombos, was another deified form of the Sun, as may be seen from the hieroglyphic legend in the Plate \*, where the crocodile is followed by its figurative hieroglyphic, the globe of Re.

This animal was a type of the Sun, "its number sixty," according to Iamblichus †, being thought to accord with that luminary. But the respect paid to it at Ombos, and some other towns of the Thebaid, was not universal throughout Egypt. The people of Apollinopolis and Tentyris, in particular, held it in the utmost abhorrence; and the enmity consequent upon this difference of opinion was carried so far by the Tentyrites and Ombites, that a serious conflict ensued between them, in which many persons lost their lives. And, if we may believe Juvenal ‡, to such a degree were the passions of the belligerents excited, that the victorious Tentyrites actually ate the flesh of one of their opponents who had fallen into their hands.

Thebes acknowledged Savak as a Deity, and the figures represented in the Plate are taken from the sculptures of the capital of Upper Egypt. The hieroglyphics in the first line read, "Savak, the ruler of the Upper Country, the land of No;"

\* Plate 50. part 2. Hierog. 3. and 4.

† Iambl. de Myster. sect. 5. c. 8. *Vide infra*, p. 232. 235.

‡ Juvenal, Sat. xv. 80.

which last appears to confirm what I before observed respecting the title given to Thoth.\*

M. Champollion considers that he corresponded to the Greek Chronos, or Saturn, in consequence of the coins of Crocodilopolis, or Arsinoe, presenting his figure, and a medal of Antoninus struck at Alexandria having the same Deity with a crocodile in his right hand. Clemens of Alexandria, indeed†, supposes the crocodile to be the emblem of time; and Horapollo says the two eyes indicate the rising of the Sun, its body placed in a curved posture the setting, and its tail the darkness of night; but the fact of “the years of Seb” occurring so frequently on the monuments seems rather to identify the father of Osiris with the Greek Chronos. ‡

He sometimes, though rarely, appears with the head of a ram and the asp of Kneph; he then assumes the attributes of that Deity. The crocodile, his emblem, forms part of the name of Sabaco, one of the Ethiopian Princes of the 25th Dynasty; and at Ombos he shares with Aroeris the honours of the sanctuary, one of the adyta of that double temple being dedicated to him. I have once found an instance of the word Savak written Sahbak, or Shabak; and if we may follow the authority of Strabo, Souchos, or rather Sovk, is another mode of his name, which the geographer§ tells us was that of the sacred crocodile of Arsinoe.

\* *Vide supra*, p. 7.

† Clem. Alex. Strom. 5.

‡ *Vide supra*, Vol. I. (2d Series) p. 312. 442.

§ Strabo, xvii. p. 558.



## TAFNE, TAFNET, DAFNE.

This Goddess is represented with a lion's head, and the globe and asp of the Sun, of whom she is said to be the daughter; or with a human head, having the horns, feathers, and globe, which form the head-dress of Athor. She held a conspicuous place among the contemplar Deities of Thebes; but I am not certain what peculiar office she bore, nor to what Deity she corresponded in the Greek Pantheon. She may be the same as the following Goddess; and the city of the Pelusiæc Daphne\* was probably called after her, as well as the predecessor of the modern Tofnees, in the Thebaid. The latter town, which lies between Esneh and the Gebelayn, is remarkable for its lofty mounds, and appears to have been the Aphroditopolis of Greek writers.

Tafne is represented in the Oasis holding a bow and arrow in her hand, with an eye on her head; but this is of late time, and of unusual occurrence.

## THRIPHS, ATHRIBIS.

The Goddess Thriphis is mentioned in the Greek dedications of the temples at Chemmis and Athribis, as the contemplar companion of Khem; and from the conspicuous post there held by her, it is evident that she was a Divinity of considerable consequence. Her exact form and attributes, how-

\* Herodot. ii. 30. 107. Tehaphnehes, or Tahpanhes, of S. S., and *Ταφνα* of the Septuagint. *Vide* Vol. I. p. 176.

ever, are not ascertained, though it is probable she had the head of a lion.\*

Mr. Burton has given another Goddess with the head of that animal in the 26th Plate of his valuable "Excerpta;" but being of late Roman time, and of uncertain character, I have not introduced her with the other lion-headed Deities.

### HAK, HEKTE (HECATE?).

This Deity has also the head of a lion, surmounted by a solar disk; and she sometimes appears under a human form, with the head-dress of Athor. Her name reads Hak, or Hekte, probably the origin of the Grecian Hecate; and it is when bearing the attributes of this Goddess that Isis has the name of Hekte, or Hecate, attached to her own, as I have already observed.† Even the Goddess Maut is found sometimes to assume the title of Hekte, as well as her form and attributes‡; and the same are likewise given to Pasht or Bubastis.§

Her figure occurs at Medeenet Haboo, and on other monuments of ancient date, both among the Gods of the temples and the Deities of the tombs, recalling the "Hecaten Cœloque Ereboque potentem" of Virgil.|| According to Epiphanius, Hecate is the same as Tithrambo; since he says, "some are

\* *Vide supra*, Vol. I. (2d Series) p. 265.

† *Vide supra*, Vol. I. (2d Series) p. 369.

‡ *Vide* Plate 27, Part 1, fig. 2. Hierog. 4.

§ *Vide supra*, Vol. I. (2d Series) p. 282.; and Plate 27, Part 2. Hierog. 2.

|| Virg. *Æn.* vi. 247.

initiated into the rites of Tithrambo, which is interpreted Hecate; others into those of Nephthys; and some into those of Thermuthis.”\* But the Deity Tithrambo seems rather to be connected with the Evil Being Ombte, or Ambo, already mentioned, and distinct from the Egyptian Hecate.†

### MENHAI.

The form and attributes of the Goddess Menhai are similar to those of Hekte: a lion's head surmounted by a solar disk, and the Uræus.

The figure in the accompanying Plate is taken from the temple of Esneh, which is of a Roman period. But Menhai was not a Deity of late introduction, since she appears at Thebes on monuments of an early Pharaonic age. From her name being attached to that of Pasht or Bubastis‡, we may conclude she sometimes assumed the character of the Egyptian Diana, though at Esneh she was one of the forms of Neith or Minerva.

### ANOTHER CHARACTER OF PASHT, OR BUTO?.

This Goddess§ appears to be another character of Pasht: she has the head of a cat; and her name is of frequent occurrence in Upper and Lower Egypt, particularly in the vicinity of the Pyramids, on monuments of the earliest date. She may

\* Prichard, p. 144., who quotes Jablonski.

† *Vide supra*, Vol. I. (2d Series) p. 441.

‡ *Vide* Plate 27. Part 2. Hierog. 4.

§ Plate 51. Part 4.; and *supra*, Vol. I. (2d Series) p. 276.

possibly be Buto ; and future discoveries will no doubt enable us to settle this question, and decide respecting the reading of her name.

EILETHYIA, ILITHIA, ILITHYIA, SOVEN ?, SEBN ?.

Though there is reason to believe that Netpe \* held an important station as the protectress of mothers, the fact of the Goddess before us presiding over the city of Eilethyas, and her attendance upon Isis while nursing Horus, assert her claim to the name of Lucina. † It also seems in some degree confirmed by her emblem, a vulture ‡, the hieroglyphical representative of a “*mother.*” Though the monuments show her to have performed the duties of Lucina, she is more usually the protectress of the Kings ; and she does not appear, like the Greek Lucina, to be connected with the Moon, or with Bubastis the Egyptian Diana. At Eilethyas, she was worshipped under the name of Seneb or Soven ; and there, as in other places, she had the office of Lucina. Netpe, as already stated, had also a claim to that character, being the “*protectress of childbirth, and of nurses ;*” and the monster Goddess Typho (who appears to represent childbearing or gestation), Isis, and even

\* *Vide supra*, Vol. I. (2d Series) p. 314.

† Hor. Carm. Sec. 13. —

“ Rite maturos aperire partus,  
Lenis Ilithyia, tuere matres ;  
Sive tu Lucina probas vocari,  
Seu Genitalis.”

‡ Has Horapollo in view Eilethyia or Juno-Lucina, when he says Juno and Minerva are both represented by a vulture ? (i. 11.)

Ranno, Athor, and other Deities, shared with her the duties of Lucina.

Here, as in many instances, we observe the characters of some of the Egyptian Deities to be as closely allied as those of the Greek Pantheon; and the occasional transfer of the attributes of one God to another, and the gradual blending of minute shades of distinction, tend to make their mythology obscure and uncertain. Thus we have the Goddess —

Soven, or Eilethyia :

Netpe, who was Rhea, the protectress of mothers in childbirth :

Typho, the emblem of childbearing or gestation :

Ranno, the nurse of infant princes: and

Isis, Athor, and other Goddesses, who assisted with Lucina, or acted as the nurses of children.\*

The Romans, in like manner, had several Goddesses who presided over parturition and young children, as Partunda and others; and so numerous did their Deities become by this subdivision of their nature or attributes, that Petronius observes, “Italy is now so holy, that it is easier to find a God than a man.”

The hieroglyphic legend of the Egyptian Lucina reads Seneb, Sebn †, or Soven; and she is styled “Lady of the Land of Seneb, or Sebn” (Eilethyas), which is represented by, and appears to be derived

\* *Vide infra*, p. 46.; and on Ranno.

† Some might see in this origin of the name of Sebennyus. *Vide supra*, p. 18.

from, a “*leg*,”  $\text{K}\text{H}\text{S}\text{I}$ , or  $\text{C}\text{E}\text{S}\text{I}\text{N}\text{P}\text{A}\text{T}\text{C}$  (tibia, or tibia cruris).

It is to this place that Diodorus\* alludes when he says that the Goddess Eilethyia, one of the ancient Deities of Egypt, founded a city called after her; as did Jove, the Sun, Hermes, Apollo, Pan, and many others; and this assertion of the historian accords well with the antiquity of that city, which contains some of the oldest remains existing in Egypt.† The same credit cannot be attached to a statement of Plutarch, that men were formerly sacrificed in this city, as I shall have occasion to observe in speaking of the rites of the Egyptians.‡

Soven may also be the Genius of the Upper Country, or the South, opposed to the Genius of the Lower Country, given in the following Plate §; though I do not trace that connection of the former with Neith, and the latter with Saté, which Horapollo might lead us to expect.|| However inconsistent may be the assumption of two characters by the same Goddess, we find that the Greek Eilethyia was in like manner confounded with other Deities, as Juno and Diana, though said to be daughter of Jupiter and of Juno, or, according to some, of Latona.

She is usually represented as a Goddess with the cap and two ostrich feathers of Osiris, or with the cap of the Upper Country, and occa-

\* Diodor. i. 12.

† Now destroyed by the Turks.

‡ *Vide infra*, chap. 15.




§ *Vide* Plate 53. Part 1.

|| Horapollo, i. 11., says Minerva rules the Upper, and Juno the Lower Hemisphere; and the vulture is the emblem of Urania, the Goddess of Heaven.

sionally with the globe and horns of Athor ; and she frequently appears under the form of a vulture, which, with outspread wings, hovers over the King as if to protect him. This confirms the statement of Eusebius\*, who observes that the image of the Deity worshipped at the Egyptian city of "Eilethyas had the form of a flying vulture, whose wings were inlaid with precious stones." She has also the form of an asp, which, like the vulture, wears the head-dress of Osiris, — the crown of the Upper Country with two ostrich feathers. This asp is frequently winged. It wears the Pshent, or crown of the two regions ; or the crown of Upper Egypt only, when opposed to the Genius of the Lower Country, who, under the same form of an asp, has that of Lower Egypt. The water-plants chosen as the initials of the respective names of these two Goddesses agree with the crowns they wear ; one signifying " Upper," the other " Lower Egypt," which are thus written in hieroglyphics





in addition the bowl or basket, signifying " Lord." Indeed, it is not altogether improbable that the Goddess Eilethya may have had the name Sares†, " the South," which her hieroglyphic, sometimes

written thus  ,  , or  , appears

\* Euseb. Prepar. Evangel. iii. 12.

† Upper Egypt was called Marés, whence the Arabic name Marées or Marésee applied to the south wind.



to justify ; but I have found no instance of the Goddess to whom she is opposed having the hieroglyphic signifying “the North,” , or .



1  
2  
Other forms of the Goddess Eilethyia.

Soven also appears occasionally with a vulture's head, and I have found instances of this Goddess as an *Ophigyps*, with the body of a vulture and the head of a snake, on the coffins of the dead.

THE GENIUS OF THE LOWER COUNTRY.

This Goddess has also the character of guardian and protectress of the Monarchs, and is placed in opposition to Eilethyia, as the Genius of the

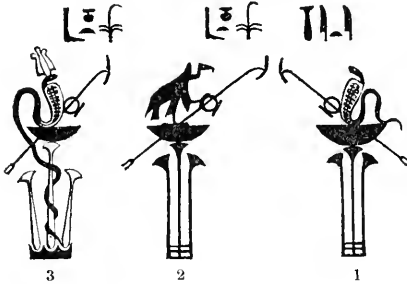


o. 459. 3 2 1  
Fig. 1. The Genius of the Lower Country, opposed to figs. 2. and 3., or the Goddess Eilethyia.

Lower Country.\* She is represented under the form of an asp, frequently with wings, having the crown of Lower Egypt, which is also worn by her when figured as a Goddess. She is treated as one of the contemplar Divinities at Thebes and other towns of the Upper Provinces, with the same

\* *Vide supra*, Vol. I. (2d Series) p. 412.; and Plate 79.

honours as the last-mentioned Deity. She also occurs under the form of a vulture, alternately with the vulture of Eilethyia, on the ceilings of



No. 460.  
Fig. 1. opposed to figs. 2. and 3., or the Goddess Eilethyia. attends Isis while nursing Horus, together with the Goddess Eilethyia.

Χημι, “KHÊMI,” “EGYPT,” THE PURE LAND?.

Egypt, as might be reasonably expected, was among the Deities worshipped in the country. She is represented with the emblem of purity on her head, and another apparently signifying “cultivated land,” which also enters into the names of the Goddess Kahi, and the Deity of Tentyris. In one hand she holds a spear with a bow and arrows, and in the other a battleaxe and the sign of life, illustrative of the military power of the country. In this she resembles one of the forms of Neith or Minerva. I had imagined this Goddess to be the Genius of the “Eastern Bank,” opposed to another of similar character, whom I have called the “Western Bank of the Nile;” but the hieroglyphic legends appear to authorize the conclusion of her representing Egypt itself. A

strong argument in support of this is also derived from her being put in opposition to the foreign nations with whom the Egyptians were at war.

Though the force of the character forming her name has not yet been ascertained, the signification given it by the learned Champollion seems to be confirmed by the fact of our finding it applied to gold when in a *pure* state. It is therefore considered to be the emblem of *purity*, rather than *power*, as formerly supposed; and the Goddess has the title of “the *pure* Land,” which doubtless applied to Egypt.\*

It is the sceptre usually seen in the hands of the Gods, erroneously said to be surmounted by the head of the Upupa; a misconception into which Horapollo has also been led, as is evident from his considering that “bird a fit ornament for the sceptres of the Gods†,” because it is the type of “gratitude.” But the head is that of a quadruped, not of a bird; though easily mistaken for the Upupa when carelessly sculptured, or of a small size. Its being emblematic of purity makes it an appropriate characteristic of the divine nature, and it is very properly associated with the feather of *Truth*.

The name of Egypt was Khêmi, which, as I have already stated, bore a strong analogy to the word Khame‡, “black;” and both are sometimes written in the same manner by the hieroglyphic of a croco-

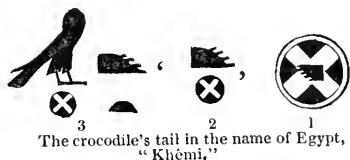
\* *Vide* Plate 53. Part 3.

† Horapollo, Hierog. i. 56.

‡ Or Chame. I write these words indifferently with *Kh*, and *Ch*.  
*Vide supra*, Vol. I. (2d Series) p. 263.

dile's tail\*, which signified "black," or at least had

the force of *Kh*, the initial of the word.



The crocodile's tail in the name of Egypt, "Khêmi."

Egypt was also called the "land of the tree" (of

Khem), and "of the eye" (of Osiris?).



Other modes of writing the name of Egypt.

The two last occur in the inscription of the Rosetta stone, as on other monuments, but the former are more usual on sculptures of an early period.

It is singular that no one of these groups is applied to, or enters among, the hieroglyphics of this Goddess. There is, however, a God who seems to represent Egypt, or Khêmi, on whose head the crocodile's tail is placed; but he is of late date, and only found in monuments of a Ptolemaic or Roman epoch. He performs the office of steersman of the boat of Atmoo, in the place of Horus.


That Egypt was called Khêmi in the earliest times is evident from the sculptures: but the name *Egypt* is not found in the hieroglyphics; nor do we find that of *Aëria*, by which some pretend it was known at a very remote period.†

\* Horapollon (Hierog. i. 70.) says "a crocodile's tail signifies 'darkness;'" in Coptic ΚΑΚΕ, ΚΕΛΕC, ΚΗΛΕCΤC, ΧΡΕΛΕC, ΧΕΛΕC, or ΓΟΛΕC.

† Anl. Gell. xiv. 6. *Vide supra*, Vol. I. (2d Series) p. 262. The analogy between Khem, Ham, and hem, or hamoo, "fever," or "heat," is remarkable.

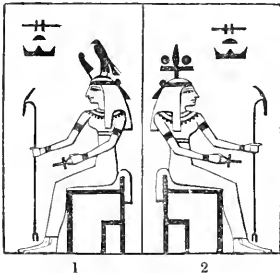
THE WEST?, OR THE WESTERN BANK OF THE NILE?. (Pl. 53. part 2.)

This Goddess may either be the West bank of the river, or the West generally, opposed to the Goddess who represents the East, whose name is

preceded by the same signs,  and generally

followed by the hieroglyphic signifying “*mountain*.” This was evidently borrowed from the circumstance of the valley of the Nile being bordered on one side by the Libyan, on the other by the Arabian hills; as the mode of representing a “*foreign land*,” by a mountain, originated in the distinction of the level plain of the Egyptian valley, and the hilly country of Syria or other foreign lands.

I have also met with the Goddesses of the



No. 461. Fig. 1. The West.  
2. The East.

East and West, each bearing on her head her peculiar emblem raised upon a perch. In these the table of offerings denotes the former; and the hawk on a perch, with the ostrich feather before it, is indicative of the West.

The Goddess before us is styled “the West, Queen of Heaven, Directress of the Gods;” and she

frequently wears her usual emblems placed on another signifying "cultivated land." To Athor are sometimes given the same hawk seated on a perch, in her character of President of the Western Mountain.\*

Her office is evidently connected with the dead, as is that of Athor, when she assumes these attributes; probably in consequence of the Western District or Mountain, particularly at Thebes and Memphis, being looked upon as the abode of the dead. She may also be a type of Hades or Amenti, the resemblance between which name and the West, *Ement*, is consistent with its supposed connection with the lower regions, as I have already had occasion to observe.

The funeral rituals of the Papyri frequently represent four rudders, each of which is applied to one of the four cardinal points, designated as rudders of the S., N., W., and E. This division was of the earliest date in Egypt, being mentioned in the oldest monuments that exist. The expression "S. N. W. and E." signified the whole world; as in the coronation ceremony†, where the carrier pigeons are ordered to fly to those four points, to proclaim that the king has assumed the crown. They in like manner divided the world into four quarters; one being Egypt; another the South, or region of the Blacks; a third the East, or the Asiatic country; and the fourth the North, comprising Syria, Asia Minor, and probably Europe.

\* *Vide supra*, Vol. I. (2d Series) p. 391. and Plate 36. *a.* fig. 2.

† *Vide* Plate 76.

It appears that the expression “conqueror of the 9 regions” signified “of the remaining three parts of the world,” Egypt itself completing the whole number 12, and three being the sign of plurality for each set, in the sense of “the regions.”

SOFH ?, SOFKH ?, SAKH ?.

The name of this Goddess is still uncertain. It appears to read Sofh\* or Sofkh; and these letters are followed by demonstrative signs, which are either intended to represent horns†, or human tongues. If the latter, her name may possibly be related to Sagi, “a tongue,” and she may be the abstract idea of the human *speech*. From her employment, noting on the palm branch of Thoth the years of human life, and from her title, “Lady of Letters,” she appears also to be the Goddess of *writing*. She may perhaps be a deification of “speech” or *language*.‡ But her hieroglyphics read sofh or sofk, and not sakh,  $\text{c}\ \text{a}\ \text{L}$ , “writing;” nor does the word sagi,  $\text{c}\ \text{a}\ \text{X}\ \text{I}$ , “a tongue,” answer to the characters they present. Like Thoth, she registers the events of man’s life, and bears a palm-branch with the emblems signifying halls of assembly; marking on it, at the same time, the years of the King’s life, or the number of *panegyries* at which he had been proclaimed.

\* This may call to mind the Hebrew words *sophar* (*sefer*), “to count” or “write;” and *Tzophim*, “prophets,” or “watchmen;” the *Sofis* of Persia; or the Greek *σοφία*, wisdom; though without being related to any one of them.

† Perhaps connected with the cow’s horns placed over her head.

‡ *Vide supra*, Vol. I. (2d Series) p. 392.



It is not impossible that these assemblies were the origin of the title "lord of triacontaeterides," given to Ptolemy on the Rosetta Stone; but from the number which Thoth and this Goddess are sometimes marking upon the palm branches, it is evident they could not refer to games celebrated every thirtieth year. Nor could Ptolemy have been entitled to a jubilee of thirty years, since he only reigned twenty-one. Indeed, we are ignorant of the exact meaning of the title, though it probably refers to the years of the assemblies recorded by these Deities, whatever may have been the method by which they were computed. Pthah, the creative power, appears to have been the Deity to whom they were particularly consecrated; since, in the regal titles, the King is styled "lord of the assemblies, like his father Pthah."

This Goddess is represented at the Memnonium writing the name of Remeses the Great on the fruit of the Persea tree, under whose shade the king is seated, in the presence of Thoth and Atmoo.\*

She is generally clad in a leopard-skin; and on her head she bears a radiating ornament, peculiarly appropriated to her, over which are cow's horns turned downwards.

#### SELK.

The Goddess Selk is distinguished by the scorpion, her emblem, which is usually bound upon

\* *Vide* Plate 36. *b.*; and *suprà*, Vol. I. (2d Series) p. 392.

her head. Her office seems to have been principally in the regions of Amenti, where she has sometimes, in lieu of a human head, a symbol very nearly resembling the hieroglyphic character signifying “wife;” and the scorpion, her emblem, even occurs with the legend “Isis Selk.”\*

In the hieroglyphics of a Theban mummy case (now at Bodrhyddan), I have found this Goddess called the “daughter of the Sun.”

#### ASCLEPIUS, ÆSCULAPIUS.

The name and form of this Deity were first ascertained by Mr. Salt, at Philæ; where a small sanctuary, with a Greek inscription, is dedicated to him. His dress is always very simple, though not one of the great Gods of Egypt; agreeing with the description given of him by Synesius.† He is bald, or wears a small cap fitting closely to his head, without any feathers or other ornament; and in his hands he holds the sceptre and crux ansata, or sign of life, common to all the Deities. His name reads Emoph, or Emeph‡; but he cannot bear any relationship to the “leader of the heavenly deities” mentioned by Iamblichus, who was second only to *Eicton* §, the great ineffable God, and “*primum exemplar.*”

\* *Vide* Plate 43. a.

† “Unus porro Deus ab iis minime occultatur, sed in propatulo habetur, Æsculapius nempe, quem quidem pistillo calviorem videas.” — *Synes. in Encom. Calvitii.*

‡ Or Aimothph. § *Vide supra*, Vol. I. (2d Series) p. 216.

The Egyptian Asclepius was called the “son of Pthah;” he was therefore greatly revered at Memphis, and, indeed, throughout the whole country. The Egyptians acknowledged two of this name; the first, the grandfather of the other, according to the Greeks, and the reputed inventor of medicine; who received peculiar honours on “a certain mountain on the Lybian side of the Nile\*, near the City of Crocodiles,” where he was reported “to have been buried.”

Ammianus Marcellinus† says, that “Memphis boasted the presence of the God Æsculapius;” and the sculptures show that he held a post amongst the contemplar Gods of Upper and Lower Egypt, from Philæ to the Delta. He occurs more frequently in temples of a Ptolemaic than of a Pharaonic epoch.

Damascius, in the Life of Isidorus, says, “the Asclepius of Berytus (of Syria) is neither Greek nor Egyptian, but of Phœnician origin; for sons were born to Sadyk, called Dioscuri and Cabiri, and the eighth of these was Esmun ‡, who is interpreted Asclepius.” But it is highly improbable that the Egyptian Deity was borrowed from Phœnicia: and the only point of resemblance (if we may believe the authority of Herodotus in so difficult a question) is the fact of Asclepius being the son of Pthah, and the Cabiri being, according to Herodotus, sons of Vulcan.§

\* *Vide infra*, on the Crocodile, chap. 14.

† Amm. Marc. xxii. 14.

§ *Vide supra*, Vol. I. (2d Series) p. 181.

‡ Which signifies *eight*.

According to Macrobius \*, he was “the beneficent influence of the sun, which was thought to pervade the souls of men;” but as this accords not with his appellation “son of Pthah,” I am rather inclined to consider him that healing and preserving power of the Creator (Pthah) which averted calamities and illness from mankind.

There is no appearance of the serpent having been sacred to him, as to the Greek God of medicine; nor are the cock, the raven, or the dog, found among his emblems on the monuments of Egypt. It is, however, probable that the serpent, in after times, was admitted as the symbol of the Egyptian as well as the Greek Æsculapius; the record of which appears to show itself in the snake of Shekh Hereedee, a Moslem saint of Upper Egypt, who is still thought to appear under that form, and to cure the diseases of his votaries.

#### TPE, PE, THE HEAVEN.

This Deity has sometimes been confounded with Netpe, the mother of Osiris, from her having the firmament as her emblem. She was a deification of heaven itself, or that part of the firmament in which the stars were placed. She is sometimes represented under the form of the hieroglyphic character signifying “the heavens” studded with stars; and sometimes as a human figure, whose body, as it bends forwards with outspread arms, ap-

\* Macrob. Saturn. i. 23.

pears to overshadow the earth and encompass it; in imitation of the vault of heaven reaching from one side of the horizon to the other. In this posture she encloses the zodiacs, as at Esneh and Dendera.

Her name *Pe*, or with the feminine article *Ἦπε*, signifies in Coptic “the heaven;” which agrees with the statement of Horapollo, before cited \*, that the Egyptians considered the heaven feminine, contrary to the custom of the Greeks.

The uppermost part of the compartments sculptured on Egyptian monuments is generally crowned by her emblem, representing the heaven, instances of which are given in the plates of this Pantheon.

#### NILUS, HAPI MÔOU.

The hieroglyphic name of this Deity appears to be Hapi Môou. The Coptic word *Moûu* signifies “water,” but the import of the prefix *Hapi* is uncertain. To the God Nilus, and to one of the Genii of Amenti, the name *Hapi*, or *Apis*, is commonly applied, as well as to the sacred Bull of Memphis. Plutarch † thinks “the Mendesian goat was also called *Apis* ;” but I cannot suppose that he has confounded the River God with the Egyptian *Pan* ‡; nor can we readily account for a similar misconception in regard to the Cynocephalus-headed Genius of Amenti §: though the connection between Nilus and *Sarapis*, mentioned by Martianus Capella, may have originated in the

\* *Suprà*, Vol. I. (2d Series) p. 268.

† Plut. de Is. s. 73.

‡ *Vide suprà*, p. 32.

§ *Vide infrà*, p. 70., on the Genii of Amenti.

Egyptian name of *Hapi*\* — “Te Serapim Nilus, Memphis veneratur Osirim.”†

Nilus is frequently represented binding the throne of the monarchs with the stalks of two water-plants, one indicating the dominion of the Upper the other of the Lower Country ‡; and in the compartments which form the basement of the sculptured walls of the temples, he brings offerings of various kinds §, especially fruits and flowers, the produce of the beneficent influence of the Nile water. Thoth frequently assists him on the former occasion; and this allegorical subject may signify that the throne is indebted for its support to the intellectual and physical gifts of the Deity.

He is figured as a fat man, of a blue colour, with water-plants growing from his head; and he holds in his hands their stalks and flowers, or water-jars, indicative of the inundation. It is remarkable that the name Nilus accords so aptly with the colour given him by the Egyptian artists. Nil, or Neel, is the word which still signifies *blue* in many Eastern languages. The *Nilghaut*, or *blue* mountains; the *Nilab*, or *blue* river, applied to the Indus; *neeleh*, the name of indigo in Egypt and other Eastern countries, — suffice to show the general use of this word; and its application to the river of Egypt was consistent with the custom of calling those large rivers *blue*, which from the depth of their water frequently appear of that colour.

\* The zigzag lines which follow recel the word *nuu*, which Horapollo says was applied to the *inundation*.

† Quoted by Prieliard, *Mythol.* p. 89.

‡ *Ide* Plate 57.

§ *Ide* Pl. 56. fig. 1.

I have elsewhere observed that the term *ázrek*, applied to the eastern branch of the Nile, which comes from the lake Dembea, in Abyssinia, properly signifies *black*, in opposition to the *Abiad*, or *white* river; for though *ázrek* also implies *dark blue*, it has not that signification when opposed to *white*. In proof of which it is only necessary to add, that a *black* horse is styled *ázrek* as well as *aswed*, and the same term is applied to any thing in the sense of our “*jet black*.”

At Silsilis this Deity is worshipped as the third member of a triad composed of Re, Pthah, and Nilus—the Sun, the creative power, and the river; the last being, as the third person in these triads always was, the result of the other two. It is probable that the marked respect with which he was there invoked arose from the peculiar protection they desired of him, when the blocks hewn in the quarries of Silsilis, for the temples of Upper and Lower Egypt, were committed to the charge of the stream that was to convey them to their different destinations.

In the Temple of Luxor at Thebes are two figures of this Deity, one of a blue, the other of a red hue, to whom the education of the infant Amenoph III., the son of Queen Maut-m-Shoï, and another child, are supposed to be entrusted. The children are carried in the arms of the red-coloured Deity; and the other follows behind, carrying the sacred *taus*, or emblems of life. The former is probably intended to indicate the turbid appearance of the Nile during the inundation (rather than, as



I had supposed, the land it irrigates); and the latter, of a blue colour, the limpid stream of the river when confined within its banks.

At Philæ a figure of the God Nilus is represented seated beneath the rocks of the cataract, holding *hydriæ*, or jars, in his hands, from which he pours forth water, emblematic of the inundation. A snake surrounds his abode, and on the rocks above are perched a hawk and vulture. That the water-jar was indicative of the inundation we learn from Horapollo; and in consequence of the Nile being considered “the efflux of Osiris,” Plutarch says, “a water-pitcher was always carried first in the sacred processions in honour of that God.”\* The connection between the God Nilus and Osiris probably led to the notion, as the form of the corpulent Deity of the Egyptians to the figure, of the Greek Silenus, the nurse of Bacchus.

At the city of Nilopolis†, situated in the province of Arcadia, a splendid temple was dedicated to the God Nilus. Other towns of Egypt also celebrated his worship with proper honours; and from an observation of Herodotus it is evident that in all those situated on the banks of the river, certain priests were exclusively appointed to the service of this Deity. “If,” says the historian‡, “the body of an Egyptian or even of a foreigner is found at the river side, whether carried away by a crocodile or drowned in the stream, the neighbouring town is obliged to embalm it in the most splendid

\* Plut. de Is. s. 63.

† Stephan. de Urb. in voce Νειλος. ‡ Herodot. ii. 90.

manner, and deposit it in the sacred sepulchres. No one, not even a friend or relation of the deceased, is allowed to touch it: the priests of the Nile alone have this privilege; and they bury it with their own hands, as if it were something more than a human corpse.”

TAP, APÉ, TAPÉ, THABA, THEBES.

The frequent occurrence of the name of Thebes in the hieroglyphic legends of its temples, led to the discovery of the Goddess of the city; and during my stay there in 1828, while examining the various contemplar Deities in the Temple of Amun at Karnak, I observed that Thebes had a guardian Genius or Goddess of the same name. She was called “Ap (or Apé), the potent Mother of the Gods.” The name Ap (Aph, or Apé), written phonetically, is followed by a symbolic character, of the same sound, which is no other than the demonstrative sign of the preceding word; and the Goddess sometimes wears this last on her head, together with the globe and horns of Athor, her usual head-dress. Sometimes she holds in her hands the staff of purity, sometimes the water-plant sceptre common to all the Goddesses.

The symbolic character above mentioned frequently occurs in the names of individuals, as in *Petamunap*, or *Petamunoph*;



and is also put alone for Thebes, followed by the

sign of "land." The formation of the name of the city and its corruption into Thebes is singular. The original word is Ap or Apé, being the Coptic *apé*, "head" or "capital." With the feminine article *t* (by which in the hieroglyphics it is always followed), it becomes Tapé, or "the Apé;" and this being pronounced by the Egyptians, as by the Copts, Tába\*, and in Lower Egypt Thaba (the Memphitic dialect substituting *th* for *t*), was readily converted into Thebes. For this dialect being prevalent in the part of the country mostly frequented by the Greeks, Thaba was the name by which the city was usually known to them; and Thaba was too near the Greek not to be converted into their Θηβαι.

The idea that Thebes was derived from Theba or Thebh, תבה the "ark," is evidently erroneous, and on a par with those etymological fancies which trace from Noah the word *ναυς*, *nauta*, and *navy*; or with that of the learned in Soodan, who find in their Bernoo the *Bur-nooh*, or "the land of Noah."

Pliny † and Juvenal ‡ have both given Thebe as a singular word, adhering more closely to the Egyptian original. Amunei, "the abode of Amun," has been translated Diospolis; and the scriptural name No, or No Amun, appears to have the same import, unless "*No*" was applied to the whole of the Thebaïd. I had formerly imagined that Papa was corrupted from Tapé, especially as

\* It is possible that the name of Taphis in Nubia was taken from the capital of Upper Egypt.

† Plin. v. 9.

‡ Juv. Sat. xv. 6.

the Itinerary places it only on the western bank, and that it was confined to the Necropolis; but the frequent occurrence of the name on either side of the river leaves no doubt of the city of Thebes being all called Tapé. The title which follows the name, "land of thrones," probably refers to its being the royal seat from olden times, as well as the capital of Upper Egypt.

Of Pathyris, the western portion of Thebes, I have already spoken. \*

#### TENTYRIS, TENTÔRE.

Other cities as well as Thebes had their peculiar Genius; and so subtle, as I have already shown, were the divisions of the Divine Spirit which was thought to pervade the universe, that every month and day, as Herodotus observes †, were consecrated to a particular Deity; or, more properly speaking, every month, day, and hour had its own Genius or Spirit, which was looked upon as a divine emanation. It was according to the favourable or unfavourable influence of these, that they predicted concerning the future events of the life of an individual from the day of his birth: "his good or bad fortune were thence foretold, as well as the part he was about to perform in after life, and the sort of death which would terminate his career." ‡ We are therefore not surprised to find every city of Egypt with its peculiar Genius, as well as a pre-

\* *Suprà*, Vol. I. (2d Series) p. 387.

† Herodot. ii. 82.

‡ Herodot. loc. cit.

siding Deity ; though the respect paid to it did not extend beyond the precincts of the town, or the nome to which it belonged.

The name of Tentyris, where Athor was particularly worshipped, was probably a modification of Thy-n-athor, (shortened into Tynator and Tentore,) signifying the abode of Athor. The Coptic name is Tentore. The hieroglyphic legend of the Goddess, the Genius of the place, presents the name of the town ; and this group is generally added to her head-dress, followed even by the sign “land.”

#### KAIH, “THE LAND.”

The Genius of the “land” was represented as a Goddess, bearing on her head the symbolic hieroglyphics signifying “land” and “cultivated country.” She was styled “Mother of all the Regions,” and may therefore be considered an abstract notion applying to the earth generally, or to Egypt as the mother and chief of all.

It must be confessed that Earth, the great mother, ought to hold a more important post in the mythology of Egypt than the Deity before us, however low might be the rank of physical objects compared to that of the great Gods of their Pantheon. The Greeks considered the Earth as the mother, as the Heaven was the father of all \* ; and Varro † supposes them to have been the chief Deities. But

\* *Vide* Plut. de Plac. Philosoph. i. 6.

† Varro, de Ling. Lat. lib. iv. &c.

when he tells us they were the same as Serapis and Isis in Egypt, he betrays great ignorance of the religion of that country. It is probable that the Greeks paid them much greater honours than they received in Egypt, where there is reason to believe the Earth was only revered as the abstract idea of a combination with the divine power for the exercise of the creative agency.

### RANNO?.

This Goddess, represented with the head of an asp, is common in the oldest temples. She is frequently employed as the nurse of the young princes, whose early education was supposed to be entrusted to her care; and she presided over gardens as well as the God Khem. Athor and Maut are also represented suckling the young princes in temples of the oldest times; and instances occur of the former under the form of a cow, her emblem, performing the same office to the young Remeses. But this was more particularly the part of the asp-headed Ranno. This Goddess was also represented under the form of an asp, crowned with long feathers and a disk and horns; or as a female figure bearing an asp upon her head, which, as I have already observed, was sacred to her, as to the God Neph\*, and which was probably the Agathodæmon of Eusebius.

\* *Vide supra*, Vol. II. p. 184.; and Vol. I. (2d Series) p. 239, and 413.

There is another asp-headed Goddess, whose name is written Hoph, or T-hoph, which calls to mind the snake *Efface*. She has some office in Amenti, but does not appear to be related to the Deity before us.

#### BAI.

The snake Bai also appears to have been figured as a Goddess, and sometimes under its own form, as guardian of the doorways of those chambers of the tombs which represent the mansions of heaven.

#### HOH, HIH.

Another snake-headed Goddess has the name Hoh, or Hih. She occurs at Dendera and Philæ. The Coptic word Hof signifies the viper, analogous to the *hye* of the Arabs. I am not aware of her office. Other Goddesses with the head of a snake occur in the chamber of Osiris at Philæ; but as their office relates to the dead, they may only be connected with the Genii of Amenti.

#### THE YEAR?

From the palm-branch which this Goddess bears on her head, I have supposed her to denote the Year, which in Egyptian is called Rompi; though, from the comparison of different legends, it appears that her name in the hieroglyphics does not read Rompi, but Rpe, which resembles the word erpe, “a temple.” The palm-branch, however, favours



the conjecture that she represented the deified notion of the year.

In her hand she holds the usual sceptre of the Goddesses, and sometimes a palm-branch, with the emblems of man in his early career of life, as well as the figurative sign of the assemblies, which marked fixed periods of time.

The Deity of a month may very properly be considered Thoth, or the Moon; but the figures representing some other divisions of time, as well as the three seasons, are still unknown.

#### AMUNTA, AMUNT, OR TAMUN.

This Goddess, who frequently occurs at Thebes, has been considered a female Amun; the only difference between her name and that of the Egyptian Jupiter being the addition of the female sign, or article *t*. She is also styled “the President of Thebes.” She wears the crown of the Lower Country, like the Goddess Neith, and she sometimes bears in either hand the sign of “water.” From her name she might be mistaken for the west, *Ement*, or the lower regions, *Amenti*. But the absence of the demonstrative signs indicating either of them sufficiently contradicts this opinion: and from her rank as second member of the second Theban triad, composed of Amun-Generator, Tamun, and Harka, it is evident that her character and office were very different from either of those two. She may be one of the forms of the Egyptian Minerva.

## NĒB ? TNEB ? DOMINION ?

From the hieroglyphics of this Goddess we may suppose her to represent the abstract idea of dominion ; and the presence of the vulture and asp together on her head-dress\* may perhaps tend to confirm this opinion, though they were not exclusively appropriated to her. She also wears the globe and horns of Athor in common with many other Goddesses. Her name occurs in the temple of Remeses III. at Medeenet Haboo ; she is therefore of an early Pharaonic age.

## EHE, TEHE, "THE COW."

Besides the sacred cow of Athor, was another, supposed by the learned Kircher to be dedicated to the Moon, whom he considers the same as Isis ; but from the hieroglyphic legend given by M. Champollion, in which she is styled "Generatrix of the Sun," she seems rather to be the darkness of Chaos, "which was upon the face of the deep," and from which sprang the light of the Sun. M. Champollion therefore supposes her to be one of the characters of Buto\*, though, from a legend accompanying another figure he gives of the same cow, it appears that she was sometimes identified with Neith, whose name precedes that of Ehe.

She is sometimes represented as a female figure with a cow's head, and the globe and horns of

\* *Vide* Plate 60. Part 1.

† *Vide supra*, Vol. I. (2d Series) p. 273.

Athor surmounted by two ostrich plumes; and her name Ehe, "the cow," is followed by its figurative hieroglyphic, or demonstrative sign.\* The name Ehe was evidently the origin of the Greek Io, though I am inclined to think that persecuted wanderer to be derived from the history and emblem of Athor, or from Isis, rather than from the Goddess before us. †

#### Ⲭⲁⲩ, †ⲟⲩⲛⲟⲩ, THE HOURS OF DAY AND NIGHT.

The consecration of every month and day to a particular Deity, mentioned by Herodotus, is more than confirmed by the fact of our finding the hours themselves treated as Divinities. But it is possible that the statement of the historian may only refer to the almanacs, where, according to Charemon, the names of the Gods appeared affixed to each day, in the same manner as those of saints in modern calendars. ‡

According to the Egyptian system, the hours were not merely dedicated to particular Deities, — each was considered a peculiar Genius in itself, a minute fraction of the divine essence which pervaded it; and, if not worshipped with the same honours as the superior Gods, prayers were addressed to them with the hope of rendering them favourable to the individual who invoked their aid. The hours are frequently found in tombs and on

\* *Vide* Plate 60. Part 2.

† *Vide supra*, Vol. I. (2d Series) p. 388. Eustathius says, "Io, in the language of the Argives, is the Moon." *Vide* Jablonski, ii. c. 1. p. 7.; and *supra*, p. 5., on Thoth.

‡ *Vide supra*, Vol. I. (2d Series) p. 218.

sarcophagi, where the deceased is represented either praying or making an offering to each in succession, beginning with the 1st and terminating with the 12th hour, both of day and night. From not finding them in any temple, I suppose that their introduction implies a review of the hourly occupations of the individual during his life, and that these Deities or Genii were principally connected with the final ordeal of the dead.

The name in the hieroglyphics is  $\text{H}\sigma\tau$ , or  $\text{H}\lambda\tau$ , followed by the female sign, which agrees well with the Coptic  $\text{H}\lambda\tau$  or  $\sigma\tau\tau\sigma$ , the former having the masculine, the latter the feminine article ( $\tau\tau\kappa\lambda\tau$ , and  $\tau\sigma\tau\tau\sigma$ ); and it is remarkable that in the same language the word signifying “present time” is  $\tau\sigma\tau$ , which cannot fail to call to mind the  $\nu\upsilon\nu$  of the Greeks, the German *nun*, and our own *now*.

The first of those here introduced is the 8th hour of *day*,—No. 2. the 12th hour, No. 4. the 10th hour, and No. 3. the 10th hour of *night*; which last is written phonetically  $\text{eg}\hat{o}\text{rh}$ , the Coptic  $\epsilon\chi\omega\text{p}\xi$ \*, “night.” Macrobius† supposes that Apollo, being called *Horus* by the Egyptians, “gave his name to the 24 hours of day and night, as to the 4 seasons, during which he completes his annual course;” and the same is stated by Diodorus‡ to be the opinion of some of the Greeks.

\* The Coptic letter  $\chi$  *genka* is a hard g, and not dj; and from this the Cairenes have probably derived their hard pronunciation of the Arabic  $\text{ج}$  *gim*, or g, which, in Arabia and other places, is always soft. It is, however, supposed that it was originally hard in Arabic, like the Hebrew *gimel*.

† Macrob. Saturn. lib. i. c. 26.

‡ Diodor. i. 26.

## HAWK AND JACKAL-HEADED DEITIES.

These three figures of hawk and jackal-headed Deities are common in the tombs of Thebes, but I do not know their office. Two large figures of the hawk-headed Deity, with similar hieroglyphic legends, are conducting, together with the jackal-headed and other Deities, Remeses III. into the presence of the God of the temple, at Medeenet Haboo. These kneeling figures seem to be beating themselves in the manner the Egyptians are said by Herodotus to have done (in honour of Osiris), and as Athenagoras tells us was the custom at all the great festivals celebrated in the temples. They are sometimes represented in the same attitude before the God Atmoo; and from their hieroglyphic legend, we may suppose them to be the Spirits who pervaded the Earth.

## THE FOUR GENII OR GODS OF AMENTI.

These four Genii of the lower regions perform a conspicuous part in the ceremonies of the dead. They are present before Osiris while presiding in judgment, and every individual who passed into a future state was protected by their influence.

When a body was embalmed, the intestines were taken out and divided into several portions, each being dedicated to one of these Deities; and they were either deposited in vases\*, which bore their re-

\* These vases have been improperly styled canopi.

spective heads, or were returned into the body accompanied by these four figures. Amset, Hapi, Smautf (or Smof), and Kebhnsnof (or Netsonof) were their names. The first had the head of a man\*, and was sometimes represented holding the staff and having the form of the other Deities, but only in the tombs; the second had the head of a Cynocephalus ape, the third of a jackal, and the fourth of a hawk; and, though differing from them in form, they cannot fail to call to mind the four beasts of the Revelations.† They were generally in the form of mummies; but they sometimes occur as human figures walking, and even carrying the body of the dead, as in the chamber of Osiris, at Philæ, where they bear the Deity to his tomb, under the form of Sokari.

To Amset were dedicated the stomach and large intestines; to Hapi the small intestines; to Smautf the lungs and heart; and to Kebhnsnof the liver and gall-bladder. This point was long a desideratum; and though it was known that the four vases, placed in the Egyptian tombs with the sarcophagi, each of which bore the head of one of these Genii, contained the intestines of the dead, no one had examined them with sufficient care to ascertain the exact portion in each. To Mr. Pettigrew we are indebted for this interesting fact; and in introducing it I have much pleasure in paying a just tribute to the patience and zeal with which he conducted the examination, and in re-

\* I have found one instance of Amset in the form of a woman, on a mummy case in the British Museum.

† Rev. iv. 7.

turning him my thanks for his communication upon the subject.

I have already noticed the assertion of Plutarch, that the Mendesian goat\* had the same name as the sacred bull Apis; and have shown that the only Deities so called were the Memphite bull, the God Nilus, and one of the Genii of Amenti.† Though we may find a difficulty in accounting for such a misconception, it is more probable that this last, which was represented with the head of a Cynocephalus, should have been mistaken for the animal he mentions than the God Nilus. And as he doubtless speaks from a vague report, originating in the ignorance of the Greeks, it is possible that the form of the ape-headed figure, added to the similarity of name, led to his error; which, indeed, is not more inconsistent with truth than Herodotus's belief of the God Pan being represented with the head and legs of a goat.‡ One inference may perhaps be drawn from these erroneous statements, — that the name Apis (Hapi) signifies a “genius” or “emblem;” Apis being the “Genius,” or, as Plutarch calls it, “the image of the soul” of Osiris. Hapi-môou may therefore be the Genius of the water, or the Nile; and the Cynocephalus-headed Hapi, the emblem of the terrestrial nature of man. This conjecture, however, I offer, with great diffidence, to the opinion of the learned reader.

When the body of a person of quality was em-

\* *Vide supra*, p. 32. and 56. Plut. de Is. ii. 73.

† *Vide supra*, p. 56.

‡ Herodot. ii. 46.



balmed, the intestines were deposited in four vases of alabaster, or other costly materials, according to the expense which the friends of the deceased chose to incur. Some were contented with those of cheaper materials, as limestone, painted wood, or pottery; but in all cases the cover of each vase was surmounted by the head of its own peculiar Deity, according to its contents. In embalming the bodies of poorer people, who could not afford this expense, the intestines, when properly cleansed, were returned into the body by the usual incision in the left side, through which they had been extracted; and the figures of the four Genii, generally of wax, or aromatic composition, enveloped in cloth, were introduced into the cavity. This was done with the same view of protecting the parts under their peculiar influence, as when they were deposited in the vases. The aperture was afterwards closed, and covered with a leaden plate, on which they represented the eye (of Osiris?), or sometimes the same four Genii who were thought to preside within. But I shall have occasion to mention this hereafter in describing the funeral rites of the Egyptians, where I shall also notice the error of Porphyry respecting their throwing the intestines into the Nile.

The hieroglyphic legends painted on the exterior of the vases alluded to the Deity whose head they bore, and it is principally from these that their names have been ascertained.

The Goddess Selk is sometimes found accompanying the four Genii, in the paintings of the tombs,

and I have once found an instance of Smautf with a human head.

The name of Amenti, “that subterraneous region whither they imagined the souls of the dead to go after their decease\*,” signified, according to Plutarch, “the receiver and giver;” in which we may perhaps trace a proof of its being considered a temporary abode. The burial of arms and different objects of use or value with the body may also indicate their belief of a future return to earth, after a certain time, which is said by Herodotus to have been fixed at 3000 years; though Plato gives this period to a philosopher, and 10,000 to an ordinary individual.

The resemblance of the names Amenti, “Hades,” and Ement, “the West,” is remarkable.† This last was looked upon as the end, as the East was the beginning, of the world. There the Sun was buried in the darkness of night, and there he was supposed, allegorically, to die and pass through another state, previous to his regeneration and re-appearance upon earth, after each diurnal revolution. This analogy between them cannot fail to call to mind the similarity of the Hebrew word Ereb, or Gharb ערב ‡, signifying “sunset,” or “the West,” and the Erebus of Greece.

Clemens§ says that ancient temples were turned towards the West; but this was not the case in Egypt, where the points of the compass do not

\* Plut. de Is. s. 29.

† *Vide infra*, on the Hippopotamus, in Ch. xiv.

‡ The Gharb, “West,” of the Arabs. § Clem. Strom. 7.

appear at any time to have been points of religion, at least as regards the position of their sacred buildings, no two of which are made to face exactly in the same direction. Nor does his assertion\*, that temples were formerly styled tombs, apply to those of the Egyptians.

### THE ASSESSORS.

The number of the Assessors who attended at the final judgment was forty-two. They frequently occur in funereal rituals, on sarcophagi, tombs, and papyri. I have also found them complete† in the side adytum of a temple at Thebes, which, from the subjects there represented, appears to have been appropriated to funereal purposes. Diodorus‡ speaks of “Osiris and the Assessors seated below him,” whose approbation King Osymandyas hoped to obtain after death by his piety, in presenting to the Gods of Egypt such offerings as were peculiarly acceptable to them; and the forty-two judges he mentions§, at the sacred lake of the dead, were a type of those who, in the region of Amenti, pronounced their acquittal or condemnation of the soul, when it sought admittance to the Regions of the Blessed.

These Assessors were similar to the bench of judges who attended at the ordinary tribunals of

\* Clem. Orat. Adhort. p. 19.

† Sometimes only a few are given, as 3, 9, and 12.

‡ Diod. i. 49. 92.

§ One reading gives “*εἴσι πλεω των τεσσαρακοντα*,” i. 92.

the Egyptians\*, and whose president, or arch-judge, corresponded to Osiris. They may perhaps call to mind the four-and-twenty elders mentioned in Revelations †, as the four Genii of Amenti appear to bear some analogy to the four beasts who were present with them before the judgment seat.

The Assessors were represented in a human form with different heads. The first had the head of a hawk, the second of a man, the third of a hare, the fourth of a hippopotamus, the fifth of a man, the sixth of a hawk, the seventh of a fox, the eighth of a man, the ninth of a ram, the tenth of a snake, and the others according to their peculiar character. But, to avoid a tedious detail, I refer the reader to the Plate, from which it will be seen that they varied in different rituals, though the number, when complete, was always the same.

They are supposed to represent the forty-two crimes, from which a virtuous man was expected to be free when judged in a future state, or rather the accusing Spirits, each of whom examined if the deceased was guilty of the peculiar one which it was his province to avenge. They were distinct from the thirty-six Dæmons mentioned by Origen. These presided over the human body, which was divided into the same number of parts, each appropriated to one of them; and they were often invoked to cure the infirmities of the peculiar member immediately under their protection.

\* *Vide* Vol. II. p. 24.

† Rev. iv. 4., and xix. 4. &c.

## CERBERUS.

This animal is supposed to be the guardian of the Lower Regions, or the accusing Spirit. It is more probably the former, being seated near the entrance to the abode of Osiris, and called Ouom-nè-Amenti\*, “the Devourer of Amenti,” and “of the wicked.”† It has the form of a hippopotamus, a peculiarly Typhonian animal; sometimes with the head of a fanciful creature, partaking of the hippopotamus and the crocodile; and it is frequently represented as a female.

Seated at the entrance of Amenti, it watches the arrival of those who present themselves for judgment, and turning its hideous head with angry looks, appears to menace the wicked who dare to approach the holy mansion of Osiris. This monster was the prototype of the Greek Cerberus; but the lively imagination of the Greeks improved upon or exaggerated the deformity: its neck was said to bristle with snakes; it was represented with three, or with fifty heads; and Virgil‡ and others describe its rapacity, and the terror it was supposed to cause.

\* Plate 63. Part 2. figs. 1. and 3.

† The sign “wicked” is a man killing himself, by beating his own head with a hatchet or club, according to Champollion’s ingenious interpretation. *Vide* Plate 63. Part 2. fig. 2.

‡ Virg. *Æn.* vi. 421.

“Melle soporatum et medicatis frugibus offam  
Objicit: ille fame ravidâ tria guttura pandens,  
Corripit objectam.”

## UNCERTAIN DEITIES.

## Toses? (Pl. 64. Part 1.)

I now proceed to examine the form or attributes of those Deities whose names are unknown.

The first of these is a Goddess, whose hieroglyphics appear to read Toses. She wears the globe and horns of Athor, and is styled the Daughter of the Sun; but her office is not defined. She is found in the old temples of a Pharaonic age.

The two next figures of this Plate contain the figures of two Deities, who seem, from their hieroglyphic legends, to have the same name, — Toses or Tosos, written with different characters.

## Hoh, Hohp? (Pl. 64. Part 2.)

The name of this Deity appears to read Hoh, or Hohp. His form and office are unknown. He occurs in temples of a Pharaonic age, the annexed figure being from Medeenet Haboo at Thebes.

## (Pl. 64. Part 3.)

The name of this God is unknown, owing to the imperfect preservation of the hieroglyphics, and the uncertainty respecting the first letter in his legend. I have only met with him in temples of a late date, as at Dendera.

## SMOT? A FORM OF THOTH? (Pl. 65. Part 1.)

This Deity is represented in hieroglyphics by a statue, in Coptic Smot, which should be his name. He has the title "Ruler of the Eight Regions of No," which seems to imply some connection with Thoth; and he bears on his head the disk and crescent given to the Moon.

## Ao? (Pl. 65. Part 2.)

The bull-headed Deity appears to have the name Ao; which probably signifies a "bull," since it frequently occurs over oxen, as the word Ehe over cows. I do not, however, suppose him to be connected with the God Ao, previously mentioned.\*

## SPOT? SOPTET? (Pl. 65. Part 3.)

Spot, Sopt, or Soptet, appears to be the name of this Deity. His office is uncertain. This figure is from one of the tombs of the Kings at Thebes. His hieroglyphics call to mind those which follow the name of the God Toré †, the *seal* and the *spirits* or *rulers* of the land. ‡

## (Pl. 65. Part 4.)

This Goddess is represented nursing a child; not as Isis and Athor, but merely holding it on

\* *Vide supra*, p. 15.

† *Vide* Plate 25. Part 2. fig. 2.

‡ "Of Phut?" or "the West?" *Vide infra*, p. 82.



her hand, as though it were entrusted to her charge. Her hieroglyphic consists of a shield crossed by two arrows, which she also bears on her head; but I am ignorant of her name and office. She is, perhaps, the abstract idea of "protection" or "defence."

#### A CHARACTER OF ISIS, THE DEFENDER?

(Pl. 66. Part 1.)

The Goddess here represented is probably one of the characters of Isis, as the protecting Deity who averts misfortunes from mankind. Her hieroglyphic legend signifies "defender," or "avenger," and in the first line is the phonetic name of "Isis." She holds the ostrich feather, the emblem of truth and justice, and her position with outspread wings is similar to that of Isis when protecting her husband Osiris.

(Pl. 66. Part 2.)

Of this Deity I have been unable to ascertain the name and office; but from his having an emblem of strength as his hieroglyphic, which he also bears upon his head, he may be one of the forms of GOM, the Egyptian Hercules.

NEHIMEOU? NOHEMAO? (Pl. 66. Part 3.)

The name of this Goddess appears to read Nehimeou, Nehimaoee, or Nohemao. She is styled "Mistress of the Eight Regions of the Land, Domina-

trix of Tentyris," from which place her figure and hieroglyphics are copied. She is called "daughter of the Sun." Her head-dress consists of a shrine, from which water plants are sometimes represented



to rise, her head being covered by the body and wings of a vulture. In her hand she holds the usual sceptre of the Goddesses. At the quarries of the Troici Lapidis Mons, she occurs as the second member of a triad composed of Thoth, this Goddess, and Horus (or Arocris). Mention is also made of the Goddess Merte or Milt.

MELSIGOR, OR MERSOKAR? (Pl. 67. Part 1.)

This Goddess is from one of the tombs of the Kings at Thebes. Her name appears to read Melsigor, or Mersokar, and she is styled Ruler of the West, or of Amenti, "the Lower Regions." She wears the globe and horns of Athor, in common with many other Goddesses; and I have found an instance of her under the form of a winged asp, with the cap of the Lower Country, having the same appearance as the Genius of Lower Egypt\*, and opposed in like manner to Eilethya.



Fig. 1. Mersokar opposed to Eilethya, fig. 2.

\* *Vide supra*, p. 45.

## MERTE? OR MILT? (Pl. 67. Part 2.)

This Goddess is frequently met with in the oldest temples, where she always accompanies the King, when represented running with a vase and the flagellum of Osiris in his hands, amidst various emblems. Her name appears to be Milt, or Merte. In the Lower Regions, she has sometimes the united heads of a lion and crocodile, with the globe of Rê and the two long feathers of Amun; but this figure is of rare occurrence, and I believe only in funeral subjects, among the Genii or minor Deities connected with the dead.

She usually bears on her head a cluster of the northern water plants, upon a cap terminating in a peculiar form at the back; from which it might seem that she was more particularly connected with the Lower Country, those water plants being emblematic of that part of Egypt. Sometimes, however, she has those of Upper Egypt; but the more frequent assumption of the former sufficiently proves that her name was not Marés\*, one of the appellations of the Thebaid.

## (Pl. 67. Part 3.)

The name of this Deity is uncertain. I had supposed her to represent Phut, or Libya; but this opinion does not seem to be supported by subsequent observations. She was one of the contemplar Deities of Tentyris; and occurs also at Thebes; but at Esneh her hieroglyphics are totally different, or may, indeed, be of another Goddess, who has assumed her form and attributes.

\* Whence the modern Egyptian name *Merées*, or *Mereesce*, given to the south wind.

## (Pl. 68. Part 1.)

The Snake-headed God seems to be related to Horus. His figure seldom occurs. This is from Dendera. I have seen some bronzes of the same God; one of which is in the possession of Miss Rogers, and apparently not of late date.

## A CHARACTER OF OSIRIS? (Pl. 68. Part 2.)

This Deity is probably one of the characters of Osiris. His name is sometimes followed by the emblem of Stability, sometimes by that of Goodness, — both belonging to Osiris, whose head-dress he wears. I have only met with him at Philæ, and Dendoor, in sculptures of a Ptolemaïc or Roman period.

## (Pl. 68. Part 3.)

This figure has no hieroglyphics over it. It may perhaps be one of the forms of Amun-re, being found at Thebes.

## RE-TO? RITHO. (Pl. 68. Part 4.)

The name of this Goddess is composed of “Re,” “the Sun,” and “To,” “the World.” She is called “Chief of the Gods,” and occurs in the oldest temples, wearing the globe and horns of Athor. At Tuot (Tuphium) and Hermonthis, she is the second member of the triad, of which Mandoo is the principal Divinity.

## RANPO, RASPO? OR RATPO? GOD OF WAR.

The name of this God appears to be Ranpo: his form is very peculiar, and from his attributes he

claims the title of God of War. He is sometimes represented with a spear in his hand; sometimes bearing in his left hand a spear and shield, while with the other he wields a battle-axe, as if in the act of striking: a quiver full of arrows being suspended at his back.\* He wears the helmet or crown of the Upper Country, in front of which projects, in lieu of the usual asp, the head of an oryx, a gazelle, or a goat. He sometimes occurs with a Goddess, who, standing on a lion, or on two crocodiles, holds out towards him two emblems resembling snakes with one hand, and with the other a bundle of lotus flowers, apparently as an offering to the God Khem.† Connected with this group are figures in the act of fighting, which would imply that the subject was emblematic of war.

It may reasonably be supposed that the Egyptian Mars did not hold a very high rank in their Pantheon. His character was not connected with the operations of the Deity; nor did a God of War present any abstract notion of a divine attribute, unless it were as the avenging power. This, indeed, appears, as already stated, to have been represented by Mandoo‡, — in which character he probably answered to the Mars Ultor of Rome, and to the *Αρης* mentioned by Hermapion in his inscription translated from the Obelisk of Remeses. Ranpo occurs on tablets, but not in any of the temples of Egypt.

\* *Vide* Plate 69. fig. 1.

† Plate 69. fig. 3. See the subject in the British Museum.

‡ *Vide supra*, p. 34.

## GODDESS OF WAR, BELLONA? (Pl. 70. Part 1.)

The first figure in this Plate appears to be the Goddess of War. She is seldom found, and I have not met with her in any temple.

## (Pl. 70. Part 2.)

The Deity of Part 2. is from a stone tablet of the time of the 2d Osirtasen, found at the temple of Wady Gasoos, in the Desert, near Kossayr. He may be a form of Amun.

## (Pl. 70. Part 3.)

The third figure may be a mode of representing the Dog-star, Sothis, and a character of Isis.

## (Pl. 70. Part 4.)

The fourth has the name Mak, or Makte, which might seem to indicate the Genius of War; but her peaceable occupation of presenting two vases ill accords with that character; and we have already seen that other Deities possess the undisputed post of Mars and Bellona. Her office is therefore unknown.

## LEONTOCEPHALUS. (Pl. 71.)

The Lion-headed God is seldom met with in the Egyptian sculptures; and never, I believe, in temples of a very early epoch. If, therefore, he be Gom, or Sem, the Egyptian Hercules, he is probably a form introduced at a late period, or the God of Physical Strength.

The first figure in this Plate is from the temple of Dendera, which is of Ptolemaic and Roman date; the second is from Dabód\*, where he accompanies the God Amun, to whom a Cæsar is making offerings. He has a lion as his hieroglyphic.

The third has not a lion's head, but that animal is introduced as a demonstrative sign after his hieroglyphic name, which appears to read Moui, signifying "Lion." The fourth has also a lion as the demonstrative sign, and may be the same as the last Deity. They are of late time; and being copied from monuments imperfectly preserved, the legends are uncertain.

The last is a Goddess with a lion's head, whose name appears to read Rita or Erta; but I am ignorant of her character and office. She may, perhaps, be a form of Bubastis, or of Buto.

#### GODDESS OF THE EYE. (Pl. 72. Part 1.)

The name of this Goddess is uncertain. She has an eye upon her head; and she sometimes stands in an attitude of prayer, before other Deities. She occurs in temples of a Roman and Ptolemaic date, as at Edfoo. Though her office is unknown, she may have been a Deity of some importance, and probably a character of Buto, or one of the great Goddesses of the Pantheon. The eye she bears on her head is the same † which enters into the name of Egypt, and holds a distinguished post in the ceremonies of the dead. It is frequently found in

\* Plate 71, Part 2.

† *Vide supra*, p. 48, 73., and Plate 83, 84.

the tombs, made of stone or blue pottery ; and is painted on sarcophagi, boats, and fancy ornaments.

TOTOUON? (Pl. 72. Part 2.)

This Deity is from the temple of Samneh, at the third Cataract of the Nile, of the early time of the second Osirtasen. His name may signify the “ opener of the hand.”

NÊBOO, NÊBOOU. (Pl. 72. Part 3.)

The name of this Goddess appears to be Nêbou. She is one of the contemplar Deities of Esneh or Latopolis, and the second member of the triad worshipped there, which consisted of Neph, this Goddess, and their son Haké. She is a form of Neith, the Egyptian Minerva, like the Lion-headed Goddess Menhai already mentioned.\*

(Pl. 72. Part 4.)

The name and character of the God in Part 4. of this Plate are uncertain. He is of late date ; and though he has the title “ Great God ” following his name, he does not appear to hold a very important office in the Pantheon, — unless, indeed, he be a character of some one of the principal Deities.

The two Gods in Part 5. are forms of the youthful Deity Ehôou, the son of Athor, and the third member of the triad of Dendera, who has been already described. †

HIPPOTAMUS-HEADED GOD.

There is a God with the head of a hippopotamus, who may be one of the characters of the Egyptian

\* *Suprà*, p. 40.

† *Vide suprà*, Vol. I. (2d Series) p. 409.



Mars, the animal itself being worshipped at Pa-premis, the city of that Deity.\* I have only found him so represented in small pottery figures, but never in the sculptures; though the Hippopotamus-headed Goddess occurs on monuments of early date.† The connection, indeed, of the God Mars and this Typhonian animal is remarkable.

HERON, ANTÆUS, PERSEUS, BUSIRIS, THUERIS,  
CANOPUS.

The first of these I have supposed to correspond to Atmoo, and the second to Ombte, but of Perseus I have not yet been able to form any conjecture. Nor do I know if Busiris is a character of Osiris, or a separate Deity. Of the form of Thueris, the concubine of Typho, of Canopus, and of his supposed wife Menuthis (or Eumenuth), worshipped in a town of the same name‡, I am also ignorant; as well as of the two Deities of Winter and Summer, whose statutes are said, by Herodotus§, to have been erected by Rhampsinitus.

GENII OF THE LOWER REGIONS.

I have described the form and general character of the principal Deities, who compose the Pantheon of Egypt. Those minor Divinities, who held various offices in the regions of the dead, I have not introduced; their attributes and functions being as yet imperfectly ascertained, or altogether

\* *Vide* Herodot. ii. 59. 63. and 71.

† *Vide supra*, Vol. I. (2d Series) p. 129.

‡ *Vide* Jablonski, v. 4. p. 153.

§ Herodot. ii. 121.

unknown ; and many were only inferior emanations of some of those already described. Others were Genii or Demons ; and some were of that class of beings\* who were thought to people every part of the universe, and to be present unseen amongst mankind, sometimes influencing their actions, and sometimes themselves acting in obedience to their commands.

They were mostly represented under a human form, with the heads of different quadrupeds, birds, reptiles, or fishes ; among which may be mentioned the cat, lion †, ape, fox, cow, ram, hare, hawk, duck, crane, crocodile, tortoise (generally the entire animal, in the place of a head), and the *garmóot* ‡ fish. Some were figured as mere emblems ; and one even assumed the form of the usual sceptre of the Gods.

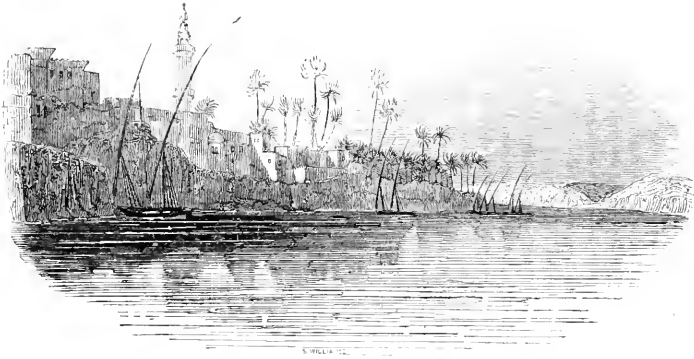
In concluding this imperfect notice of the Egyptian Deities, I must observe, that whatever opinion I have ventured to express, is offered with great diffidence, owing to the intricacy of the question, the imperfect information to be obtained from the monuments, and the doubtful authority of Greek writers. I have therefore given little more than the forms of the Gods, and their principal characters whenever they could be ascertained ; and I conclude in the words of Seneca §, applied to an observation of Aristotle,—“ *Egregie Aristoteles ait, numquam nos verecundiores esse debere, quam cum de Diis agitur.*”

\* *Vide supra*, Vol. I. (2d Series) p. 112. 217. 221, 222.

† *Vide infra*, p. 215.

‡ *Silurus Carmuth*, or *Heterobranchus bi-dorsalis*.

§ *Senec. Nat. Quæst. vii. 30.*



VIGNETTE N. View of the modern town of Manfalóót, showing the height of the banks of the Nile in summer. In the mountain range, opposite Manfalóót, are the large crocodile mummy caves of Maábdeh.

## CHAP. XIV.

### *The Sacred Animals.*

I NEXT proceed to mention the sacred animals.

Of these, many different grades existed. Some were looked upon as Deities, others were merely emblems of the Gods. The worship of some was general throughout Egypt, that of others was confined to particular districts; and the same animal which received Divine honours in one part of the country, was often execrated and held in abhorrence in another. In one city a sacred fish was venerated, in another it was served up among the delicacies of the table; and many serious quarrels ensued between whole towns and provinces, owing

to the circumstance of a sacred animal having been killed, either from accident or design, by the inhabitants of a neighbouring district, where its worship was not acknowledged.\*

It is, however, very improbable that such lawless disputes took place, in the early periods of Egyptian history, during the reigns of the Pharaohs; when a vigorous government had the power of maintaining order, and when a wise priesthood watched equally over the interests of all. No opinion indeed is more liable to error, than one which judges the customs and character of the Egyptians, from the degraded state of the country under the rule of the Ptolemies and Cæsars. For, as De Pauw † justly observes, there is no more reason to believe such excesses were perpetrated at that period, than to expect the modern towns of Europe to make war on each other, in order to maintain the pre-eminence of their saints and patrons.

Herodotus ‡ says, “They are obliged by law to feed the sacred animals, and certain persons of both sexes are appointed to take care of each kind. The employment is an honourable one, and descends from father to son.” And “so far,” observes Diodorus §, “are they from declining, or feeling ashamed, openly to fulfil this office, that they pride

\* Juv. Sat. xv. 36.—

“Numina vicinorum  
Odit uterque locus; cum solos dicit habendos  
Esse Deos quos ipse colit.” *Vide supra*, Vol. I. (2d Series) p. 159.

† De Pauw, Rech. sur les Eg. et Chin. i. 145.

‡ Herodot. ii. 65.

§ Diodor. i. 83.

themselves upon it; going in procession through the towns and country, with the distinguishing mark of their occupation, as if they were partakers of the highest honours of the Gods. And being known by a peculiar emblem belonging to each, the people perceive, on their approach, of what animal they have the care, and show them respect by bowing to the ground, and by other marks of honour.”

“When parents, living in towns, perform vows for the recovery of their children’s health \*, they offer prayers to the Deity to whom the animal is sacred, and then shaving a portion, or half, or the whole, of the child’s head, they put the hair into one scale of the balance and money into the other, until the latter outweighs the former; they then give it to the person who takes care of the animal, to buy fish (or other food).”

It was not, however, on accidental bounty that the nourishment of these creatures depended. The value of a whole head of child’s hair, even when they paid its weight in gold, or any other gift, depending upon accidental vows (frequently performed after a long interval), would be a precarious means of support for the unremitting appetite of the Divine beasts; it was, therefore, wisely managed, that a fixed revenue should be provided for the purpose; and each had a piece of land belonging to it, the produce of which was sold for its maintenance, and sufficed for the payment of the curators. †

\* Herodot. and Diodor. loc. cit.

† Diodor. i. 83.

The custom of bearing the emblems of the different sacred creatures, to whose service they were devoted, may still be traced in the banners borne by the guardians of the Shekhs' tombs, who travel throughout Egypt in quest of charitable donations\*; and, though seldom differing from, or inferior to, each other, in the discordant and deafening noise of drums and clamorous instruments, they are as readily distinguished by the peculiar emblems of the Saint to whose service they belong. But the duty is not wholly gratuitous; being performed partly from a prospect of rewards in Paradise, and partly from the love of the tangible benefits they obtain on earth, by means of his useful name. Vows are also made, as in former times, by the credulous and the devout, for the recovery of health, or the accomplishment of a wish; but the accuracy of the balance is no longer required, to regulate the extent of the donor's piety, or to adjust the quantity of his gratitude to the nice precision of a hair.

The expense incurred by the curators, for the maintenance of the sacred animals, was immense. Not only were necessary provisions procured for them, but imaginary luxuries, which they could neither understand nor enjoy. They were treated with the same respect as human beings; warm baths were prepared for them; they were anointed with the choicest unguents, and perfumed with the most fragrant odours. Rich carpets† and orna-

\* *Vide* Vol. III. (1st Series) p. 394.

† Carpets are frequently mentioned by ancient writers, as I have already had occasion to observe. *Vide* also Theocrit. Id. xv. 125.

mental furniture were provided for them, and every care was taken to consult their natural habits. Females of their own species were kept for them, and fed with the utmost delicacy and expense; those only being selected, which were remarkable for their beauty. When any died, the grief of the people could only be equalled by that felt at the loss of a child; and in so sumptuous a manner were their funeral rites performed, that they frequently cost more than the curators had the means of paying.\* The same respect was extended to those which died in foreign countries; and when engaged in distant wars, they did not neglect "the cats and hawks, or leave them behind, but, even when it was difficult to obtain the means of transport, they were brought to Egypt," that they might be deposited in holy ground.

Geese were kept for some of the sacred animals. Meat was cut into pieces and thrown to the hawks, who were invited by well-known cries to their repast; cats and ichneumons were fed on bread soaked in milk, and with certain kinds of fish caught on purpose for them; and every animal was provided with food suited to its habits.† Whenever any one of them died, it was wrapped up in linen, and carried to the embalmers, attended by a procession of persons of both sexes, beating their breasts in token of grief. The body was then prepared with oil of cedar, and such aromatic sub-

\* Diodor. i. 84. and *suprà*, Vol. I. (2d Series) p. 353.

† Diodor. loc. cit.

tances as tended to preserve it, and was deposited in a sacred tomb.

The respect paid to the sacred animals was not confined to the outward ceremony of their funeral, nor to the external marks of grief the mourners voluntarily imposed upon themselves, by shaving their eye-brows on the death of a cat, and their whole body for the loss of a dog; all the provisions, which happened to be in the house at the time, were looked upon as unlawful food, and were forbidden to be applied to any use.\* And so remarkable was the feeling of veneration in which they were held by the Egyptians, that, in time of severe famine, when hunger compelled them to eat human flesh, no one was ever known to touch the meat of any of them, even on the plea of preserving life. To destroy one voluntarily, subjected the offender to the penalty of death: but if any person even unintentionally killed an ibis or a cat †, it infallibly cost him his life; the multitude immediately collecting, and tearing him in pieces, often without any form of trial. For fear of such a calamity, if any person found one of those animals dead, he stood at a distance, and, calling out with a loud voice, made every demonstration of grief, and protested that it was found lifeless.

“This superstitious regard to the sacred animals,” observes Diodorus, “is thoroughly rooted in their minds, and every Egyptian has his passions strongly bent upon their honour. For at the time when Ptolemy had not yet been called a King by the Romans, and the people were using every possible

\* Diodor. i. 84.

† Diodor. i. 83.



effort to flatter the Italians, who visited the country as strangers, and studious to avoid every thing that could excite disputes, or lead to war, a Roman having killed a cat, and a crowd being collected about his residence, neither the magistrates who were sent by the King to appease their rage, nor the general terror of the Roman name, were able to save the offender from vengeance, although he had done it unintentionally. And this we relate, not from the testimony of others, but from what we ourselves had an opportunity of seeing during our journey in Egypt." "Never," says Cicero\*, "did any one hear of a crocodile†, an ibis, or a cat having been killed by an Egyptian." "Rather would they submit to suffer death than destroy an ibis, an asp, a cat, or a crocodile; and if any one accidentally injured one of those animals, he would object to no kind of punishment."‡

I have stated the reasons assigned by Diodorus for the worship of sacred animals, and have noticed the ridicule with which the Greeks delighted to treat this strange custom of the Egyptians.§ We are not, indeed, surprised that it should have struck any people as absurd and inconsistent; and the Hebrew legislator felt the necessity of preventing the Jews from falling into this, the most gross practice of which idolatry was guilty. The

\* Cic. de Nat. Deor. i. 29.

† Cicero would have been more correct in substituting a *hawk*, or a *cynocephalus*, for a *crocodile*, which last was not sacred throughout Egypt. *Vide infra*, p. 99. and 234.

‡ Cic. Tusc. Disput. v. 27.

§ *Infra*, p. 104.; and *suprà*, Vol. I. (2d Series) p. 158. *et seq.*

worship of the golden calf, a representation of the Mnevis of Heliopolis, was a proof how their minds had become imbued with the superstitions they had beheld in Egypt, which the “mixed multitude had practised there:” and it frequently happened that the Egyptians were more attached to such emblems than to the Gods themselves. This was the natural result of idolatrous feelings, which have in all times forgotten the Deity in a blind respect paid to the type that chanced to represent him.

“In Egyptian temples,” says Clemens\*, “the porticos, vestibules, and groves, are constructed with great splendour; the halls are adorned with numerous columns; the walls are perfectly splendid with rare stones, and brilliancy of colour; the sanctuary† shines with gold, silver, and amber, and with a variety of glittering stones from India, or Æthiopia, and the adytum is hung with curtains of gold tissue. If you enter the circuit of the holy place, and hastening to behold what is most worthy of your search, you seek the statue of the Deity, one of the priests who perform the rites there steps forward to introduce you to the object of his worship, looking upwards with a grave and reverent face, as he chants the Pæan hymn in his native tongue. But no sooner does he draw aside a portion of the veil, as if to show a God, than you find ample reason for smiling at the mysterious Deity. For the God you sought is not there; but a cat, or a crocodile, or a native serpent, or some

\* Clem. Alex. *Pædagog.* iii. c. 2.

† The body of the temple, or *ædes*, whither the profane did not penetrate, the adytum being the most holy part of the *ædes*.

such animal, which is more suited to a cave than a temple; and you behold an Egyptian God in a beast\* lying before you on a purple carpet." The same idea is conveyed in these two lines of Juvenal †, —

" Illic cæruleos, hic pisces fluminis, illic  
Oppida tota canem venerantur, nemo Dianam. †"

It sometimes happened that, like the Gods of Rome, or the Saints of modern Italy, the sacred animals fell into disgrace, in consequence of the wishes of their votaries not having been complied with; and this supposed neglect was resented with the same feelings, which subject the image of a Saint to the bastinado, or to the ignominy of having a string tied round its neck, and being thrown into a well. Plutarch ‡ tells us, that whenever any great drought, or pestilential disease, or other extraordinary calamity, happened, it was customary for the Egyptian priests to select some of the sacred animals, and having conducted them with all silence and secrecy to a dark place, to terrify them with threats, and afterwards, if the disorder still continued, to devote them to death." And Porphyry relates, that they were in the habit of using threats, not only to the sacred animals, but even to the Gods themselves, — "declaring that, unless they did what they desired, or if they acted contrary to their wishes, they would 'disclose the mysteries of Isis,' 'divulge the secrets hidden in the abyss,' 'stop the Baris (the sacred boat),' or 'scatter before Typho the members of Osiris.'"

\* In the inner or minor sanctuary of the great temple of Karnak, is the statue of a colossal hawk on a pedestal, though the temple was dedicated to Amun and not to Ré.

† Juv. Sat. xv. 7.

‡ Plut. de Is. s. 73.

The above mentioned ceremony, adds Plutarch, of putting those animals to death, "being performed in secret, and at no fixed season of the year, but as occasion requires, is wholly unknown to the generality of the people, except at the time they celebrate the funeral of some particular species; when openly, and in sight of all, they throw them into the grave, to be buried alive with those whose obsequies they are performing. They imagine that by this means they shall vex Typho, and cut off the pleasure they suppose he enjoys from the sad event before them." "But the animals, at whose funeral the above-mentioned rite is practised, are such as are honoured and worshipped by the whole nation, as the Ibis, the Hawk, the Cynocephalus, and the Apis;" and the selection of the others depended, of course, upon the character of the Gods, and of the peculiar emblems, worshipped in the place where those ceremonies took place.

Peculiar sepulchres were frequently set apart for certain species, and animals of different kinds were not generally buried in the same place. But in large populous places, the mummies of oxen, sheep, dogs, cats, serpents, and fishes were deposited in the same common repository; though the more usual custom was to bury one or more of each species in a tomb, exclusively appropriated to them: which was usually a small square cavity hewn in the rock, and sometimes of considerable dimensions.

The promiscuous admission of different animals

into one sepulchre may have been from their enjoying less consideration there, than in other towns where their worship prevailed. For even those which were held sacred throughout the country, were not equally esteemed in every place; and the exclusive privileges they enjoyed in one town, might have been denied in another, without depriving them of the title they claimed to the name of Sacred Animals. At Thebes, however, Sig<sup>r</sup>. Passalacqua discovered birds, rats, shrewmice, toads, snakes, Scarabæi, and flies, embalmed and deposited in the same tomb; and I have seen one there, in which were found the mummies of cats, snakes, and cows. But in the same cemetery, I observed a sepulchre appropriated solely to cats, another to hawks, and another to fish.

Some were buried in the district where they died; others were transported to the nome or city where they were particularly sacred, — except, perhaps, when the place in which they had been kept, paid them similar honours. For it is not to be supposed that the city of Thebes would willingly suffer the embalmed bodies of the Ibis it had fed, and highly venerated, to be transported to Hermopolis; though this last was the place more peculiarly appointed to the worship of that bird, and of Thoth, the Deity to whom it was sacred. Indeed, the fact of our finding the embalmed bodies of the Ibis, both at Thebes, Memphis, and other places, sufficiently establishes this conjecture; and shows, that the animals removed to the patron city were only taken from places where

their worship was not particularly regarded, and probably only from towns or villages in the vicinity. And when Herodotus\* says, "They carry the cats which die, to certain holy places, where they are embalmed, and thence removed to Bubastis," we may infer that the historian only alludes to those, that died in places where the cat and the Goddess Bubastis did not enjoy any conspicuous share of the honours of the sanctuary. The same applies to his observations respecting other sacred animals of Egypt, as "the shrewmouse, the hawk, and the Ibis," though he says "the two former † were transported to the city of Buto, and the latter to Hermopolis."

The fact of the sacred animals having been embalmed and buried in the tombs at Thebes, shows that Plutarch‡ is wrong in stating, that the inhabitants of the Thebaïd were exempt from the taxes levied throughout the country, for the maintenance of the sacred animals; and we can only explain this by supposing the Thebans to have had the privilege of providing *separately* for the animals they kept, without contributing to the *common fund* levied for that purpose on the rest of the Egyptians.

"Dogs were buried in their own town, being deposited in sacred coffins;" and "bears (which" Herodotus states to have been "*rare* § in Egypt), and wolves, were interred in the place where they were found dead."

\* Herodot. ii. 67.

† This must be an error: the hawk being sacred to Ré, not to Buto.

‡ Plut. de Is. s. 21.

§ *Vide* Vol. III. p. 26.

The same author\* says, “When a bull or a heifer dies, the latter is thrown into the river, and the former buried in the suburbs, with one or both of its horns above the ground, to mark the spot. Here the body remains till it is decomposed, and a boat despatched from the Isle of Prosopitis comes round to each town, at a particular period. This Prosopitis is an island in the Delta, nine *schœnes* in circumference, containing several towns,—one of which, called Atarbechis, sends the boats destined to collect the bones, and employs several persons to go from town to town, to exhumate them, and take them to the particular spot, where they are buried. They inter in like manner all other cattle that die;” but it may be doubted, if the Egyptians defiled their sacred stream, by throwing into it the body of any animal that had been found dead, unless it were in those places where the crocodiles were fed. The discovery of the bodies of cows or heifers embalmed and buried in the tombs, disproves this statement; and the remark above made, respecting the interment of animals in the place where they died, applies equally to bulls, whose embalmed bodies are discovered in the sepulchres of Thebes and other places.

The law which obliged them to bury the bodies of animals when found dead in the field, or elsewhere, owed its origin to a wise sanatory precaution; and the respect paid to certain birds

\* Herodot. ii. 11.

arose from their great utility in removing those impurities, which, in a climate like Egypt, necessarily arose from the decomposition of animal substances exposed to a burning sun. The same consideration induces the modern Egyptians to abstain from molesting the *Vultur percnopterus*\*, the kite, and others of the falcon tribe.

The mode of preserving and interring different animals depended on circumstances. Those which were sacred, were embalmed with great care, and at a considerable expense; particular tombs were set apart for them; and funeral ceremonies were performed, according to the consideration they enjoyed in the temples of the town where they died. Some idea may be formed of the enormous sums occasionally expended on those occasions, from the statements of Diodorus†, who affirms, that the guardians of the sacred animals, in his time, laid out no less than 100 talents at a single funeral; and when Apis died, in the reign of Ptolemy Lagus, the curator spent the whole of the money collected for the purpose, and borrowed from the King 50 talents in addition, to defray the expenses of its burial.

Many and various theories have been suggested to account for the origin of animal worship in Egypt; which, according to Manetho‡, was introduced in the reign of the second King of the

\* The Rokham, or Rakham; called also "Pharaoh's hen," or "the scavenger of the Nile."

† Diodor. i. 84.

‡ *Vide* Vol. I. p. 26.



2d Dynasty. “It is difficult,” says Diodorus\*, “to ascertain their motive for so singular a custom. The priests, indeed, assign a peculiar and hidden reason for it; but three others are commonly reported amongst the people. The first of these, altogether fabulous, and in character with the simplicity of primitive notions, is, that the Gods, in the early ages of the world, being in fear of the numbers and wickedness of mankind, assumed the form of animals, in order to avoid their cruelty and oppression. And having at length obtained the dominion of the world, they decreed, as a reward to those animals by whom they had been saved, that mankind should ever after respect and nourish them while alive, and perform funeral honours to them at their decease.

“The second is, that the ancient inhabitants of Egypt, having suffered several signal defeats from their neighbours, in consequence of the confusion and want of discipline in their army, devised the plan of carrying standards, and for this purpose selected the figures of animals. These, being placed upon a spear, and raised to a sufficient height, served as a rallying point for the soldiers, and enabled them to keep their ranks in the confusion of battle. And by this means having obtained the victory over their enemies, they attributed their success to the animals whose figures they bore, and out of gratitude abstained from killing any of the same species, — treating them afterwards with religious veneration.

\* Diodor. i. 86.

“The third reason is, gratitude for the benefits conferred by them on mankind. For the cow not only ploughs the land itself, but produces those which perform the same useful office; sheep bring forth lambs twice (in the year\*), and from their wool are made clothes and ornamental furniture, while their milk is an article of food, both itself, and the cheese made from it. The dog is required both for the chase, and as a guard†. . . . the cat is a protection against the approach of the venomous asp, and other reptiles; and the ichneumon is useful in destroying the eggs of the crocodile, which would otherwise multiply so much as to render the river unapproachable. The ichneumon even wars with that animal itself, and overcomes it, by a wonderful stratagem. Having enveloped itself in mud, it watches its opportunity, while the crocodile sleeps with its mouth open on the shore, and then adroitly glides through its mouth into its stomach, and eating its way out, escapes unhurt, at the same time that it kills its enemy. The hawk is worshipped, because it destroys scorpions, horned snakes, and noxious creatures which endanger human life: though some suppose the reason to be from its being the bird selected by augurs for predicting future events.”

These remarks agree with an observation of Cicero, “that the Egyptians only hold those animals sacred, which are of use to man, as the

\* Conf. also, Diodor. i. 36. This is the case at the present day.

† “Therefore,” he adds, “they represent Anubis with a dog’s head.” I have elsewhere noticed this error, in speaking of the dog. *Vide* also *suprà*, Vol. I. (2d series) p. 110.

Ibis, from its being the destroyer of serpents; and much might be added respecting the utility of the ichneumon, the crocodile, and the cat."

"Goats, bulls, wolves, and others," continues Diodorus, "are reported to have been venerated for similar motives." The historian then proceeds to give other reasons, one of which, though highly improbable, deserves to be mentioned, — "that in the early period of the Egyptian monarchy, the people being prone to rebellion against the Government, one of the Kings devised this method of sowing the seeds of discord among them, and preventing their union. He divided the country into several parts, to each of which he assigned a peculiar animal, — establishing its worship there, and forbidding it to be eaten. By which means, the same animal that was adored in one place, being regarded with no respect, and even despised, in another, all community of feeling was destroyed, and the animosity arising between neighbouring provinces, prevented their uniting against their rulers."

The historian also refers, in another place\*, to the supposed sojourn of the Gods on earth; when, in their visits to different places, they assumed the form of various animals; "a notion, which," he adds, "the poet having learnt during his stay in Egypt, introduced into his verses, —

"Και τε θεοὶ ξεινοῖσιν εὐκοτεεῖ ἀλλοδαποῖσι,  
 Παρτοῖσι τελεθόντες ἐπιστροφῶσι πόλημας,  
 Ἀνθρώπων ἕβρον τε καὶ ἐνομίην ἐσορώντες."

Plutarch, in mentioning the same subject, says†,

\* Diodor. i. 42.

† Plut. de Is. s. 72.

“ That the Gods, through a dread of Typho, metamorphosed themselves into animals, lying concealed in the bodies of Ibises, dogs, and hawks, is more extravagant than the most fanciful tales of fable. It is equally incredible, that the souls of those, who survive their bodies, should return to life again only through such animals. Of those, therefore, who wish to assign a political reason for their worship, some assert, that Osiris, having divided his army into several divisions, assigned to each a separate standard, distinguished by a particular animal, which afterwards became sacred, and was worshipped by the troops to whom it had been given. Others maintain, that it was in consequence of some of the later Kings, who wished to strike terror into their enemies, having decked themselves with gold and silver figures of those animals. Others, again, attribute it to the artifice of a crafty prince, who, perceiving the Egyptians to be of a volatile disposition, always inclined to change and novelty, and, from their numbers, invincible as long as they were guided by wise counsels and acted in concert, devised this sort of superstition, whilst they were yet dispersed up and down in their several habitations, as a means of propagating discord amongst them. For, amongst the different species of animals he enjoined them to worship, many bore a natural antipathy to each other, and some were eaten in one part of the country, and some in another. He therefore foresaw that, as each party would defend its own favourite animals, and resent whatever injuries they suffered,

this must imperceptibly engender a hostile feeling amongst them, and prevent their plotting against the government." These were, of course, merely the fanciful notions of the uninstructed, as Diodorus justly observes.

Many of the animals were worshipped, not from a particular respect paid to them, nor on account of any qualities they possessed, but solely because they had been chosen as emblems of certain Deities; and their selection for this purpose is a separate and independent question. That the reasons for it were often as capricious and ridiculous, as those stated by the historian, is very probable; and what could be more arbitrary than the adoption of the Ibis to represent the God Thoth, or the spotted Cow to be the emblem of Athor? For, if they looked upon the Ibis with a feeling of gratitude on account of its utility in destroying serpents, the reason for its being chosen as the peculiar type of the Egyptian Hermes could not originate there; nor does a Cow, however useful to mankind, appear to be a suitable representative of the Goddess Venus.

It is, therefore, evident, that neither the benefits derived by man from the habits of certain animals, nor the reputed reasons for their peculiar choice as emblems of the Gods, were sufficient to account for the reverence paid to many of those they held sacred. Some, no doubt, may have been indebted to the first mentioned cause; and, however little connection appears to subsist between those animals and the Gods of whom they were the types,

we may believe that the ox, cow, sheep, dog, cat, vulture, hawk, Ibis, and some others, were chosen from their utility to man. We may also see sufficient reasons for making some others sacred, in order to prevent their being killed for food, because their flesh was unwholesome, as was the case with certain fish of the Nile,—a precaution which extended to some of the vegetables of the country. But this will not account for the choice they made in many instances; for why should not the camel and horse have been selected for the first, and many other common animals and reptiles for the last-mentioned reason? There was, as Porphyry observes, some other hidden motive, independent of these; and whether it was, as Plutarch supposes, founded on rational grounds, (with a view to promote the welfare of the community,) on accidental or imaginary analogy, or on mere caprice, it is equally difficult to discover it, or satisfactorily to account for the selection of certain animals as the exclusive types of particular Deities.

Porphyry gives another reason for the worship of animals, which is consistent with the speculative notions of the Egyptians; but still it offers no elucidation of the question respecting the preference shown to some before others, nor does it account for one or other being chosen to represent a particular attribute of the Deity.

“The Egyptian priests,” says that writer\*, “profiting by their diligent study of philosophy,

\* Porphyr. de Abstin. iv. c. 9.

and their intimate acquaintance with the nature of the Gods, have learnt that the Divinity permeates other beings as well as man; that he is not the only creature on earth possessed of soul; and that nearly the same spiritual essence pervades all the tribes of living creatures. On this account, in fashioning images of the Gods, they have adopted the forms of *all* animals, sometimes joining the human figure with those of beasts; at others, combining the shapes of men and of birds. Wherefore some of their images have the form of a man up to the neck, with the face of a bird, or a lion, or any other creature: others, again, have the head of a man, with the remainder of the body, either the upper or lower parts, shaped like some other animal. Thus we find the lion adored as a God; and there is a part of Egypt called the *Leontopolite* nome, from the lion, another called the *Busirite*\*, from the bull, and a third the *Lycopolitan*, from the wolf. Under these semblances, they adore the universal power which the Gods have severally displayed in the various forms of living nature."

If, as he supposes *all* animals had been admitted by them†, this notion of the universal participation of the divine essence would account for the adoption of each member of the animated creation, as the representative of its own particular portion of the Divinity from whom it emanated.

\* "Βουσιρική." This is a Greek fancy. *Vide supra*, Vol. I. (2d series) p. 347.

† Cicero is also wrong in saying, "Omne fere genus bestiarum Ægyptii consecraverunt." *De Nat. Deor.* iii.

But the difficulty is not solved by this statement, nor by that of Plutarch\*, who says, “Many suppose the soul of Typho to have been divided amongst those animals, —signifying that the irrational and brutal nature proceeds from the evil principle; and, consequently, all the reverence paid to these creatures, is with a design to pacify him.”

Plutarch† and Porphyry attach great importance to the doctrine of emanation, as the source of animal worship; and the statements of those two writers tend to show the principle which guided the Egyptians, in their speculations respecting the connection between the Creator and his creatures. The doctrine of emanations from one great soul, to which all returned again, after having been sufficiently purified from the contaminations to which each soul was subject during its earthly career, formed a principal feature of their religion; and not only was man, or the human soul, considered an emanation from the same great and universal source, but every animated creature was supposed to partake of its divine essence. This idea extended even to “herbs and stones,” which were thought to “have within them the natural property of the Divinity.”‡

I have already had occasion to observe §, that the idea of the human soul, which was an emanation from the great soul that governed and

\* Plut. de Is. s. 73.

† Plut. de Is. s. 77. *Vide supra*, Vol. I. (2d series) p. 318.

‡ Mercur. Trismeg., Dialogue with Asclepius.

§ *Vide supra*, loc. cit.



pervaded the universe, returning to its divine origin after certain purifications, led to the doctrine of the transmigration. The evil propensities of man, and the sinful actions of which he was frequently guilty, were thought so to taint the original purity of the divine nature of the soul, that, on leaving the body, it was no longer in a fit state to reunite itself with the immaculate source from which it proceeded; they therefore supposed that it underwent a proportionate degree of purification, according to the nature of the impieties each individual had committed. For this purpose, it was condemned to a state of purgatory, by passing through the bodies of various animals.\* The most wicked were confined in those of the most odious description, as the pig and others, which for this reason they believed to be fit emblems of the Evil Being †; and “those,” as Plato ‡ makes Socrates say, “who were guilty of injustice, tyranny, and rapine, entered into the tribes of wolves, hawks §, and kites.”

Hence it appears, that the animals they held sacred, which partook more immediately of the divine nature, were distinct from those into which the “souls of wicked persons passed during the period of their transmigration;” and that it was imparted to some in a direct manner, while others only received it through the medium of other influences.

\* *Vide* Plut. de Is. s. 72.

† Plut. de Is. s. 31.

‡ Plato, *Phædo*, p. 294. Trans. Taylor.

§ This was according to the ideas of the Greeks.

It also appears, that intermediary agents and Dæmons were supposed to inhabit the bodies of certain animals, in which they visited the earth; and conformably to this notion, the numerous Genii of the Egyptian Pantheon were figured with the heads of different animals, distinct from the Deities to whom those animals were peculiarly sacred.\*

The custom of representing the Gods under a human form†, was owing to their considering man the intellectual representative of the Deity, who bore the stamp of the mind of the Creator, and the only created being who was worthy of being considered a likeness of the Divine original. And in adding the heads of particular animals, they probably alluded to certain properties, of which they were deemed suitable emblems.

From what has been stated, it is reasonable to suppose that the sacred animals enjoyed different gradations of rank; and the same respect was not paid to the crocodile, whose worship was confined to particular parts of the country, as to the universally adored Ibis, or the Cow of Athor. Some were in themselves sacred, — being looked upon, as Strabo and Porphyry say, “really to be Gods,” — as the bull Apis, and others; some were adored as representatives of the Deities to whom they were sacred; and others were only emblems. It is not, however, always easy to ascertain to what degree the animals were held sacred by the Egyptians, since ancient authors disagree

\* *Vide suprâ*, p. 89.

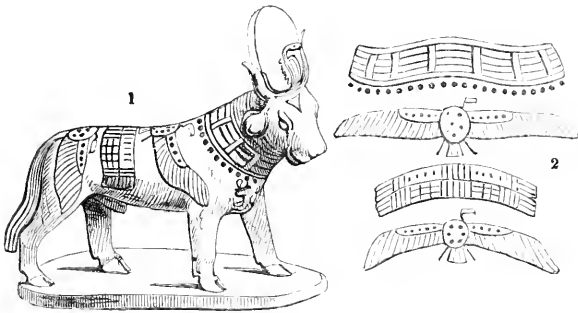
† *Vide suprâ*, Vol. I. (2d Series) p. 247.

on this point. Thus we find that, though Strabo supposes the Oxyrhinchus to have been worshipped throughout the country, Plutarch says the Cynopolites eat this fish; and the dog, which the geographer considers universally sacred, was in like manner, out of revenge, killed and eaten by the people of Oxyrhinchus. Strabo's words\* are, "All the Egyptians venerate the Oxyrhinchus fish. For there are some animals which every Egyptian worships: as for instance, of quadrupeds, three,—the ox, the dog, and the cat; of birds, the hawk, and Ibis; of fish, two,—the Lepidotus, and Oxyrhinchus. Some are adored in particular places: as the sheep, by the Saites and Thebans; the Latus, a fish of the Nile, by the people of Latopolis; the wolf, by the Lycopolites; the Cynocephalus, at Hermopolis; the Cepus, by the Babylonians who live near Memphis; . . . the eagle, by the Thebans; the lion, at Leontopolis; the goat, by the Mendesians; the Mygale, at Athribis; and others, in different places." The bodies, however, of all animals which were found dead, were removed and buried, as might be reasonably expected, since this regulation arose from a sanitary precaution; and it therefore appears, from the most common kinds, as horses, asses, and others, not being discovered, that the *embalming* process was confined to certain animals, and rarely extended to those which were not sacred to some Deity.

In order to enable the reader to distinguish the sacred animals of Egypt, I shall introduce a

\* Strabo, xvii. p. 559.

list of those known there in former times, and point out such as appear, from the authority of competent writers, or from being found embalmed in the tombs, to have a claim to that title ; arranging them under their respective heads of Mammalia, birds, reptiles, fishes, and insects, to which I shall add some of the holy members of the vegetable kingdom.



Bronze Apis, in the possession of Miss Rogers.—Fig. 2. The devices on its neck and back.

Div. I.—VERTEBRATA.  
Class I.—MAMMALIA.

Name.	If sacred.	To what Deity.	In what Place (particularly).	Where mentioned.	Where found embalmed.
Orders 1 and 2.					
BIMANA AND QUADRUMANA.					
Cynocephalus Ape	Sacred.	Thoth.	Hermopolis.	{ The sculptures. Strabo, xvii. Horapollon, i. 15, 16. } { Juvenal, Sat. xv. 4. Sculptures. }	} Thebes and Hermopolis. Thebes.
Green Monkey of Ethiopia, or <i>Cercopithecus</i> ?	Sacred.	Thoth?	At Thebes?		
Order 3.					
CARNARIA.					
Bat	Not sacred.	-	-	Sculptures. Represented in ornaments.	Thebes.
Hedgehog	Not sacred.	-	-		
Shrew-mouse, or <i>Mygale</i>	Sacred.	{ Buto or } { Latona. }	{ Athribis, } { Butos, }	Strabo, xv. Herodot. ii. 59. { Herodot. ii. 67.; and sculptures. } Plutarch de Is, s. 74.	Thebes.
Bear	Sacred.	-	{ Not found in Egypt. }		
Weasel	Sacred.	-	-	Herodotus, ii. 72.	{ Thebes, El Hareib, &c. } Lycopolis.
Otter	Not sacred.	-	{ Not found in Egypt. }		
Dog	Sacred.	Anubis?	Cynopolis.	Plut., Plato, &c.	
Wolf	Sacred.	Anubis?	Lycopolis.	{ Strabo, xvii. Plut. s. 72.; } and sculptures.	
Fox	Sacred?	Anubis?	Lycopolis?		

Jackal	-	-	-	-	-	Sculptures. Clem. Alex. Orat. Adhort. p. 17. Strabo, xvii.; and sculptures. In sculptures.	Lycopolis.
Ichneumon	-	-	-	-	-		
<i>Hyæna vulgaris</i>	-	-	-	-	-		
Spotted Hyæna, or <i>Crocuta</i>	-	-	-	-	-		
Cat	-	-	-	-	-		Thebes, &c.
Lion	-	-	-	-	-	{ Cicero, Diodor., &c.; and sculptures. { Strabo, xvii. Diodor. i. 84. { Porphyr. de Abst. iv. 9.	
Panther	-	-	-	-	-		
Leopard	-	-	-	-	-		
<i>Felis Chaus</i>	-	-	-	-	-		
Order 5.							
RODENTIA.							
Mouse	-	-	-	-	-		
Rat	-	-	-	-	-		
<i>Dipus</i> , or <i>Jerboa</i>	-	-	-	-	-		
Porcupine	-	-	-	-	-		
Hare	-	-	-	-	-		
Order 7.							
PACHYDERMATA.							
Elephant	-	-	-	-	-		
Hippopotamus	-	-	-	-	-		
Pig	-	-	-	-	-		
Wild Boar	-	-	-	-	-		

Name.	If sacred.	To what Deity.	In what Place (particularly).	Where mentioned.	Where found embalmed.
<b>PACHYDERMATA (continued).</b>					
<i>Hippax</i> *	Not sacred.	-	-	Sculptures, &c.	
Horse	Not sacred.	-	-	Plutarch.	
Ass	Sacred to, or emblem of,	Typho.	-		
<b>Order 8.</b>					
<b>RUMINANTIA.</b>					
Camel†	Not sacred.	-	-	<i>Vide supra</i> , Vol. III. p. 35.	
Stag, or <i>Cervus Elaphus</i>	Not sacred.	-	-	<i>Vide supra</i> , Vol. III. p. 25.	
<i>Camelopardalis</i> , or Giraffe	Not sacred? perhaps an emblem.	-	-	{ Sculptures at Hermonthis, &c.	
Gazelle	Not sacred?	-	-	<i>Vide supra</i> , Vol. III. p. 24.	At Thebes?
<i>Antelope Adax</i> ? †	-	-	-	<i>Vide supra</i> , Vol. III. p. 24.	
<i>Dejassa</i> §	-	-	-		
<i>Oryx Beisa</i>	-	-	-		
<i>Oryx</i> and <i>Leucoryx</i>	An emblem,	{ of Pthah- Sokari- Osiris.	Thebes, &c.	Plin. ii. 40. Sculptures.	
Goat	Sacred.	Mendes?	{ Mendesian nome?	{ Clem. Orat. Adhort. p. 17.; and Strabo, xvii. Diodor. i. 84.	
<i>Ilex</i>	Not sacred.	-	-	Sculptures.	
Sheep, Ram	Sacred.	-	{ Thebes and Sais.	{ Clem. Alex. Oratio Adhort. p. 17. Strabo, xvii. p. 559. and 552.	Thebes, &c.

<i>Kebsh</i> , or <i>Ovis Tragelaphus</i>	-	-	-	-	-	-	-	-	-	Sculptures.	-
Cow	-	-	-	-	-	-	-	-	-	Sculptures.	Thebes, &c.
{ <i>Apis</i> - - - }	-	-	-	-	-	-	-	-	-	{ Phut. <i>Vide supra</i> , Vol. I. (2d Series) p. 347. Herodot. Diodor. i. 84. and 21.	-
{ <i>Mnevis</i> - - - }	-	-	-	-	-	-	-	-	-	{ Diodor. i. 84. and 21. Plut. s. 33.	-
<i>Basis</i> , <i>Bacchis</i>	-	-	-	-	-	-	-	-	-	{ Macrob. Sat. i. 26. Strabo, xvii.	-
<i>Onuphis</i>	-	-	-	-	-	-	-	-	-	{ Ælian, xii. 11.	-
Buffalo	-	-	-	-	-	-	-	-	-	-	-
Indian or humped Ethiopian Ox	-	-	-	-	-	-	-	-	-	-	-
Order 9.	-	-	-	-	-	-	-	-	-	-	-
CETACEA.	-	-	-	-	-	-	-	-	-	-	-
Dolphin	-	-	-	-	-	-	-	-	-	-	-

\* Formerly placed among the Rodentia.

+ Egypt has only the *Camelus dromedarius* of Linnaeus, or one-humped camel; the dromedary being a variety of it. The two-humped (of which species all are camels and none dromedaries) is the *Camelus Bactrianus*, and is unknown in Egypt.

† *Vide* Vol. III. p. 24.

‡ Champollion thinks it the same as *Basis*. *Vide infra*, p. 198.

§ Perhaps the same as the Antelope *Bubalis*?  
¶ *Vide* my *Egypt* and *Thebes*, p. 423.



## FABULOUS ANIMALS.

Name.	If sacred.	To what Deity.	In what Place (particularly).	Where mentioned.	Where found embalmed.
Sphinx* { with Man's head, Hawk's head, Ram's head.	-	-	-	Sculptures. Clemens, &c.	
Other monsters	-	-	-	Sculptures.	

\* Clemens says, "Ægyptii in sacris ponunt sphingas, utpote quod de Deo oratio sit ænigmatica et obscura. . . . Fere enim simul et hominis imaginem sphinx significat." Strom. v. p. 156.

I have already noticed\* the birds occurring in the sculptures of Ancient Egypt, and shall now confine myself to such as were sacred, or in some way connected with the religion, and those represented in the sculptures of the temples.

## Class II.—AVES.

Name.	Sacred to what Deity.	In what Place.	Where mentioned.	Where found embalmed.
Order I.				
ACCIPITRES, or RAPTORES.				
<i>Vultur Nubicus</i> , or <i>Barbarus</i>	Sacred to Eileithya.	At Eileithyas.	Sculptures.	Thebes.
(the <i>Nisser</i> )	?	-	Sculptures.	
<i>V. perenopterus</i> , Pharaoh's	Sacred?	In Thebes?	Strabo, xvii. Diodor. i. 87.	
Hen ( <i>Rakham</i> )				
Eagle				

<i>Falco Aeoris</i> ? the sacred Hawk of Re - - - <i>F. tenebricosus</i> , or small brown Hawk - - - <i>Falco milvus</i> , the Kite - - - Horned Owl, or <i>Bubo maximus</i> - - - White Owl, or <i>Strix flammea</i> - - - Small Owl, or <i>Strix passerina</i> - - -	{ Sacred to Re, and other Deities.	{ Heliopolis, and other towns.	Diodor., Strabo, and others; and the sculptures.	Thebes, &c.
	?	-	Sculptures.	Thebes.
	Not sacred?	-	Sculptures.	Thebes.
	Not sacred?	-	Sculptures.	Thebes.
	?	-	Sculptures.	Thebes.
	?	-	Sculptures.	
Order 2.				
INSESSORES, or PASSERINÆ.				
<i>Motacilla</i> , Wagtail - - -	Not sacred.	-	Sculptures.	Thebes.
Swallow - - -	Not sacred.	-	Sculptures.	
Sparrow - - -	Not sacred.	-	Horapollo, ii. 115.	
Raven, or <i>Corvus corax</i> - - -	Not sacred.	-	Sculptures.	Horapollo.
<i>C. cornix</i> , the Royston Crow - - -	Not sacred.	-	Sculptures.	Horapollo.
<i>Upupa epops</i> - - -	Not sacred.	-	Sculptures.	
Order 3.				
RASORES, or GALLINACEÆ.				
Fowls, Cocks - - -	{ White and saffron-coloured cocks sacrificed to Anubis.	-	Plut. de Is. s. 61.	
Dove - - -		-	Sculptures.	
Pigeons † - - -	Not sacred.	-	Sculptures.	

† Carrier pigeons used by the Egyptians at a very early period.

\* Vol. III. p. 51.

Name.	Sacred to what Deity.	In what Place.	Where mentioned.	Where found embalmed.
RASORES, or GALLINACEE ( <i>continued</i> ).				
Quail, <i>Perdix Coturnix</i> -	Not sacred.	-	Sculptures.	
Ostrich, or <i>Struthio Camelus</i> -	Not sacred.	-	Sculptures.	
Order 4.				
GRALLATORIE.				
<i>Charadrius Elicnemus</i> -	Not sacred?	-	Herodot. ii. 68.	
( <i>Trochilus?</i> )*, or				
<i>Melanoccephalus</i> -				
<i>armatus</i> -				
<i>cristatus</i> -				
Heron?, or <i>Ardea cinerea</i> , and other wading birds -	Not sacred?	-	Sculptures.	Thebes, Mem- phis, Hermo- polis, Abydus, &c.
<i>Numenius Ibis</i> , or <i>Ibis religi- osa</i> , <i>Cuv.</i> -	Sacred to Thoth.	Hermopolis.	{ Herodot.; Plato, &c.; and sculptures.	{
<i>Beno</i> , perhaps an <i>Ardea</i> -	Sacred to Osiris.	Thebaid.	Sculptures.	}
Order 5.				
NATATOES, or PALMPEDES.				
Goose, or <i>Anser Ægyptius</i> , the <i>Chenalopez</i> , or <i>Vul- pauser</i> -	Emblem of Seb.	-	Herodot. ii. 72. Sculptures.	Thebes.
<i>Pelicanus Onocratulus</i> -	Not sacred?	-	Horapollo. Sculptures.	

	FABULOUS AND UNKNOWN BIRDS.			
Phœnix	-	-	-	Sculptures.
Emblem of the Soul	-	-	-	Sculptures.
Vulture with a Snake's head	-	-	-	Sculptures.
Hawk with Man's and Ram's head	-	-	-	Sculptures.

Class III.—REPTILES.

Order 1. CHELONIA. Tortoise	<div style="display: flex; align-items: center;"> <span style="font-size: 2em; margin-right: 5px;">{</span> <div style="text-align: center;">           A tortoise-headed God.         </div> <span style="font-size: 2em; margin-left: 5px;">}</span> </div>	-	Sculptures.	
Order 2. SAURIA. Crocodile		<div style="display: flex; align-items: center;"> <span style="font-size: 2em; margin-right: 5px;">{</span> <div style="text-align: center;">           The Arsenoite nome and its capital, Crocodiopolis, Lake Mœris, Thebes, &amp;c.         </div> <span style="font-size: 2em; margin-left: 5px;">}</span> </div>	Herodot. Strabo, xvii. Diodor. i. 48. Sculptures, &c.	Thebes, Maabdech, &c.
<i>Waran el bahr</i> , Monitor of the Nile, <i>Lacerta Nilotica</i> <i>Waran el ard</i> , Land Monitor, <i>Lac. Scincus</i>		Sacred to Savak.	Not sacred?	
			Not sacred?	

\* This small species of Charadrius is common on the sand banks of the Nile, and, as I believe it to be the *Trochilus* of Herodotus, I have ventured to give it this specific name. It is the Ch. melanocephalus of Linnæus. *Vide* Description de l'Égypte, Oiseaux, Pl. 6. ; and *infra*, p. 226. ; and Vol. III. p. 79, 80.

Name.	Sacred to what Deity.	In what Place.	Where mentioned.	Where found embalmed.
SAURIA (continued). The <i>Dilobbi</i> , or <i>Lac. Cauditerbera</i> - - - - - <i>Lac. Gecko</i> , or <i>Boorse</i> , and many other of the Lizard tribe - - - - -	Not sacred? Not sacred?	- - - - -	- - - - -	Thebes.
Order 3.				
OPHIDIA. Asp. <i>Coluber Haje</i> *, or <i>Naja Haje</i> - - - - - The common Snake of Egypt - - - - - The <i>Coluber</i> , or <i>Viperæ Cerasastes</i> , the horned Snake - - - - -	{ Sacred to Neph and Ranoo. } Sacred? Sacred to Amun.	- - - - - Thebes.	Sculptures, Plut. s. 74. &c. { Herodot., and sculptures, } &c.	Thebes. Thebes.
Order 4.				
BATRACHIANS. Frog - - - - - Toad? - - - - -	Emblem of Pthah? Not sacred?	- - - - -	Sculptures. Horapollo.	Thebes.
Snakes { with Human head, Hawk's head, Lion's head }	- - - - -	- - - - -	Sculptures.	

## FABULOUS REPTILES.

The fish I have also noticed†; I shall therefore content myself with the names of those which were held sacred,

Class IV.—FISHES.

Name.	Sacred to what Deity.	In what Place.	Where mentioned.	Where found embalmed.
<i>Oxyrinchus</i> - - -	Sacred.	{ At Oxyrinchus, &c. Among the Eucenitæ †, and at Phagrusiopolis.	Plut., Strabo, &c.	Several fish found embalmed at Thebes.
<i>Phagrus</i> , the Eel - -	Sacred.	{ In most parts of Egypt. At Latopolis.	Clemens, Orat. Adhort. p. 17. Athenæus, Deipn. vii.	
<i>Lepidotus</i> - - -	Sacred.	{ At Elephan-tine.	Plut., &c.	
<i>Latus</i> - - -	Sacred.		Strabo, xvii.	
<i>Macotes</i> - - -	Sacred.		Clemens Alex. Orat. Adhort. p. 17.	

Of the second division of the animal kingdom, the Mollusca, containing shellfish, nothing is known which connects any of them with the religion of Egypt: and of the

\* The specific name of this snake has been adopted by mistake, as I have already observed. The Haja, Hýe, or Hýeh, being the Arabic name of the Cerastes, and, indeed, for snakes in general, the Asp being called Nashir.

† Vol. III. p. 58.

‡ An error for Suenitæ, the people of Syene. Vide Plut. de Is. s. 7.

third, or Articulata, the only one which appears to have been sacred to, or emblematic of, any Deity, is the scorpion, in the third class, or ARACHNIDES.

Div. III. — ARTICULATA.

Class III. — ARACHNIDES.

Name.	Sacred to what Deity.	In what Place.	Where mentioned.	Where found embalmed.
Scorpion "	{ Emblem of the Goddess Selk. }	-	Sculptures.	

Class IV. — INSECTS.

COLEOPTERA.				
<i>Scarabæus</i> , and probably different genera and species of Beetles	{ Sacred to the Sun and to Pthah, and adopted as an emblem of the world, and sometimes also of Hor-Hat. }	-	Horapollo. Sculptures, &c.	Thebes.
HYMENOPTERA.				
Bees	Not sacred?	-	Sculptures.	
Wasps				
Ichneumons				
DIPTERA.				
Flies	Not sacred.	-	Sculptures, and in pottery.	Thebes.

Locusts, butterflies, moths, and other insects, are represented in the sculptures, but none appear to claim the honour of being sacred.

Among the vegetables of Egypt, the following were sacred, or connected with religion: —

Name.	Sacred to what Deity.	In what Place.	Where mentioned.	Where found embalmed.
The Persea	Sacred to Athor.	-	{ -	{ -
Peach	Supposed to be sacred to Harpocrates.	-	-	-
Pomegranate, Vine, and Acanthus	Used for sacred purposes.	-	-	-
Sycamore Fig	Sacred to Netpe.	-	-	-
Tamarisk	Sacred to Osiris.	-	-	-
Lotus	Emblem of Nofre-Atnuo?, and connected with Harpocrates.	-	-	-
Garlick	-	-	-	-
Onion*	-	-	-	-
Leek	-	-	-	-
Palm branch	{ Symbol of Astrology, and type of a year.	-	-	-
<i>Melilotus?</i>	-	-	-	-
Papyrus	-	-	-	-
Ivy?	-	-	-	-
<i>Periploca Secamone?</i>	Sacred? to Osiris.	-	-	-

\* Though Pliny and Juvenal are positive about onions being sacred, and even "Gods," it may be doubted: as the monuments do not confirm the statement, and they are commonly offered on all altars, as I have already observed. The priests alone abstained from them. *Vide also infra*, on the Onion.



Some fabulous insects may also be cited, as well as fabulous quadrupeds, which were chiefly emblems appropriated to particular Gods, or representative of certain ideas connected with religion, the most remarkable of which were scarabs with the heads of hawks, rams, and cows. Of these, many are found made of pottery, stone, and other materials, and the sculptures represent the beetle with a human head. This change did not render them less fit emblems of the Gods: the Scarabæus of the Sun appears with the head of a ram as well as a hawk; and the God Pthah was sometimes figured with the body of a Scarabæus, and the head and legs of his usual human form.

Having now stated the name of the Deity to whom they were consecrated, and the town where divine honours were particularly paid to them, it remains to add a few remarks on the comparative claims of each, in order to distinguish the animals worshipped as Deities, those held sacred throughout Egypt, those whose worship was confined to particular districts, and those which were revered merely out of respect to the Gods of whom they were emblems.

#### MONKEYS.

The Cynocephalus Ape, which was particularly sacred to Thoth, held a conspicuous place among the sacred animals of Egypt, being worshipped as the type of the God of Letters, and of the Moon, which was one of the characters of Thoth. It was

even introduced in the sculptures as the God himself, with "Thoth, Lord of Letters," and other legends, inscribed over it\*; and in astronomical subjects two Cynocephali are frequently represented standing in a boat before the Sun in an attitude of prayer, as emblems of the Moon.† Their presence in a similar boat with a pig probably refers to them as types of the Divinity, in whose honour that animal was sacrificed; "the *Moon* and *Bacchus*," according to Herodotus‡, being the sole "Deities to whom it was lawful to immolate swine, and that only at the full moon."§ But their presence was not confined to Thoth or the Moon. On two sides of the pedestals of the obelisks of Luxor, four Cynocephali stand in the same attitude, as if in adoration of the Deity to whom those monuments were dedicated; a balustrade over the centre doorway of the temple of Amun at Medeenet Haboo is ornamented with figures of these animals; and a row of them forms the cornice of the exterior of the great temple dedicated to Re at Aboosimbel.

Sometimes a Cynocephalus, placed upon a throne as a God, holds a small Ibis in its hand; and in the judgment scenes of the dead it frequently occurs seated on the summit of the balance, as the emblem of Thoth, who had an important office on that occasion, and registered the account of the actions of the deceased.

\* *Vide* Plate 45.

† *Vide* also Horapollo, i. 14, 15.

‡ Herodot. ii. 47.

§ Plutarch says, "a sow was sacrificed to Typho once a year, at the full moon." De Is. s. 8.

Horapollo\* states some curious reasons for Cynocephali being chosen as emblems of the Moon. Iamblichus also speaks of certain physical analogies common to them and to that luminary; and the former supposes that they were brought up in the temples, in order to enable the priests to ascertain from their habits the exact instant of the conjunction of the Sun and Moon. Several equally ridiculous reasons are given for their relation to Thoth, and to other hieroglyphic symbols.

The place where this animal was particularly sacred was Hermopolis, the city of Thoth. Thebes and other towns also treated it with the respect due to the representative of the Egyptian Hermes; and in the Necropolis of the capital of Upper Egypt, a particular spot was set apart as the cemetery of the sacred Apes.

Mummies of the Cynocephalus are put up in a sitting posture, which is that usually given to the animal in the sculptures, when representing the God Thoth; and its head forms one of the covers of the four sepulchral vases deposited in the tombs of the dead.† It was then the type of the God Hapi, one of the four Genii of Amenti, who was always figured with the head of a Cynocephalus. Many of this species of ape were tamed and kept by the Egyptians, and the paintings show that they were even trained for useful purposes, as I have already had occasion to observe.‡

\* Horapollo, i. 44.; and Plin. viii. 54.

† *Vide supra*, p. 5. and 72.

‡ *Vide* Vol. II. p. 150.

It was a native of Ethiopia, as Pliny\* and other authors state, where it is still common; and many are brought down to Cairo at the present day, to amuse the crowds in the streets, by exhibiting the antics they are taught, to the sound of drums and other noisy instruments; but the constant application of the stick shows the little respect now paid in Egypt to the once revered emblem of Hermes.

Strabo agrees with other writers†, in stating that the Hermopolitans worshipped the Cynocephalus. He afterwards mentions the Cepus, which was sacred in Babylon‡, near Memphis; but from his description of that animal, “with a face like a satyr, and the rest between a dog and a bear,” we may suppose he had in view the sacred Ape of Thoth, as no animal worshipped in Egypt answers his description so well as the Cynocephalus.§

Indeed, it is possible that he mistook the Cynocephalus of Hermopolis for one of the smaller kind of monkeys, and applied the name Cepus to the sacred type of the Egyptian Hermes. This is further confirmed by the account given by Pliny|| of “the Cepus, whose hind feet resembled human feet and thighs, and the fore feet were like human hands,” and by its being “a native of Ethiopia.” Some might suppose that he had in view the Ty-

\* Plin. viii. 54., and vii. 2.

† Strabo, xvii. p. 559.

‡ The modern town of Old Cairo stands on the site of Babylon, of which the principal remains are the Roman station mentioned by Strabo (xvii. p. 555.). *Vide* my *Egypt and Thebes*, p. 309.

§ S. Passalacqua mentions a monster resembling a Cynocephalus found at Hermopolis. *Vide* Pettigrew on Mummies, p. 184.; and Passalacqua's *Catalogue*, p. 149.

|| Plin. viii. 19. *Vide* *Ælian*. Nat. An. xvii. 8.

phonian figure which occurs so often in the astronomical subjects; but this is generally represented with the head of a hippopotamus and the body of a bear, or of some fanciful monster.\*

The green monkey of Ethiopia was frequently brought to Egypt with the Cynocephalus by those who paid tribute to the Kings of Egypt; there is, however, no evidence of its having been sacred to any Deity.

Some writers mention the Cercopithecus, which, from the expression

“ Si mihi cauda foret cercopithecus eram,”

seems to have been remarkable for the length of its tail. This might even apply to the green monkey of Ethiopia. Indeed, Pliny's description of the Cercopithecus with a black head accords with one species still found there.† They seem to have been embalmed at Thebes and other places, and may therefore have some claim to a rank among the animals revered by the Egyptians; and, if we may believe Juvenal‡, the Cercopithecus was worshipped in the capital of the Thebaid. It was frequently represented as an ornament in necklaces, in common with other animals, flowers, and fanciful devices; and the neck of a bottle was sometimes decorated with two sitting monkeys.

\* *Vide* Plate 40.; and *supra*, Vol. I. (2d Series) p. 429.

† Pliny (viii. 21.) does not place the Cercopithecus among the monkey tribe.

‡ *Juv. Sat.* xv. 4.

## THE BAT.

This animal is represented in the paintings of Beni Hassan.\* It does not appear to have been sacred, nor do I know any instance of its being found embalmed. Egypt produces several species, some of which are of great size. The ancient Egyptians classed it among birds; but this was probably in reference to the element in which it moved, in the same manner as they introduced the crocodile and hippopotamus with the fish of the Nile.

## THE HEDGEHOG.

Small figures of the hedgehog were sometimes made of earthenware and other materials, to serve as ornaments. Lamps of terra-cotta are also met with in the tombs, having the form of this animal. They do not, however, appear to have been connected with a religious feeling; but, like the small porcelain figures of the ibex, hippopotamus, fly, frog, and others, frequently found in Egypt, were probably intended for ornamental purposes, and frequently used as toys or trinkets.

## THE MYGALE, OR SHREW-MOUSE.

The Mygale† held a conspicuous place amongst the sacred animals of Egypt, but I never observed any representation of it in sculptures relating to the

\* *Vide* Vol. III. p. 50.

† *Sorex myosurus, Pall.*

religion, or the natural history of the country. It has been found embalmed in the tombs of Thebes, and S. Passalacqua has thence brought specimens of two species. It is remarkable that one of these is larger than any with which we are acquainted. Herodotus\* tells us that they removed the shrews which died to Butos, where they were buried; in consequence of their being sacred to Buto, or Latona, the Goddess of that city; and Plutarch† asserts that it received divine honours from being blind, and was therefore looked upon as a proper emblem of darkness, which was more ancient than light. The notion of its blindness they doubtless derived from its habit of coming forth only at night, when all was darkness, and from their impression that no animal who had the power of sight could neglect to take advantage of so valuable a gift; but however we may ridicule the Egyptians for believing the blindness of the Mygale, we find a parallel in the proverbial stigma we have attached to the mole and the bat.

I have already noticed ‡ the character of the Goddess Buto, or Latona, of whom it was the emblem. According to the metaphysical notions of the priesthood, she was that primordial “darkness which covered the deep,” represented, according to their custom, by the name and under the form of a Deity. The Gods of Egypt consisted, as I have frequently shown, of abstract ideas, as well as those things on which the divine intellect operated.

\* Herodot. ii. 67.

† Plut. Symp. iv. Quæst. 5.

‡ *Suprà*, Vol. I. (2d Series) p. 273.

Of this system an idea may be obtained from many parts of the Mosaic account of the creation; and the second verse of Genesis might present to an Egyptian at least six members of his Pantheon, in the Earth, Chaos, Darkness, the Deep, the Spirit of God, and the Waters.

But a similar abstruse notion was beyond the reach of the uninstructed. They were contented to see in Latona the nurse of Horus\*; and the Mygale was said to be the animal, whose form she assumed to elude the pursuit of Typhon, when he sought to destroy the son of Osiris, who had been committed to her charge.

I have already shown that the Mygale is found embalmed at Thebes, and that the burying-place of this animal was not confined to Butos. Strabo, indeed, would lead us to infer that Athribis † vied with that city in the honours it bestowed upon the emblem of Latona; and if he is correct in this assertion, the relationship, or perhaps the identity, of Buto and the lion-headed Goddess Thriphis may be established.‡ The Athribis mentioned by the geographer was the capital of a nome of the same name, lying between Bubastis and the Nile. Another Athribis stood in Upper Egypt, in the nome of Aphroditopolis, close to the Libyan range of hills, where extensive mounds and ruins of a temple still mark its site. It was also called Crocodilopolis; but tradition has retained the name of Athribis in the Coptic Athrebi. The inmates of

\* Herodot. ii. 156.

† Strabo, xvii. 559.

‡ *Vide supra*, Vol. I. (2d Series) p. 265. and 273.



the White Monastery, which stands in the vicinity, designate it by that of Atrib, or Medeenet Ashaysh; and the inscription on one of the fallen architraves of the temple distinctly shows that the Goddess, as well as the city, bore the name of Thriphis.\*

#### THE BEAR, WEASEL, AND OTTER.

Herodotus † says “ bears are rare in Egypt,” but there is little doubt that this animal was always unknown there; and the only instance of it in the paintings or sculptures is when brought by foreigners to Egypt, among the gifts annually presented to the Pharaohs. It is therefore singular that Prosper Alpini ‡ of Padua should assert it to be a native of that country, and describe it “ as not larger than our sheep, of a whitish colour, more easily tamed and less fierce than our own.”

According to Plutarch §, the soul of Typho was fabled by the Egyptians to have been translated into the constellation of the Bear. This notion is probably derived from the frequent representations of a Typhonian monster in astronomical subjects; which are the more remarkable, since they date at the early period of the 18th Dynasty. That writer also asserts || that “ the weasel was worshipped by the Egyptians, as well as the asp and beetle, on account of certain resemblances, (obscure as they are), which those creatures are thought to present to

\* *Vide infra*, p. 229.; and *suprà*, Vol. I. (2d Series) p. 265, 266.

† Herodot. ii. 67.

‡ Prosper Alpinus, *Hist. Nat. Æg.* iv. 9.

§ Plut. de Is. s. 21.

|| Plut. de Is. s. 74.

the operations of the Divine power, like the image of the Sun seen in drops of rain. For there are many who think, and are ready to assert, that the weasel engenders at the ear, and brings forth her young at the mouth, and they consequently look upon it as a just symbol of the Divine reason." From his having already mentioned the Ichneumon, it is evident he does not allude to that animal; and we are therefore bound, on his authority, to give the weasel a place among the sacred animals of Egypt. Porphyry says, that "the weasel, the beetle, and the crocodile were emblems of the Sun;" and Iamblichus \* considers "the dog, Cynocephalus, and *weasel* common to the Moon."

It is on the authority of Herodotus † that the otter is mentioned amongst the animals of Egypt; but I have already observed ‡ that it is unknown in Egypt, and that he probably had in view the large *Lacerta Nilotica*, or monitor of the Nile,—the name *ευσθρις*, or "water animal," being too vague to be exclusively applied to the otter. Whatever this was, he asserts it to have been sacred; and had he not mentioned the Ichneumon §, we might feel certain that he had taken it for the otter (if by *ευσθρις* he meant to designate that particular inhabitant of the water), and I have known the same mistake to have been made by modern travellers. Indeed, though Herodotus was aware of the existence of the Ichneumon in Egypt, he may have been led into this error on seeing it in the river;

\* Iambl. de Myster. sect. v. c. 8.

‡ Vol. III. p. 27.

† Herodot. ii. 72.

§ Herodot. ii. 67.

and it is more likely that the Ichneumon should be mistaken for an otter than the monitor of the Nile.

Since writing the above, I find my last opinion fully confirmed by Ammianus Marcellinus \*, who says it is “the *Hydrus*, a kind of *Ichneumon*,” which attacks the crocodile; and the name of Enhydrus, given it by Solinus and Isidorus, added to the observation of Hesychius, who describes “the Enhydrus as an amphibious animal, like the beaver,” may suffice to show that the Enhydris (εγυδρις) of Herodotus is no other than the Ichneumon.

### THE DOG.

The dog was held in great veneration in many parts of Egypt, particularly at the city of Cynopolis, where it was treated with divine honours. Strabo tells us a stated quantity of provisions was always supplied by the inhabitants of that city for the maintenance of their favourite animals; and so tenacious were they of the respect due to them, that a civil war raged for some time between them and the people of Oxyrhynchus, in consequence of the latter having killed and eaten them. This had been done in revenge for an insult they had received from the Cynopolites, who had brought to table their sacred fish. †

“In ancient times,” says Plutarch ‡, “the Egyptians paid the greatest reverence and honour to the

\* Amm. Marc. xxii. 14. p. 336.

† Plut. de Is. s. 72. Strabo says the Oxyrhynchus fish was sacred in all Egypt (xvii. p. 559.).

‡ Plut. de Is. s. 44.

dog; but by reason of his eating of the flesh of Apis, after Cambyses had slain it and thrown it out, when no other animal would taste or even come near it, he lost the first rank he had hitherto held amongst the sacred animals.”

Such is the opinion of Plutarch; but it may be doubted if the dog ever enjoyed the same exalted rank among the sacred animals as the cat and many others, however much it was esteemed by the Egyptians for its fidelity. It was sacred\*, but not universally worshipped. It was not held in the same repute in every part of Egypt, as we have already seen from the disputes between the Cynopolites and Oxyrhynchites; nor was it looked upon as one of those “which were worshipped by the whole nation, as were the Ibis, the hawk, the Cynocephalus, and the Apis.”†

The assertion of Plutarch respecting the disgrace into which the dog fell may be justly doubted; and Herodotus, whose authority is to be preferred, in his account of Apis's death, and the care taken by the priests to bury its body, disproves his statement, and stamps it with the fabulous character which belongs to so many of the stories contained in the treatise of Isis and Osiris. Indeed, the idea seems so nearly connected with the group of the God Mithras, where the dog is represented feeding on the blood of the slaughtered ox, that there is reason to believe the story derived its origin from the Persian idol.

\* Plato (Gorgias, p. 398, transl.) calls it “one of the Deities of Egypt.” *Vide* Plut. s. 72, 75.

† Plut. s. 73.

Among those who acknowledged the sacred character of the dog, the respect it received was very remarkable; for whenever one of those animals died a natural death, all the inmates of the house shaved their heads and their whole body\*; and if any food, whether wine, corn, or any thing else, happened to be in the house at the time, it was forbidden to be applied to any use.

According to some ancient authors, the dog was fabled to have been the guard of Isis and Osiris, and to have been revered on account of its assisting Isis in her search after the dead body of her husband; “for which reason,” they add †, “dogs are made to head the procession in the ceremonies of Isis, as if to record their utility on that occasion.”

Herodotus does not confine the burying-place of the dog to any particular district. “Every one,” he says, “inters them in their own town, where they are deposited in sacred chests ‡;” and if their funeral rites were performed with greater honour in the Cynopolite nome, it is evident, from the mummies found in different parts of the country, that great care was taken in the mode of embalming them in other places. We are told § that, having been properly prepared by the embalmers of animals, and wrapped in linen, they were deposited in the tombs allotted to them, the bystanders beating themselves in token of grief, and uttering lamentations in their honour.

According to Clemens of Alexandria ||, two

\* Herodot. ii. 66. Diod. i. 84.

† Diod. i. 87.

§ Diod. i. 84.

‡ Herodot. ii. 77.

|| Clemens, Strom. lib. v.

dogs were the emblem of the two hemispheres. Horapollo\* pretends that the dog represents “a scribe †, a prophet (pontiff), laughter, the spleen,” and other things equally improbable; and Iamblichus‡ supposes a certain physical analogy in the dog, as well as the Cynocephalus and the weasel, with the Moon. But the latter evidently confounds the Moon or Thoth with the other Mercury Anubis, to whom the dog was thought to be sacred.

The greatest number of dog mummies that I met with in Egypt were at the small town of El Hareíb, a little below the modern Manfaloot, at Thebes, and in the vicinity of Sharóna. But it is probable that every town had a place of interment set apart for them, as for other animals that died and were buried at the public expense, which having accidentally escaped the researches of modern excavators, remain unknown.

The different breeds of dogs in Egypt I have § already mentioned, which were kept by chasseurs and others for the same purposes as at the present day. According to Ælianus, they were the most fleet in pursuit of game; and the same quickness seems to have taught them a mode of avoiding the crocodile while drinking at the Nile. “For, fearing to stop in one spot, lest they should be carried off by one of those animals, they run by

\* Horapollo, i. 39, 40., and ii. 22.

† Perhaps a mistake arising from the Cynocephalus being the symbol of Thoth and of letters.

‡ Iamb. de Myst. sect. v. c. 8.

§ Vol. III. p. 32.

the edge of the stream, and, licking the water as they pass, they may be said to snatch, or even to steal, a draught, before their enemy lurking beneath the surface can rise to the attack.”\* But this is not the only remarkable peculiarity mentioned by Ælian†, who had heard (for the naturalist always defends himself with the word *ακουω*) that Socialism already existed among the dogs of Memphis, who, depositing all they stole in one place, met together to enjoy a common repast.

I now proceed to notice an error which has been repeated by ancient Greek and Roman writers, respecting the God Anubis, who is universally represented by them with the head of a dog.‡ It would be tedious to enumerate the names of those who have repeated this fable. The dog was universally believed by all but the Egyptians themselves to be the peculiar type of Anubis. Roman sculptors went so far as to represent him with the dog's head they thought he bore in the temples of the Nile; and the ignorance of poets and others who persisted in describing Anubis as a dog-headed God, is only equalled by that which led them to give a female character to the Sphinx.

It was the jackal, and not the dog, which was the emblem of Anubis; and if this God was really worshipped as the presiding Deity of Cynopolis, as some have maintained§, it was probably in consequence of the jackal and the dog having

\* Ælian. Nat. An. vi. 53.

† Ælian, vii. 19.

‡ *Vide* also *suprà*, Vol. I. (2d Series) p. 410.

§ Strabo, xvii. p. 558.

been included under the same generic denomination. But no representation occurs of Anubis with the head of that animal. The dog is rarely, if ever, found except as a domestic animal, in Egyptian sculpture: the only one I remember to have seen, which had any reference to a sacred subject, was in a mutilated statue representing a man seated beneath the animal's head, in the attitude common to figures found in the tombs; and the hieroglyphics accompanying it plainly show it to have been a funereal group. But it is possible that even this was intended to represent a jackal; for unless the exact character of the latter has been carefully maintained, it is difficult, in a mutilated statue, to distinguish between it and the Egyptian fox-dog; and from its forming part of a funereal group, and therefore connected with Anubis, it is more likely to have been intended for the jackal than the dog. I have restored the lost portions of it in the drawing given in the plate.\* The hieroglyphics are evidently of early time; and if it was really intended to represent a dog, it only goes to prove that this animal was also dedicated to Anubis.

The fidelity of the dog and its utility to man were no doubt the original causes of its being admitted amongst the sacred animals of Egypt; and it is evident from the paintings that it enjoyed great privileges as a domestic animal, being the constant companion of persons of all classes, as in

\* *Vide* Plate 43. fig. 4.



European countries at the present day. It accompanied them in their walks, assisted them in the chase, and was kept as a favourite in the house.

A similar regard is not extended to it by the modern Egyptians, whose Moslem prejudices consider it an unclean animal. Even a *Máleki*, the most liberal of the four sects in favour of the dog, would not touch the nose or the wet hairs of this animal, without thinking himself defiled and bound to submit to purification from the contact. The dog is therefore seldom admitted into the houses of the Moslems, who even believe that, independent of its being unclean, its presence within doors keeps away the good spirits from their abode. But it is not ill-treated, and those which are wild in the streets are fed by morsels occasionally thrown to them during a repast; and small tanks of water placed at the corners of the streets are regularly filled for their use. The name of dog applied to any man is, as might be supposed, a great term of reproach among the Moslems (“a Jew’s dog,” the lowest caste of dog, being the unapproachable climax); but it appears somewhat inconsistent in us to choose the dog as the most uncomplimentary designation, when we are disposed to speak so favourably of that faithful animal. This, however, may be accounted for by early impressions received from the Bible\*, and some other causes.

\* With the Jews a “dead dog” was the greatest term of reproach. 2 Sam. xvi. 9. *Vide* also 2 Kings, viii. 13., of the term “dog.”

## WOLF.

The name of this animal, in Coptic ouônsh, is satisfactorily shown from the hieroglyphics to have been the same in olden times; the figure of the wolf, like the other wild beasts, being accompanied by its phonetic name\* in the paintings of Beni Hassan. It was peculiarly sacred at Lycopolis† in Upper Egypt; where wolf mummies are found in small excavated chambers in the rock, behind the modern town of E'Sioot; and the coins of the Lycopolite nome, in the time of the Empire, bear on their reverse a wolf, with the word Lyco. "In that nome alone of all Egypt," says Plutarch‡, "the people eat sheep, because the wolf does, whom they revere as a God;" and Diodorus§ includes the wolf among the animals which after death were treated with the same respect as during their lifetime, like the cat, Ichneumon, dog, hawk, Ibis, crocodile, and others.

Herodotus|| observes that the wolves of Egypt were scarcely larger than foxes; Aristotle¶ considers them inferior in size to those of Greece; and Pliny\*\* says they were small and inactive; which is fully proved by modern experience. In their habits they are also unlike the wolves of Europe, as they never range in packs, but generally prowl about singly; nor do I ever remember

\* *Vide* Vol. III. p. 19. Woodcut, No. 328. fig. 13.

† Strabo, xvii. p. 559.

§ Diodor. i. 83.

¶ Aristot. Hist. Anim. lib. viii. 28.

‡ Plut. de Is. s. 72.

|| Herodot. ii. 67.

\*\* Pliny, viii. 22.

having seen more than two together, either in the desert or in the valley of the Nile. Sonnini's erroneous assertion that the wolf and fox are not found in Egypt, I have already noticed\*; and, as the learned Larcher justly observes, the historian of Halicarnassus, "an Asiatic by birth, must have known the jackal, which was common to all Asia Minor, as well as the wolf; and if he knew them both, it was impossible for him to have mistaken a jackal for a wolf."

Herodotus mentions† a festival, which still continued to be celebrated during his visit to Egypt, and was reported to have been instituted to commemorate the descent of King Rhampsinitus to the lower regions, where he played at dice with Ceres. "On this occasion," says the historian, "one of the priests being clad in a cloak of tissued stuff, made on the very day of the ceremony, and having his eyes covered, is conducted to the road leading to the temple of Ceres, and there left. Two wolves then take him to the temple of the Goddess, distant about 20 stades ( $2\frac{1}{2}$  miles) from the city, and afterwards bring him back to the same spot." Herodotus very naturally treats this idle story as it deserves. But we may infer, from the wolf being mentioned with the Goddess Ceres, that the animal was connected with some of the rites of Isis; and Eusebius‡ states that the wolf was honoured in Egypt, because Isis with her son Horus being on the point of encountering Typho, was assisted by Osiris under the form of a wolf.

\* Vol. III. p. 27.

† Herodot. ii. 122.

‡ Euseb. Præpar. Evang. ii. 1.

Diodorus\*, after saying "that some suppose the wolf to have been honoured on account of the affinity observed between it and the dog," states that "they give another, but more fabulous reason," which is similar to that mentioned by Eusebius. "They pretend," says the historian, "that Osiris came from Hades in the shape of a wolf, to assist Isis and her son Horus, when preparing to give battle to Typho; and the latter being defeated, the conquerors paid religious respect to the animal to whose appearance they attributed the victory. Others affirm that during an invasion of the Ethiopians, a large body of wolves having routed the enemy, and driven them out of Egypt, beyond the city of Elephantina, their worship became established in that part of the country, which received the name of the Lycopolite Nome." With this fable may be connected the statement of Macrobius†, that "the Thebaïc city Lycopolis venerates Apollo (Horus) and the wolf with similar honours;" though his etymological suggestions abound with the combined fancies of the Romans and the Greeks.

Fabulous as are these tales, they tend to show that the worship of this animal had reference to some of the festivals of Isis; and future researches at Lycopolis may enable us to discover the relation between the Goddess and the sacred animal of that city. According to Herodotus‡ the bodies of wolves which died in different parts of Egypt

\* Diodor. i. 88. and 83.

† Macrob. Saturn. i. 19.

‡ Herodot. ii. 67.

were not transported to Lycopolis, but were buried in the place where they happened to be found; but it is probable that they did not receive the same honours throughout the country, and those places where the sheep was particularly sacred could scarcely be expected to venerate the enemies of their favourite animal.

Ælian\*, indeed, confines the worship of the wolf to certain parts of the country, in the expression “*those* Egyptians who venerate the wolf.” But his idea of their rooting up the wolfbane is one of the many idle tales of ancient writers, who paused not to inquire if a plant bore the same name in other countries by which it was known to them, or even if it was a production of the soil.

#### FOX AND JACKAL.

The worship of the wolf was perhaps connected with that of the fox and jackal; and the caves of Lycopolis present the mummies of these last, as well as of the animal whose name it bore.

The jackal is the invariable emblem of Anubis. The Deity has the head of that animal, and it even occurs in the place of the God himself. For some mysterious reason it is always of a black colour; and the length of its legs, and generally elongated form, show that their mode of representing it was conventional. This was probably owing to their confining themselves to the imitation of an early

\* Ælian, ix. 18.

style, from which later artists were forbidden to depart, as was usually the case in the religious subjects of the Egyptians.

The head of the jackal was even given to one of the four Genii of Amenti, whose figures were attached to particular portions of the viscera of human mummies, and whose heads form the covers of the four vases deposited in the tombs. It also belonged to another Deity of the same form as Anubis, whom I suppose to be Macedo, the Cerex-ochus of Dr. Young's "temporary nomenclature."

Foxes and jackals are very common in Egypt. They are inferior in size to the generality of those in Europe and Asia, which accords with a remark of Denon, that the animals of Egypt are a smaller variety than in some other countries; but their habits are similar. Every evening, about sunset, the jackals issue from their caves or lurking-places. Then, calling each other together by loud and continued howlings, accompanied by an occasional bark, they leave the mountains, and scatter themselves over the plains in quest of food; and it is amusing to see them enjoy a plentiful repast of locusts, whenever a swarm of those insects settles in the country.

#### THE ICHNEUMON.\*

The Ichneumon was particularly worshipped by the Heracleopolites†, who lived in a nome situated

\* *Viverra ichneumon*, *Linn.*: the *Mangusta*, *Cuv.*; or *Herpestes*, *Illig.*

† *Ælian*, x. 47.

in the valley of the Nile, a little to the south of the entrance to the modern province of the Fyoom. It was "reputed sacred to Lucina and Latona."

The principal cause of the respect paid to this animal was supposed to be its hostility to the crocodile, an animal held in great abhorrence by the people of Heracleopolis. It destroyed its eggs, and some believed that it attacked the crocodile itself. Diodorus\* affirms that it broke the eggs of the crocodile, not for the sake of food†, but from a benevolent motive towards mankind, whose welfare it sought to promote by killing the offspring of that odious animal. But this idea probably arose from its having been observed not to eat the young, when of a large size and ready to leave the egg, preferring, as no doubt it did, with the taste of an epicure, a fresh-laid egg, or at least one which had not so far undergone a change as to contain within it the hard and scaly substance of a full-formed crocodile.

Were it not, adds the historian, for the service it thus renders to the country, the river would become unapproachable, from the multitude of crocodiles; and it even kills them when full-grown, by means of a wonderful and almost incredible contrivance. Covering itself with a coat of mud, the Ichneumon watches the moment when the crocodile, coming out of the river, sleeps (as is its custom) upon a sand-bank, with its open mouth (turned towards the wind), and adroitly gliding

\* Diodor. i. 37.

† Diodor. i. 35.

down its throat, penetrates to its entrails. It then gnaws through its stomach; and having killed its enemy, escapes without receiving any injury. However unworthy of credit this story may be, the destruction of the crocodile's eggs by the Ichneumon is not improbable, both on account of its preferring eggs to every kind of food, and from its inhabiting the banks of the river, where those animals deposit them in the sand. And though the part of the country in which the Ichneumon abounds lies more to the north than the usual abode of the crocodile at the present day, there is little doubt that in former times the latter frequented Lower Egypt; and this is proved by the fact of its having been the sacred animal of the Arsinoïte nome.

It is, indeed, fortunate for the crocodiles of the present day that Ichneumons no longer abound in the same districts, and that their degenerate descendants have not inherited the skill of those mentioned by Diodorus. The "*ætas parentum, pejor avis,*" giving the "*progeniem vitiosiore,*" has been a great relief to the crocodiles of modern days; who now enjoy their usual *siesta* without the fear of those unwelcome intruders. The chivalrous adventures of the Ichneumon have ceased to be recorded by the more matter-of-fact researches of modern naturalists; and the interests of the two animals no longer clash, as in the days of their adoration.

The nome of Heracleopolis, the Fyoom, and the vicinity of Cairo, still continue to be the chief resort of the Ichneumon; and it is sometimes tamed and



kept by the modern, as by the ancient Egyptians, to protect their houses from rats. But from its great predilection for eggs and poultry, they generally find the injury it does far outbalances the good derived from its services, as a substitute for the cat. In form it partakes of the weasel; with which it was formerly classed, under the head of *Viverra*. It is the *Mangousta* of Buffon, and the *Nims*, *Tiffeh*, and *Kot Pharaon* (or “Pharaoh’s Cat”) of the Arabs. Its length is two feet seven inches, measuring from the end of the tail to the tip of the nose, the tail being one foot four inches, and it is covered with long bristly hair.

Though easily tamed, *Ichneumons* are seldom used by the modern Egyptians, for the reasons already given. Unless taken very young, and accustomed to the habits of a domestic life, they always prefer the fields to the confinement of the house; and those I kept at Cairo, though perfectly tame and approachable, were ever ready to escape to the garden, when an opportunity offered. And, whether from a jealousy common to two of the same profession, or from some natural hostility, I always found an irreconcilable hatred to exist between the *Ichneumons* and the cats of the ménage, which last generally avoided a second rencontre with a full-grown *Ichneumon*.

Much controversy has existed on the question, whether *Ichneumons* were tamed, and used in the houses of modern Egypt. Some have affirmed that they were frequently domesticated, others that this was incompatible with their nature. The

truth, as in many similar instances, lies between both. Some have most unquestionably been reared, and have served the purpose of a cat, as I know from positive experience, as well as from the reports of others. The two in my own possession at Cairo were very imperfectly tamed, being caught when full-grown; but I have seen one in the house of S. Lavoratori perfectly domesticated, against which the only complaint was its propensity to appropriate the eggs and poultry. On the other hand, it may be observed, that the custom of keeping them is by no means general, and the few which are accidentally met with are rather objects of curiosity than utility.

The paintings of Thebes, Memphis, and other parts of Egypt, frequently represent this animal clandestinely searching for eggs, or carrying off young birds from their nests amidst the water-plants of the lakes; and some representations of it in bronze confirm the authority of those ancient writers, who place it among the sacred animals of Egypt. Plutarch\* attributes the religious respect of the Egyptians for the ox, sheep, and Ichneumon, to their utility to mankind.† “The people of Lemnos in like manner venerate the lark, from its finding out and breaking the eggs of the caterpillar; and the Thessalians‡ the stork, because on its first appearance in their country it destroys the numerous serpents with which it is then infested. They have therefore made a law that

\* Plut. de Is. s. 74.

† Cicero, Nat. Deor. lib. i.

‡ Conf. Plin. x. 23.

whoever kills one of these birds should suffer banishment." "The asp, the weasel, and the beetle, on the other hand, are worshipped on account of certain resemblances, (obscure as they are,) which those creatures are thought to present to the operations of the Divine power."

Herodotus says little respecting the Ichneumon\*, except that it received the same honours of sepulture as the domestic animals. But Ælian† tells us that it destroyed the eggs of the asp, and fought against that poisonous reptile, which appears the most plausible reason for the veneration in which it was held by the Egyptians. Pliny‡, Strabo, and Ælian§ relate the manner in which it attacked the asp, and was protected from the effect of its poisonous bite. Ælian says it covered itself with a coat of mud, which rendered its body proof against the fangs of its enemy; or if no mud was near, it wetted its body with water and rolled itself in the sand. Its nose, which alone remained exposed, was then enveloped in several folds of its tail, and it thus commenced the attack. If bitten, its death was inevitable ||; but all the efforts of the asp were unavailable against its artificial coat of mail, and the Ichneumon, attacking it on a sudden, seized it by the throat and immediately killed it.

Strabo¶ gives a similar account of its covering itself with mud in order to attack the crocodile;

\* Herodot. ii. 77.

† Ælian, Nat. An. vi. c. 38.

‡ Plin. viii. c. 24.

§ Ælian, iii. 22.

|| Contrary to the common story of its eating a particular herb as an antidote, like the *wárou* mentioned in the next page.

¶ Strabo, xvii. p. 558.

and adds, that its mode of killing the asp was by seizing it by the head or tail, and dragging it into the river. In Pliny and Aristotle's description\* of the Ichneumon, we find the same story respecting the coat of mud, in which it was clad for an encounter with the asp; and the former adds, that on perceiving its enemy, it deferred the attack until it had called to its assistance other Ichneumons. But modern experience proves that, without having recourse to a cuirass of mud, the Ichneumon fearlessly attacks snakes; and the moment it perceives them† raise their head from the ground, it seizes them at the back of the neck, and with a single bite lays them dead before it.

Diodorus affirms‡ that the cat was regarded as the destroyer of the asp, and other deadly serpents. But though the cat is known to attack them, its habits are not such as to ensure its success in these encounters. Even in attacking the scorpion, few have the address to kill that reptile, till it has been acquired by experience, which with the asp would be far too dearly bought. The way in which cats attack the scorpion is curious. They turn it over on its back by a blow of their claws upon its side, and then placing one foot on the body they tear off the tail with the other; and thus deprived of its weapon of offence, it is killed, and sometimes eaten, without further risk.

The Arabs relate that when the *wáran*, or

\* Aristot. Hist. An. ix. 6.

† As Pliny says, "obliquo capite speculatus invadat in fauces." (viii. 24.) It only eats the brains.

‡ Diodor. i. 87.

lacerta monitor, attacks a snake, and is bitten by its venomous fangs, it immediately runs to a particular herb which grows in the desert; and eating some of it, and rubbing the wounded part upon the leaves, it recovers from the effect of the poison and returns to the fight. One assured me that he had witnessed an encounter of this kind, in which he perceived the effects of the herb whenever the lizard was wounded by its adversary; and having plucked it up during their continued encounter, he saw the wounded lizard seek in vain this antidote, and die of the bite. But the tales of the Arabs are not always true; and this cannot fail to recal the ancient belief in the properties of the Elephoboscon and Dictamnus.

Pliny mentions several plants said to be remedies against the bites of serpents\*; and Cicero† asserts that “the wild goats of Crete, when wounded by poisonous arrows, fled to a herb called Dictamnus, which they had no sooner tasted than the arrows forthwith fell from their bodies.” This is repeated in other words by Aristotle and Pliny‡, and by Virgil§ in these lines:—

“Dictamnū genitrix Crætæa carpit ab Ida  
 Puberibus caulem foliis, et flore comantem  
 Purpureo: non illa feris incognita capris  
 Gramina, cum tergo volueres hæserè sagittæ.”

With regard to Ælian’s remark|| of the Ichneumon being both male and female, we may conclude that, like the notion respecting the spotted

\* Plin. xxii. 22. et alibi.

† Cicero, Nat. Deor. lib. ii.

‡ Plin. xxv. 8. “Statim decidentibus telis.” Aristot. An. ix. 6.

§ Virg. Æn. xii. 112.

|| Ælian, An. s. 17.

hyæna (or Marafeen of Ethiopia), it originated in a peculiarity common to both those animals; and the ludicrous statement afterwards given by the naturalist was supplied by a misguided imagination.

The vicinity of the Heracleopolite and Arsinoïte nomes, where two animals the most hostile to one another were revered, seems to have led to serious and repeated disputes. And to such a point was their animosity carried, that even the respect, with which the national vanity of an Egyptian might be expected to regard a monument so universally celebrated as the Labyrinth, was not sufficient to restrain the fanaticism of the Heracleopolites in maintaining the cause of their favourite animal. It is to the repeated injuries done by them to that building that we may attribute its early dilapidation\*, and the difficulty now experienced in ascertaining its real position or its plan.

Though I do not propose here to enter into an inquiry respecting the site of the Labyrinth, it may not be altogether irrelevant to remark, that the fact of Pliny's placing it in the Heracleopolite nome †, and the circumstance above alluded to, of the people of that province having repeatedly injured the building, sufficiently prove it to have been very near the eastern confines of the Arsinoïte district. Hence also we perceive that it was not in the vicinity of the lake Mœris, the modern Birket el K̄orn.

\* Pliny, xxxvi. 13.

† Plin. xxxvi. 13. "Durat (labyrinthus) etiam nunc in Heracleote nomo."

This misconception arose from the statement of Herodotus, who has confounded the canal with the lake Mœris; and I believe the real position of this celebrated edifice will prove to be in the spot already indicated by me\*, close to the pyramid of Howara. Here remains of granite and limestone mark its site; and they sufficiently accord, both from their appearance, and from the locality, with the accounts of Pliny, Strabo†, and Diodorus.‡

#### THE HYÆNA VULGARIS AND CROCUTA.

The only representations of the hyæna in the paintings of Thebes show it to have been looked upon as an enemy to the flocks and fields, and to have been hunted by the peasants, who either shot it with arrows, or caught it in traps. No sculpture in the temples, and no emblem in the tombs, furnish the least authority for supposing it sacred, though some have thought it was dedicated to the Egyptian Mars.

It is very common throughout Egypt; and the paintings of Thebes, Beni Hassan, and the tombs near the pyramids, show it to have frequented the upper and lower country in ancient times as at the present day. Its Coptic name is ⲒⲟⲓⲧⲤ, and the same by which the hieroglyphics prove it to have been known in the ancient Egyptian language.

The favourite food of this animal seems to be the

\* *Vide* Egypt and Thebes, p. 355. † Strabo, xvii. p. 557.  
‡ Diodor. i. 66. “Μαμα τον εισπλων τον ις την Μοιριδος λιμνην.”

ass. It sometimes attacks cattle and men, and is particularly dreaded by the modern peasants; but I never found one which ventured to attack a man who fearlessly advanced towards it, except when rendered savage by a wound, or by the desire natural to all animals of defending its young. On these occasions it is a rude and dangerous antagonist. Its general mode of attacking a man is by rushing furiously against him, and throwing him down by a blow of its large bony head; and in a sandy place it is said first to throw up a cloud of dust with its hind legs, and then to close with its opponent, while disconcerted by this wily artifice.

The Abyssinians have an extraordinary fancy respecting the hyæna. They affirm that a race of people who inhabit their country, and who usually follow the trade of blacksmiths, have the power of changing their form at pleasure, and assuming that of the hyæna. I had often heard this tale from natives of Abyssinia living in Egypt, and having been told many equally extravagant I was not surprised at their credulity. Meeting accidentally with an Englishman who had lived about thirty years there, and who on his way to Europe was staying a few days at Cairo, I mentioned, in the course of conversation, this singular notion, with an evident demonstration of my own disbelief, and with an inquiry whether it was generally credited. Looking at me with an unequivocal expression of pity for my ignorance, he answered that no Abyssinian ever doubted it, and that no one at all ac-



quainted with that country would think of asking such a question. "Every one," he added, "knows that those blacksmiths have the power of assuming the form of a hyæna, which as naturally belongs to them as that of a man. I had a proof of it a few days before I left Abyssinia. For while walking and conversing with one of them, I happened to turn my head aside for a few instants, and on looking round again I found that he had changed himself, and was trotting away at a little distance from me under his new form."

The hyæna *crocuta*, or spotted hyæna\*, differs from the former in its form and colour, as well as its habits, which are gregarious. It appears to answer to the *Chaus* of Pliny†, which Linnæus places in the *Felis* tribe. It is the *Crocuta* of Strabo‡, which he considers a hybrid of the wolf and the dog. Large packs of them infest the country in many parts of Upper Ethiopia, but they do not extend their visits to Nubia or Egypt; and in former times also they seem to have been unknown in Egypt. For the sculptured representations of them show that they were only brought out of curiosity as presents to the Pharaohs, to be placed among the strange animals of foreign countries in the vivaria, or zoological gardens, of the royal domain. Nor is there any probability of their having held a place amongst the sacred animals either of Egypt or Ethiopia.

\* The Marafeen or Marafeeb of Berber and Sennaar.

† Plin. viii. 19. "Effigie lupi, pardorum maculis."

‡ Strabo, xvii. p. 533.

## THE CAT.

The respect with which the Cat was treated in Egypt, was such as few of the sacred animals enjoyed. Its worship was universally acknowledged throughout the country\*; and though, in some districts, the honours paid to it were less marked than in the immediate neighbourhood of Bubastis, its sanctity was nowhere denied; and the privileges accorded to the emblem of the Egyptian Diana, were as scrupulously maintained in the Thebaïd, as in Lower Egypt. “Never,” says Cicero †, “did any one hear tell of a cat having been killed by an Egyptian;” and so bigoted were they in their veneration for this animal, that neither the influence of their own magistrates, nor the dread of the Roman name, could prevent the populace from sacrificing to their vengeance an unfortunate Roman who had accidentally killed a cat. ‡

When one of them died a natural death, all the inmates of the house shaved their eyebrows in token of mourning, and having embalmed the body, they buried it with great pomp; so that, as Diodorus § observes, “they not only respected some animals, as cats, ichneumons, dogs, and hawks, during their lifetime, but extended the same honours to them after death.”

All writers seem to agree about the respect

\* Strabo, xvii. p. 559.

† Cic. de Nat. Deor. i. 29. “Ne fando quidem auditum est, crocodilum, aut ibim, aut felem violatum ab Ægyptio.”

‡ Diodor. i. 83. *Vide supra*, p. 95.

§ Diodor. i. 83.

shown to the Cat throughout the country ; we can therefore with difficulty credit the assertion of a late author\*, who states, “ that in Alexandria, one of these animals was sacrificed to Horus,” even though the city was inhabited by a mixed population, in great part composed of Greeks. Those which died in the vicinity of Bubastis†, were sent to that city, to repose within the precincts of the place particularly devoted to their worship. Others were deposited in certain consecrated spots set apart for the purpose, near the town where they had lived. In all cases, the expense of the funeral rites depended on the donations of pious individuals, or on the peculiar honours paid to the Goddess of whom they were the emblem. Many were, no doubt, sent by their devout masters to Bubastis itself, from an impression that they would repose in greater security near the abode of their patron ; and to the same feeling which induced their removal to a choice place of burial, may be attributed the abundance of Cat mummies in the vicinity of Shekh Hassan, where a small rock temple marks the site of the *Speos Artemidos*.‡

Those cats, which during their lifetime had been worshipped in the temple of Pasht§, as the living types of that Goddess, were doubtless treated after death with additional honours, and buried in a far more sumptuous manner. This distinguished post

\* Sextus Empiricus, *Pyrrhon. Hypotyp.* iii. 24., quoted by Larcher. *Herodot.* ii. 301.

† *Herodot.* ii. 67.

‡ *Vide my Egypt and Thebes*, p. 379.

§ Of this Goddess, and her temple at Bubastis, *vide supra*, Vol. I. (2d Series) p. 277.

raised them from the rank of emblems, to that of representatives of the Deity herself. The Cynocephalus kept in the temple of Hermopolis, or the sacred hawk adored at Heliopolis, enjoyed, in like manner, a consideration far beyond the rest of their species, though all were sacred to Thoth and Rê, the Gods of those cities: and this remark equally applies to all the sacred animals of Egypt.

I have already observed, that in places where the Deities, to whom particular animals were consecrated, held a distinguished post in the sanctuary, the ceremony of removing them, after death, to another city was dispensed with.\* We consequently find that the bodies of cats were embalmed and buried at Thebes, and other towns, where the rites of Pasht were duly observed: and if some individuals, as already stated, preferred, from a bigoted fancy or extravagant affection, to send the body of a favourite to the Necropolis of Bubastis, it was done with the same view, as when a zealous votary of Osiris requested, on his death-bed, that his body should be removed from his native town to “the city of Abydus. This, as Plutarch says †, “was in order that it might appear to rest in the same grave with Osiris himself;” but it was merely a caprice, in no way arguing a common custom. A few instances of a similar kind probably induced Herodotus to infer the general practice of removing the cats which had died in other places to Bubastis, as the Ibis to Hermopolis. ‡

\* *Vide supra*, p. 100.

‡ Herodot. ii. 67.

† Plut. de Is. s. 20.

After showing how prolific Egypt was in domestic animals, Herodotus mentions\* two peculiarities of the cats, by which he accounts for their numbers not increasing to the extent they otherwise would. But these, like other prodigies of the good old times, have ceased in Egypt, and the actions of cats, like other things, have been reduced to the level of common-place realities. He tells us, that “when a house caught fire, the only thought of the Egyptians was to preserve the lives of the cats. Ranging themselves therefore in bodies round the house, they endeavoured to rescue those animals from the flames, totally disregarding the destruction of the property itself; but, notwithstanding all their precautions, the cats, leaping over the heads and gliding between the legs of the bystanders, rushed into the flames, as if impelled by divine agency to self-destruction.” Were this true the love of their domestic animals must frequently have sacrificed several contiguous houses, during their exertions to prevent the suicide of a cat; but, however great the grief of the Egyptians, in witnessing these wonderful cases of a feline *felo de se*, we may make some allowance for the exaggeration of a Greek†, and doubt the neglect of their burning dwellings‡ stated by the historian.

That their numbers do not diminish in Egypt,

\* Herodot. ii. 66.; and Ælian, vii. 27.

† I have had occasion to observe, that Herodotus has sometimes sacrificed truth to the pleasure of setting forth an amusing contrast to Greek customs, and striking his readers or hearers with surprise. Several instances of this may be pointed out in his *Enterpe*, 35 and 36.

‡ “*Ἀμελησάντες σβένθηναι το κατοικίον.*”

is perceptibly felt by the present inhabitants of Cairo; who are frequently obliged to profit by the privilege of sending their surplus Cat population to the house of the Kadi, where a fund is charitably provided for their maintenance. When they are found to have increased, as is often the case, to a troublesome extent in a house, the inmates send a basket full of cats to be set loose in the Kadi's court-yard; without much regard to the feelings of the neighbours, who happen to live in so disagreeable a vicinity. Daily at the *asser*\*, a person, employed for this purpose, brings a certain quantity of meat, cut into small pieces, which is thrown into the middle of the court-yard, and a prodigious number of cats is seen about that hour, coming down from the walls on all sides, to partake of their expected repast. The weak and the newly arrived fare but badly, the whole being speedily carried off by the veterans, and the most pugnacious of the party, — the former excelling in rapidity of swallowing, the latter in appropriating; and many only obtain a small portion, while the claws and teeth of their stronger competitors are occupied.

A similar feeling in favour of this animal provides food for other communities of cats, in various parts of the city; and though they no longer enjoy the same honours as their predecessors, they are invariably well treated by the modern Egyptians, from their utility in freeing the houses from the

\* In the afternoon, between midday and sunset.

numerous rats and reptiles which so often infest them. Such favourites are they, that, while the dog is looked upon as an unclean animal, whose touch is carefully avoided by the Moslem, the cat is often allowed to partake of the same dish with its master; unless there be reason to suppose it has been contaminated by eating a scorpion, or other unclean reptile.

The origin of the respect paid to the Cat by the ancient Egyptians, was owing to the benefits it was thought to confer on mankind, by destroying various noxious reptiles.\* And though, as I have already observed, Diodorus, in considering it as the enemy of the asp, and other serpents, gives it more credit than it really deserved, its utility in a country like Egypt must have been universally allowed. This predilection for it is frequently alluded to in the paintings, where a favourite cat is represented accompanying the master of the house in his fowling excursions, or when seated at home with a party of friends.

“The care they took of the Cat, and other sacred animals,” says Diodorus†, “was remarkable. For these and the ichneumons, they prepared bread sopped in milk, or fish of the Nile cut up into small pieces, and each was supplied with the kind of food best suited to its habits and taste. As soon as they died, they were carried amidst bitter lamentations to the embalmers, and their bodies having been prepared with oil of cedar, and other aromatic

\* Diodor. i. 87.

† Diodor. i. 83.

substances capable of preserving them, were deposited in sacred vaults.”

Numerous embalmed Cats are found in tombs at Thebes, and other places in Upper and Lower Egypt. They are frequently accompanied by the mummies of dogs, — probably from these two being looked upon as the favourite domestic animals of the country. They are generally enveloped in the same manner, — the legs bound up with the body, and the head alone left in its real shape. This, from the ears and painted face, readily indicates the animal within the bandages; which are sometimes of various colours, arranged in devices of different forms. Cat mummies were sometimes deposited in wooden boxes or coffins; but in all cases they were wrapped in linen bandages, which, as Diodorus observes\*, were employed for enveloping the bodies of cats, and other sacred animals.

According to Plutarch†, the Cat was placed upon the top of the Sistrum, “to denote the Moon; its variety of colour, its activity in the night, and the peculiar circumstances attending its fecundity, making it a proper emblem of that luminary.” For it is reported, that at first it brings forth one, then two, afterwards three, and so on; adding one to each former birth till it reaches seven; so that it brings forth twenty-eight in all, corresponding to the several degrees of light which

\* Diodor. i. 83.

† Plut. de Is. s. 63.



appear during the Moon's revolutions. "And though," he adds, "such things may appear to carry an air of fiction with them, yet it may be depended upon, that the pupils of her eyes seem to fill up, and to grow larger, upon the full of the Moon, and to decrease again and diminish in their brightness on its waning."

The notion of the cat having been emblematic of the Moon was probably owing to the Greeks supposing Pasht or Bubastis, the Egyptian Diana, to be related to the Moon, as in their own mythology. That it was erroneous is evident, from the fact of the Moon being represented in the Egyptian Pantheon by the God Thoth; but it may be more readily pardoned than many of the misconceptions of the Greeks.

According to the fable which pretended to derive the worship of animals from the assumption of their various shapes by the Gods, when striving to elude the pursuit of Typho, or the wicked attacks of mankind\*, the Goddess Diana was said to have taken the form of a cat.

\* Diodor. i. 86. Conf. Plut. de Is. s. 72. Ovid. Met. v. 323. —

— "douce fessos Ægyptia tellus  
 Ceperit, et septem discretus in ostia Nilus.  
 Huc quoque terrigenam venisse Typhoëa narrat,  
 Et se mentitis Superos celâsse figuris :  
 Duxque gregis, dixit, fit Jupiter ; unde recurvis  
 Nunc quoque formatus Libys est cum cornibus Ammon.  
 Delius in cervo, proles Semeleia capro,  
 Fele soror Phœbi, niveâ Saturnia vaccâ,  
 Pisce Venus latuit, Cyllenius Ibis alis."

## THE LION.

The worship of the Lion was particularly regarded in the city of Leontopolis\* ; and other cities adored this animal as the emblem of more than one Deity. It was the symbol of strength†, and therefore typical of the Egyptian Hercules. With this idea the Egyptian sculptors frequently represented a powerful and victorious Monarch accompanied by it in battle ; though, as Diodorus‡ says of Osymandyas, some suppose the King to have been really attended by a tame lion on those occasions.

Macrobius§, Proclus||, Horapollo¶, and others, state that the Lion was typical of the Sun ; an assertion apparently borne out by the sculptures, which sometimes figure it borne upon the backs of two lions.\*\* It is also combined with other emblems appertaining to the God Rê.†† In the connection between the Lion and Hercules, may be traced the relationship of the Sun and the God of Strength ; Hercules, or the Dom of Egypt, being, as already observed‡‡, “ the power of the Deity, and the force of the Sun.”

I have had occasion to mention a God, and several Goddesses, who bore the head of a lion§§, independent of the Egyptian Diana, Pasht, or Bu-

\* Diodor. i. 84. Strabo, xvii. Porphy. de Abstin. iv. 9. Ælian, Hist. An. xii. 7. Plin. v. 10.

† Clem. Strom. lib. v.

‡ Diodor. i. 48.

§ Macrob. Saturn. i. 26.

|| Proclus de Sacrific. “ Some animals are Solar, as lions and cocks.”

¶ Horapollo, i. 17.

\*\* Vide Plate 29. fig. 6.

†† Vide Plate 43. a.

‡‡ Vide *suprà*, p. 16.

§§ *Suprà*, p. 84.

bastis. This Deity had the head of a Cat, or of a lioness; and the demonstrative sign following her name\* was sometimes the latter, in lieu of the Cat, her peculiar emblem. Hence it is evident that the Egyptians not only included those two animals in the same family, but considered them analogous types. This, however, seems only to apply to the female, and not to have extended to the male lion, which was thought to partake of a different character, more peculiarly emblematic of vigour and strength.

Macrobius pretends that the Egyptians employed the Lion to represent that part of the heavens where the Sun, during its annual revolution, was in its greatest force, "the sign Leo being called the abode of the Sun;" and the different parts of this animal are reputed by him to have indicated various seasons, and the increasing or decreasing ratio of the solar power.† The head he supposes to have denoted the "present time‡;" which Horapollo interprets as the type of vigilance; and the fire of its eyes was considered analogous to the fiery look which the Sun constantly directs towards the world.

In the temple of Dakkeh, the Lion is represented upon the shrine or sacred table of the Ibis, the bird of Hermes; and a monkey, the emblem of the same Deity, is seen praying to a Lion with the disk of the Sun upon its head.

Some also believed the Lion to be sacred to the

\* *Vide supra*, Vol. I, (2d Series) p. 278. † Macrobius, Saturn. i. 26.

‡ Macrobius, Saturn. i. 25. Macrobius also says the Sun is the "heart of heaven," and the "mind of the world" (i. 20.). Besides other names, he has that of Phanes (i. 18.).

Egyptian Minerva\* ; and Ælian says the Egyptians consecrated it to Vulcan †, “attributing the fore part of this animal to fire, and the hinder parts to water.”

Sometimes the Lion, the emblem of strength, was adopted as a type of the King, and substituted for the more usual representative of royal power, the sphinx ; which, when formed by the human head and lion’s body, signified the union of intellectual and physical strength.

In Southern Ethiopia ‡, in the vicinity of the modern town of Shendy, the lion-headed Deity seems to have been the chief object of worship. He holds a conspicuous place in the great temple of Wady Owáteb, and on the sculptured remains at Wady Benat ; at the former of which he is the first in a procession of Deities, consisting of Rê, Neph, and Pthah, to whom a Monarch is making offerings. On the side of the propylæum tower is a snake with a lion’s head and human arms, rising from a lotus ; and in the small temple at the same place, a God with three lions’ heads and two pair of arms holds the principal place in the sculptures. This last appears to be peculiarly marked as a type of physical strength ; which is still farther expressed by the choice of the number three §, indicative of a material or physical sense. The Lion

\* *Vide supra*, Vol. I. (2d Series) p. 286.

† Ælian, Nat. An. xii. 7. “(Ægyptii) animantes etiam, earumque partes ad naturam referunt . . . attribuant igni hujus animalis (leonis) anteriora, aquæ vero posteriora.” Tr.

‡ *Vide supra*, Vol. I. (2d Series) p. 241.

§ *Vide supra*, Vol. I. (2d Series) p. 195., on the Numbers.

also occurs in Ethiopia, devouring the prisoners or attacking the enemy, in company with a King, as in the Egyptian sculptures.

According to Plutarch\*, “the Lion was worshipped by the Egyptians, who ornamented the doors of their temples with the gaping mouth of that animal, because the Nile began to rise when the Sun was in the constellation of Leo.” Horapollo† says, Lions were placed before the gates of the temples, as the symbols of watchfulness and protection. And “being a type of the inundation, in consequence of the Nile rising more abundantly when the Sun is in Leo, those who anciently presided over the sacred works, made the water-spouts and passages of fountains in the form of lions.‡ The latter remark is in perfect accordance with fact, — many water-spouts terminating in lions’ heads still remaining on the temples. Ælian§ also says, that “the people of the great city of Heliopolis keep lions in the vestibules or areas of the temple of their God (the Sun), considering them to partake of a certain divine influence, according to the statements of the Egyptians themselves;” “and temples are even dedicated to this animal.” But of this, and the statement of Horapollo respecting the Deity at Heliopolis, under the form of a lion, I have already spoken.||

\* Plut. de Is. s. 38. *Vide* also Pliny, xviii. 18., and Plut. Sympos. iv. 5., where he speaks of the Egyptian fountains ornamented with lions’ heads for the same reason.

† Horapollo, i. 19.

‡ Horapollo, i. 21.

§ Ælian, Nat. Hist. xii. 7.

|| *Vide supra*, Vol. I. (2d Series) p. 296, 297.

The figure of a lion, or the head and feet of that animal, were frequently used in chairs, tables, and various kinds of furniture, and as ornamental devices. The same idea has been common in all countries, and in the earliest specimens of Greek sculpture. The lions over the gate of Mycenæ are similar to many of those which occur on the monuments of Egypt.

No mummies of lions have been found in Egypt. They were not indigenious in the country, and were only kept as curiosities, or as objects of worship. In places where they were sacred, they were treated with great care, being “fed with joints of meat, and provided with comfortable and spacious dwellings, — particularly in Leontopolis, the City of Lions; and songs were sung to them during the hours of their repast.”\* The animal was even permitted to exercise its natural propensity of seizing its prey; in order that the exercise might preserve its health; for which purpose a calf was put into the enclosure. And having killed the victim thus offered it, the lion retired to its den, — probably without exciting in the spectators any thought of the cruelty of granting this indulgence to their favourite animal. We naturally censure them for sacrificing their humanity to a religious prejudice; but while we do so, let us not forget to anticipate the reply of an Egyptian, by calling to mind the fact, that many keepers of animals in modern Europe, without the plea

\* Ælian, xii. 7.

of religious feeling, commit a similar act of cruelty; living creatures being given as food to snakes and other animals, frequently for the sole purpose of amusing or astonishing an idle spectator.

#### PANTHER, LEOPARD, AND FELIS CHAUS.

These animals do not appear to have been sacred in Egypt, and the two former alone are represented in the sculptures. It is evident that they were merely brought to Egypt as curiosities; and their skins, which were in great request for ornamental purposes, were among the objects presented by the Ethiopians, in their annual tribute, to the Egyptian Monarchs. Though the *Felis Chaus*\* does not occur in the sculptures, it is a native of Egypt, inhabiting principally the hills on the western side of the Nile, and sometimes extending its predatory rambles to the vicinity of the pyramids. In appearance, it is like a large cat, with a tuft of long black hair on the extremity of its ears, in which, as in its size, it bears some resemblance to the lynx.

#### MOUSE, RAT, JERBOA, PORCUPINE, AND HARE.

The injuries caused by mice and rats, in a country like Egypt, were far from suggesting any sanctity in these destructive animals; though jerboas, from their more secluded habits and smaller numbers, might not have excited the same animosity, either among the peasantry or the inhabitants of the

\* *Vide supra*, p. 160.

towns. Two species of jerboa inhabit the country. They are the same which Pliny and *Ælian*\* mention as “mice walking on two legs,” “using,” as the latter observes, “their fore feet for hands,” and “leaping, when pursued, upon their hind legs.”

Those with bristles, like the hedgehog, described by Pliny†, are still common in Egypt, principally in the desert, where their abode is among stones and fallen rocks.

The mummies of mice and rats are said to have been found in the tombs of Thebes.

The rat is figured in the paintings among the animals of Egypt; and at Beni Hassan it is very consistently placed near its natural enemy, the cat. The number of these destructive animals in some parts of Egypt is beyond belief. The fields, the banks of the river, and the boats themselves, swarm with rats, frequently of immense size; and even in the deserts, I have occasionally found a small kind, which Nature enables to live, though far removed beyond the reach of water, and apparently with very little means of subsistence.

The porcupine is also represented in the Egyptian paintings among the wild animals of the desert. But it does not appear whether, like the modern Italians and others, the ancient Egyptians ate its flesh; and there is no evidence of its having been sacred, or even kept by them, and embalmed after death.

\* *Ælian*, xv. 26.

† Plin. x. 65. “*Ægyptiis muribus durus pilus, sicut herinaceis. Iidem bipedes ambulant.*” Those which walk on two legs should be distinct from the bristly-haired mice.



The hare was probably lawful food to the Egyptians, though forbidden to the Jews \*; and it is frequently shown by the sculptures to have been among the game caught by their chasseurs. It differs in appearance from our own; and though frequently exaggerated by the Egyptian artists, the length of its ears and general form show it to be distinct from the European species. Some idea may be formed of it from the paintings in the tombs, one of which is preserved in the British Museum. Though not sacred, it was admitted as an emblem of some of the Genii, or lower order of Gods, who were figured in the funereal subjects with the head of this animal. In the hieroglyphics it signified “to open,” as Horapollo tells us,—being the beginning or principal part of the word *ouón*.

#### ELEPHANT.

The Elephant is represented in the sculptures, together with the bear, among the presents brought by an Asiatic nation to the Egyptian King. Ivory is also frequently shown to have been sent to Egypt from Ethiopia and the interior of Africa; and the Ptolemies, at a subsequent period, established a hunting place on the confines of Abyssinia, for the chase of the elephant.

It does not appear at any time to have held a post among the sacred animals of the country; even at the island of Elephantine, which took its name from it, nothing indicates the worship of

\* Levit. xi. 6. “And the hare, because he cheweth the cud and divideth not the hoof; he is unclean unto you.”

the Elephant. It only occurs there in the name of the place, which in hieroglyphics\* is styled

“the Land of the Elephant.”



Nor does

it appear as an object of adoration in the numerous subjects which cover the walls of the neighbouring island, Philæ, where, had it been sacred in the vicinity, it would not have been omitted; and the only instance of it is in a side entrance to the front court of the temple of Isis, where the God Nilus brings an Elephant, among the presents to be offered for the King to the Deity of the place.

In Ethiopia, the Elephant is once found in a temple at Wady Benát, near Shendy, with various Deities and sacred devices; but there is no evidence of its having been worshipped there, or even ranked among the sacred animals of that country.

#### HIPPOPOTAMUS.

The Hippopotamus was sacred to the God Mars, and worshipped at Papremis. In former times it seems to have been a native of Egypt, and to have lived in the northern part of the Nile. The city where it is reputed to have been principally honoured, stood in the Delta; and Herodotus†, Diodorus‡, and others, mention it among

\* *Vide* Plates of R. S. of Literature, Plate 59.

† Herodot. ii. 59. and 63. and 67.

‡ Diodor. i. 35. Aristot. Hist. An. ii. 7.

the animals of Egypt. But it is now confined to the upper parts of Ethiopia; being seldom known to come into Nubia, or that part lying between the second and first cataract; and if ever it is seen in Egypt, its visit is purely accidental, and as contrary, as I have already had occasion to remark\*, to its own expectations, as to those of the astonished natives who witness its migration. I have also mentioned the mode of catching it, and the uses to which its hide were applied, both in ancient and modern times.†

Herodotus says, that though the Hippopotamus is sacred in the Papremitic nome, they have not the same respect for it in the rest of Egypt; and, according to Plutarch, "it was reckoned amongst the animals emblematic of the Evil Being. At Hermopolis," he adds, "is shown a statue of Typho, which is a river-horse with a hawk upon its back, fighting with a serpent; the river-horse signifying Typho, and the hawk that power and sovereignty which he frequently gets into his hands by violence, and then employs in works of mischief, both to his own annoyance and to the prejudice of others. So, again, those sacred cakes offered in sacrifice upon the seventh day of the month Tybi, when they celebrate the return of Isis from Phœnicia, have the impression of a river-horse bound stamped upon them." From the representations of this animal in the sculptures both in Upper and Lower Egypt, it is evident that the respect paid

\* *Suprà*, Vol. III. p. 74.

† *Suprà*, Vol. III. p. 69

to it was far from being general in the country; and figures of a Typhonian character in religious subjects on the monuments are frequently portrayed with the head of a hippopotamus.\* Even the Cerberus, or monster of Amenti, is sometimes represented under the form of this animal. I have nowhere found a male Deity with the head of a hippopotamus, or accompanied by it as an emblem, in any of the sculptures of Egypt; and the only instances of a hippopotamus-headed God are in some figures of blue pottery, probably from the vicinity of Papremis, to which, as Herodotus observes, its worship was confined.

According to Plutarch, the “river-horse” was the emblem of “impudence.”† This he endeavours to show by a hieroglyphic sentence in the porch of the temple of Saïs, composed of an *infant*, an *old man*, a *hawk*, a *fish*, and a *hippopotamus*, which he thus interprets, “Oh! you who are coming into the world, and who are going out of it (that is, young or old), God hateth impudence.” And, indeed, if the reason he gives ‡ for its having been chosen as this symbol were true, or even believed by the Egyptians, we ought not to be surprised that he was considered sufficiently unamiable to be a Typhonian animal. Clemens substitutes the crocodile for the hippopotamus in this sentence, which he gives § from

\* *Vide supra*, 88.; and Vol. I. (2d Series) p. 429, 430.

† Plut. de Is. s. 32.

‡ Conf. Ælian. An. vii. 19.

§ Clem. Strom. v. p. 159.

a temple at Diospolis; and Horapollo\* assigns to the claws of the hippopotamus the signification of "injustice and ingratitude," as to the whole animal the force of "time," or "an hour."

The injury done by this animal to the corn† fields might suffice to exclude it from the respect of the agricultural population; and the Egyptian peasants were probably called upon to frighten it out of their fields on many occasions with brass saucepans and other utensils, in the same manner as the modern Ethiopians. But it probably never abounded in that part of the Nile south of the first cataract; and its worship was confined to places beyond the reach of its intrusion.

The hippopotamus was also said to have been ‡ a symbol of the Western pole, or the region of darkness,—distinct, of course, from that primeval darkness which covered the deep, and from which sprang the light, supposed to have been typified by the Mygale, the emblem of Buto. I have already § explained the opinions of the Egyptians on this point; and on the supposed analogy of the West, which buried the Sun in darkness||, and the gloomy mansions of the dead; the former being termed Ement, and the latter Amenti. I have also noticed the resemblance between *Eréb* (or *Gharb*), the West, of the Hebrews, and the *Erebus* of Greece.¶

\* Horapollo, i. 56. and ii. 20.

† Ælian, v. 53.

‡ *Vide* Euseb. Præp. Evang. iii. 12.

§ *Vide supra*, Vol. I. (2d Series) p. 273, 274.

|| *Vide supra*, p. 50.; and Vol. I. (2d Series) p. 388.

¶ *Vide supra*, p. 74.

Mummies of the hippopotamus are said to have been found at Thebes, and one is preserved in the British Museum.

### PIG, AND WILD BOAR.

The horror in which the pig was held in Egypt, I have had occasion to mention.\* According to Herodotus†, the same aversion extended to the people of Cyrene, who abstained from the meat of swine, as well as “of the Cow out of respect to Isis.” Herodotus‡ says it was unlawful for the Egyptians to sacrifice the pig to any Gods but to the Moon and Bacchus, which was only done at the full Moon,—a sacred reason forbidding them to offer it on any other festival.§

It was on the former occasion alone that the people were permitted to eat its flesh,—a wise sanatory regulation having made it unclean in the hot climate of Egypt. A similar prohibition was denounced against it by the Jewish legislator, and the Abyssinian Christians continue to think it a religious duty to abstain from this unwholesome food.

From the aversion felt by the Egyptians to the pig, we can readily account for their choosing it as an emblem of uncleanness||, and a fit abode for the souls of wicked men. The prejudices of other people have to the present day followed its name,

\* *Suprà*, Vol. II. p. 17. ; Vol. III. p. 33. &c.

† Herodot. iv. 186.

‡ Herodot. ii. 47.

§ The celebration of this rite I shall mention in treating of the Ceremonies.

|| Horapollo, ii. 37. Ælian, x. 16.

even to a proverb, however welcome its meat may be at table\*; and though we may not enter into all the horror of an Egyptian on seeing the great predilection of a Greek for the pig, we may ourselves feel surprised at Homer's respect for a feeder of pigs, who had the title "divine," and "prince of men."†

In the fête of Bacchus, the historian tells‡ us, they did not eat the pig, which was sacrificed before their door, but gave it back to the person of whom it had been purchased. Plutarch§, however, says that "those who sacrifice a sow to Typho once a year at the full Moon, afterwards eat its flesh; giving as a reason for the ceremony, that Typho, being in pursuit of that animal at this season, accidentally found the chest wherein was deposited the body of Osiris." But it does not appear whether he had in view the festival of Bacchus (Osiris), or that of the full Moon previously mentioned by Herodotus; and it is possible that both writers intended to confine the custom of eating swine's flesh to one single day in the year. Ælian, indeed, affirms, that they only sacrifice the sow (which they consider an animal most hateful to the Sun and Moon) *once a year*, on the festival of the Moon, but on no other occasion either to that or *any other* Deity."

\* Cicero does not pay a compliment to pigs, when he says they have "animam pro sale ne putrescant." Nat. Deor. lib. ii. Ælian, on the authority of Agatharcides, gives the pigs of Æthiopia horns, v. 27.

† Hom. Od. xiv. 48. and 22. — "Διὸς ὑφορβός," and "Συέωνος, ὀρχαμὸς ἀνέπων." Vide also, xv. 350. 388. &c.

‡ Herodot. ii. 48.

§ Plut. de Is. s. 8.

Though the pig may not properly be classed among the sacred animals, it was an emblem of the Evil Being ; and this may account for Plutarch's supposing it to have been connected with the history of Osiris and Typho.

Several instances occur of the pig in sacred subjects, principally in the tombs, where the attendance of monkeys might be supposed to connect it with the Moon.\* But these seem chiefly to refer to the future state of the wicked, whose souls were thought to migrate into that unclean animal ; and the presence of Anubis confirms this opinion.

Pigs were kept by the Egyptians, as I have already observed †, to be employed for agricultural purposes ; and Ælian ‡, on the authority of Eudoxus, pretends that “ they were sparing in their sacrifices of swine, because they were required to tread in the grain, pressing the seed with their feet from the surface into the soil, and securing it from the ravages of birds.”

It does not appear whether the wild boar was hunted by the chasseur, — those parts of Egypt where hunting scenes are represented, not being frequented by that animal, whose resorts were probably, as at present, confined to the banks of the Birket el Korn §, and the vicinity of Lake Menzaleh.

\* *Vide supra*, p. 8.  
 ‡ Ælian, x. 16.

† *Supra*, Vol. I. (2d Series) p. 46.  
 § In the Fyoom, formerly Lake Mæris.



## THE HYRAX.

As the Hyrax did not hold a rank among the sacred animals, I need only refer to what has already been stated respecting it\*, in enumerating the animals of Egypt.

## THE HORSE AND ASS.

Notwithstanding the great utility of the horse, it did not enjoy sacred honours, nor was it the emblem of any Deity. This is the more remarkable, as the breed of horses was considered of the highest importance in Egypt; and even among the Greeks, less scrupulous regarding the sanctity of animals, it was dedicated to one of the principal Gods of their Pantheon. For though Neptune was unknown in Egypt, and the sea was odious to the Egyptians, the warlike horse might well have found some Deity of eminence to adopt it as a type; and surely few would stand less in need of so peculiarly a terrestrial animal than the God of the Ocean, and few be less consistently chosen as the patron of the horse.

But an evident distinction was conferred on the less dignified ass; and if, as some have thought, it is a greater disgrace to pass unobserved, than to be noticed even in an unfavourable or equivocal manner, the ass enjoyed the marked but uncom-

\* Vol. III. p. 28.

plimentary honour of being sacred to Typho. This distinction entailed upon it another less enviable, though more positive mark, of their notice, "the Coptites being in the habit of throwing an ass down a precipice, considering it unclean and impure, from its supposed resemblance to Typho.\*" "The inhabitants of (Abydus†), Busiris, and Lycopolis carried their detestation of this animal still farther; so that they even scrupled to make use of trumpets, because their sound was thought to be like the braying of an ass."‡

It was from "the idea entertained by the Egyptians of the stupidity and sensuality of its disposition, that they gave the Persian Prince Ochus the name of the Ass, in token of their execration of so detestable a tyrant." Even the colour of this animal was thought to partake of the nature of the Evil Being; and with a similar prejudice, whenever any individual happened to have a red complexion or red hair, they considered him connected with Typho. For this reason they offered red oxen in their sacrifices; and in consequence of its supposed resemblance to Typho, "those cakes offered in sacrifices, during the two months Paüni and Phaophi, had the impression of an ass bound stamped upon them; and for the same reason, when they sacrificed to the Sun, they strictly enjoined all who approached to worship

\* Plut. de Is. s. 30.

† Ælian, x. 28. says, Busiris, Abydus, and Lycopolis.

‡ Most people will agree in the unmelodious voice of this animal; but the Pythagoreans had a curious idea, that "it was not susceptible of harmony, *being insensible to the sound of the lyre.*" Ælian, x. 28.

the God, neither to wear any gold about them\*, nor to give provender to an ass." Another superstitious reason was also assigned by them, according to Plutarch, for their contempt of the ass; — "that Typho escaped out of battle upon that animal, after a flight of seven days; and after he had got into a place of safety begat two sons, Hierosolymus and Judæus.†" But this, he adds, "is evidently told to give an air of fable to the Jewish history."

Some instances occur of an ass-headed Deity.‡ He is rarely met with, and is apparently of the order of Demons, or an inferior class of Gods, connected with a future state in the region of Amenti. The only place where I have seen the Onocephalus is at Tuot, the ancient Tuphium§; but the head of the ass is sometimes introduced among the hieroglyphics.

The prejudice against the ass|| appears to have been universal in all ages. Egypt and the East, however, seem to have looked upon it rather as an emblem of perverseness than of stupidity; and in this character it is still viewed by the Arabs¶, as the

\* We cannot fail to be struck by such superstition; but an old Egyptian might smile at the scruples of many persons who object to commence a journey on a Friday, dine thirteen at table, or look upon a new Moon without silver in their pocket. A modern Egyptian avoids visiting a friend suffering from ophthalmia with "any gold about him," lest he should increase the-malady.

† Plut. de Is. s. 31.

‡ Horapollon supposes the Onocephalus to signify one who has never travelled out of his own country, i. 23.

§ Tuot, or Selenécé, is in the Thebaïd, nearly opposite Hermonthis, or Erment, on the east bank.

|| Jerem. xxii. 19.

¶ *Vide* the introductory tale in the Arabian Nights.

bull is considered by them the symbol of stupidity. Ælian\* pretends that “Ochus, King of Persia, in order to afflict the Egyptians, slew the Apis, and consecrating an ass in its stead, commanded them to pay it divine honours ;” and even if not looked upon with the same detestation at Memphis, as at Lycopolis and Busiris, we may suppose (if Ælian’s story be true) how fully the tyrant’s intention was gratified, by the substitution of this animal for their God.

Neither the mummies of the pig, hyrax, horse, or ass, have been found in the tombs of Egypt.

#### CAMEL, GIRAFFE, ORYX.

Of the camel †, stag, giraffe, gazelle, and other antelopes, I have already treated. ‡ I have also remarked the singular fact of the camel not being represented in the hieroglyphics, either in domestic scenes, or in subjects relating to religion.

Though its flesh was forbidden to the Jews §, it is probable that religious scruples did not prevent the Egyptians from eating it ; and the modern inhabitants, as well as the Arab tribes, delight in this light and wholesome food. But the wisdom of forbidding so valuable an animal is evident, from the great probability of its being killed when about to die a natural death ; and the Arabs are so scrupu-

\* Ælian, An. x. 28.

† *Vide* Plin. viii. 18., of the Camel and Giraffe. · *Vide* Strabo, xvii. 533.

‡ Vol. III. p. 24. 35.

§ Levit. xi. 4.

lous on this point, that few can be induced to eat the meat of the camel, unless certain of its having been killed when in a healthy state.

The giraffe frequently occurs, both in the paintings, as a rare animal brought from Ethiopia to Egypt, and as a hieroglyphic in monumental sculptures. But there is no appearance of its having been sacred, though an instance is mentioned of its having been found embalmed. It is introduced as an emblem connected with the religion, in the sculptures of Hermonthis, where it accompanies the figure of death, some apes, and a jackal in adoration of the winged Scarabæus, the emblem of the Sun. Pliny says it was called by the Ethiopians Nabin, or Nabis.

Of the antelopes, the Oryx was the only one chosen as an emblem; but it was not sacred; and the same city, on whose monuments it was represented in sacred subjects, was in the habit of killing it for the table.

The head of this animal formed the prow of the mysterious boat of Pthah-Sokari-Osiris, who was worshipped with peculiar honours at Memphis, and who held a conspicuous place among the contemplar Gods of all the temples of Upper and Lower Egypt. This did not, however, prevent their sacrificing the Oryx to the Gods, or slaughtering it for their own use; large herds of them being kept by the wealthy Egyptians for this purpose\*: and the sculptures of Memphis and its vicinity

\* *Vide supra*, Vol. I. (2d Series) p. 138. 254.; and Vol. III. p. 7. 24.

abound, no less than those of the Thebaid, with proofs of this fact. But a particular one may have been set apart and consecrated to the Deity, — being distinguished by certain marks which the priests fancied they could discern, as in the case of oxen exempted from sacrifice.\* And if the law permitted the Oryx to be killed without the mark of the pontiff's seal, (which was indispensable for oxen previous to their being taken to the altar,) the privilege of exemption might be secured to a single animal, when kept apart within the inaccessible precincts of a temple.

In the Zodiacs, the Oryx was chosen to represent the sign Capricornus.

M. Champollion considers it the representative of Seth; and Horapollo† gives it an unamiable character, as the emblem of impurity. It was even thought “to foreknow the rising of the Moon, and to be indignant at her presence.” Pliny is disposed to give it credit for better behaviour towards the Dog-star‡, which, when rising, it looked upon with the appearance of adoration. But the naturalist was misinformed respecting the growth of its hair§, in imitation of the Bull Basis.

Such are the fables of old writers; and, judging from the important post it held in the boat of Sokari, I am disposed to consider it the emblem of a good rather than of an evil Deity, contrary to the opinion of the learned Champollion.

\* Herodot. ii. 38.

† Horapollo, i. 49. *Vide* Ælian. An. x. 28.

‡ Plin. ii. 40. Ælian, vii. 8.

§ Plin. viii. 53.

## GOAT. IBEX.

According to Herodotus\*, the Goat was sacred in the Mendesian nome, where great honours were paid to it, particularly to the male. In that province, even the goatherds themselves were respected, notwithstanding the general prejudice of the Egyptians against every denomination of pastor. The same consideration was not extended to these animals in every part of the country; and some of the inhabitants of Upper Egypt sacrificed them; as the Mendesians offered to their God sheep, which were sacred in the Thebaid.† Ælian‡ states, that at Coptos the she-goat was sacred, and religiously revered, — being a favourite animal of the Goddess Isis, who was particularly worshipped there; but this feeling did not prevent their sacrificing the males of the same species.

Herodotus also tells us that the goat was sacred to Pan, who was worshipped in the Mendesian nome; but he appears to have confounded that Deity, who in reality corresponded to the Khem of Egypt, with Mandoo, and to have described the God of Generation under a form which was given to no one of the Egyptian Pantheon.§

When a he-goat died, the whole Mendesian nome went into mourning; and Strabo|| and Diodorus¶ also mention the veneration in which it was held, in some parts of Egypt, as the emblem of the generative principle. It is, therefore, sim-

\* Herodot. ii. 46.

† Herodot. ii. 42.

‡ Ælian, x. 23.

§ *Vide supra*, 32.; and Vol. I. (2d Series) p. 260.

|| Strabo, xvii. p. 559.

¶ Diodor. i. 88. and 84.

gular that the horns of the goat were not given to Khem, who answered to that attribute of the divine power. Plutarch\* pretends that the Mendesian goat was called Apis, like the Sacred Bull of Osiris; but this is very questionable, as I have already observed†; and, unfortunately, little remains of the monuments in the Mendesian nome to guide us respecting the true character of the presiding Deity of that province.

The Ibex, or wild goat‡ of the desert, was not sacred. It occurs sometimes in astronomical subjects; and is frequently represented among the animals slaughtered for the table and the altar, both in the Thebaïd and in Lower Egypt.

#### THE SHEEP, AND KEBSH.

The Sheep was sacred in Upper Egypt, particularly in the vicinity of Thebes and Elephantine. The Lycopolites, however, sacrificed and ate this animal, “because the wolf did so, whom they revered as a God§;” and the same was done by the people of the Mendesian nome; though Strabo|| would seem to confine the sacrifice of sheep to the nome of Nitriotis. In the Thebaïd it was considered not merely as an emblem, but ranked among the most sacred of all animals. It was dedicated to Neph, one of the greatest Deities of the Thebaïd, who was represented with the head of a ram (for, as I have already

\* *Vide supra*, p. 56.

† *Ælian*, xiv. 16.

|| *Strabo*, xvii. p. 552.

† *Supra*, Vol. I. (2d Series) p. 72.

§ *Plut. de Is.* s. 72.



observed\*, this was not given to Amun, as the Greeks and Romans imagined); and the inhabitants of that district deemed it unlawful to eat its flesh †, or to sacrifice it on their altars. According to Herodotus, they sacrificed a ram once a year at Thebes, on the festival of Jupiter ‡, — the only occasion on which it was permitted to kill this sacred animal; and after having clad the statue of the God in the skin, the people made a solemn lamentation, striking themselves as they walked around the temple. They afterwards buried the body in a sacred coffin.

The sacred boats or arks of Neph were ornamented with the head of a ram; and bronze figures of this animal were made by the Thebans, to be worn as amulets, or kept as guardians of the house, to which they probably paid their adorations in private, invoking them as intercessors for the aid of the Deity they represented. Their heads were often surmounted by the globe and Uræus, like the statues of the Deity himself. Strabo §, Clemens ||, and many other writers, notice the sacred character of the sheep; and the two former state that it was looked upon with the same veneration in the Saïte nome, as in the neighbourhood of Thebes. The four-horned sheep mentioned by Ælian ¶, which, he says, were kept in the temple of Jupiter, are still common in Egypt.

\* *Fide supra*, Vol. I. (2d Series) p. 237. 241. 249.

† Plutarch seems to think *all* the priests abstained from it, as from swine's flesh, s. 5. 74.

‡ Herodot. ii. 42.

|| Clem. Orat. Adhort. p. 17.

§ Strabo, xvii. p. 552. 559.

¶ Ælian, Nat. Hist. xi. 40.

Numerous mummies of sheep are found at Thebes ; and, as I have already observed, large flocks were kept there.\* For though it was neither required for sacrifice, nor for the table, the wool was of the highest importance to them ; and much care seems to have been bestowed upon this useful animal, whose benefits to mankind Diodorus† supposes to have been the cause of its holding so high a post among the sacred animals of Egypt.

The ram was chosen to represent the sign Aries, in the zodiacs of Egypt ; but these partake too little of the mythology of the country to be of any authority respecting the characters of the animals they contain.

Of the Kebsh, or wild sheep of the desert, I have already spoken, in treating of the animals chased by the Egyptians.‡

### Ox, Cow.

The Ox and Cow were both admitted among the sacred animals of Egypt. All, however, were not equally sacred ; and it was lawful to sacrifice the former, and to kill them for the table, provided they were free from certain marks, which the priests were careful to ascertain before they permitted them to be slaughtered. When this had been done, the priest marked the animal by tying a cord of the papyrus stalk round its horns, fastened by a piece of clay, on which he impressed his seal. It was then pronounced clean, and taken to the

\* *Vide supra*, Vol. I. (2d Series) p. 20.

† Diodor. i. 87.

‡ *Vide supra*, Vol III. p. 226.

altar. But no man, on pain of death, could sacrifice one that had not this mark.\* “All the clean oxen were thought to belong to Epaphus†,” who was the same as the God Apis. Herodotus says that a single black hair rendered them unsuitable for this purpose; and Plutarch‡ affirms that red oxen were alone lawful for sacrifice. But the authority of the sculptures contradicts these assertions, and shows that oxen with black and red spots were lawful both for the altar and the table, in every part of Egypt. This I shall have occasion to notice more fully, in treating of the religious ceremonies. It will suffice for the present to observe, that certain marks were required to ascertain the sacred bulls, as the Apis, Mnevis, and Basis; and that the Cow of Athor was recognised by peculiar signs known to the priests, and doubtless most minutely described in the sacred books.

The origin of the worship of the bull was said to be its utility in agriculture §, of which Clemens|| it the type, as well as of the earth itself; and this was the supposed reason of the bull being chosen as the emblem of Osiris, who was the abstract idea of all that was good or beneficial to man.

Though oxen and calves were lawful food, and adapted for sacrifice on the altars of all the Gods, cows and heifers were forbidden to be killed, being consecrated, according to Herodotus, to Isis¶; or rather, as he afterwards shows, and as

\* Herodot. ii. 38. *Vide infra*, on the Sacrifices.

† Herodot. ii. 38. and iii. 27. *Vide supra*, Vol. I. (2d Series) p. 348. 350.

‡ Plut. de Is. s. 31.

§ Plut. de Is. s. 74. Diodor. i. 88.

|| Clem. Strom. v.

¶ Herodot. ii. 41.

Strabo, in perfect accordance with the sculptures, states, to Athor.\* This was a wise regulation, in order to prevent too great a diminution in the cattle of the country†; and the prohibition being ascribed by the priests to some mysterious reason, was naturally looked upon in process of time as a divine ordinance, which it would be nothing less than sacrilege to disregard. According to Strabo‡, many, both male and female, were kept in different towns, in and out of the Delta; but they were not worshipped as Deities, like the Apis and Mnevis, which had the rank of Gods at Memphis and Heliopolis. Nor did they enjoy the same honours that were paid to the sacred Cow at Momemphis, where Venus was worshipped.

Bull and cow mummies are frequently met with at Thebes and other places; and though Herodotus states that the bodies of the former were thrown into the river, and the latter all removed to Atarbechis in the Isle of Prosopitis, there is sufficient evidence of their having been buried in other parts of Egypt. §

#### APIS, MNEVIS, BASIS.

The God Apis has been already mentioned. ||



Name of Apis.

“Mnevis, the sacred ox of Heliopolis¶, was

\* *Vide supra*, Vol. I. (2d Series) p. 381.

† *Vide supra*, Vol. I. (2d Series) p. 394.

‡ Strabo, xvii. p. 552.

|| *Suprà*, Vol. I. (2d Series) p. 347.

¶ Plut. de Is. s. 33. Diodor. i. 84.

§ *Vide supra*, p. 102.

honoured by the Egyptians with a reverence next to the Apis, whose sire some have pretended him to be. He too was dedicated to Osiris, and represented of a black colour, like the God himself, by whom his worship was instituted\*; and though inferior to Apis, the respect shown him was universal throughout the country."

In the coronation ceremony at Thebes he appears to be introduced under the name of "the *white*† bull," which is specified by the same character used to denote silver‡, or, as the Egyptians called it in their monumental inscriptions, "*white* gold." If this really represents the Mnevis, Plutarch and Porphyry are mistaken in stating its colour to be black; and from what the latter says of the hair growing the wrong way, it seems that he had in view the Basis or black bull of Hermonthis. Ammianus§, Porphyry, and Ælian suppose that Mnevis was sacred to the Sun, as Apis to the Moon; Macrobius states that Mnevis, Apis, and Basis were all consecrated to the Sun; and Plutarch considers Mnevis to be sacred to Osiris.¶ Strabo merely says, in the Heliopolitan præfecture is the city of the Sun, raised on a lofty mound¶¶, having a temple dedicated to that Deity,

\* Diodor. i. 88.

†  $\text{ⲟⲩⲛⲉⲩⲓⲱ}$ , or  $\text{ⲟⲩⲱⲛⲉⲩⲓⲱ}$ , "white."

‡ The character denoting "*white*" resembles the harpoon used for striking the hippopotamus.

§ Ammianus says, "Mnevis soli sacatur, super quo nihil dicitur memorabile." (xxii. 14. p. 332.) *Vide supra*, Vol. I. (2d Series) p. 349.

¶ In a papyrus mentioned by Professor Reuvens (lettre 3. p. 50.), mention is made of Osor-Apis, and Osor-Mnevis.

¶¶ Its lofty mound, and the obelisk of Osirtasen, still mark the site of Heliopolis.

and the bull Mnevis, which is kept in a certain enclosure, and looked upon by the Heliopolites as a God, like the Apis in Memphis. The bull of Heliopolis appears to have been called, in the hieroglyphic legends, Mne. It had a globe and feathers on its head; but though found on the monuments of Upper Egypt, it is evident that it did not enjoy the same honours as Apis beyond the precincts of its own city.

It was from this, and not the Apis, that the Israelites borrowed their notions of the golden calf; and the offerings, dancing, and rejoicings practised on the occasion, were doubtless in imitation of a ceremony they had witnessed in honour of Mnevis, during their sojourn in Egypt.

Ælian mentions a story of Bocchoris introducing a wild bull to contend against Mnevis, which, having rushed at him without effect, and having fixed its horns into the trunk of a persea, was killed by the sacred animal. The king was said to have incurred, by this profane action, the hatred of all his subjects. But the story is too improbable to be credited, though related to him by the Egyptians themselves.

Basis was the sacred bull worshipped at Hermonthis. Ælian\* calls it Onuphis. “The Egyptians,” he says, “worship a black bull, which they call Onuphis. The name of the place where it is kept may be learnt from the books of the Egyptians, but it is too harsh both to mention and hear.” “Its hair turns the contrary way from

\* Ælian, Anim. xii. 11.

that of other animals, and it is the largest of all oxen."

Macrobius relates the same of the sacred bull of Hermonthis, but gives it the name of Bacchis. "In the city of Hermonthis," he says, "they adore the bull Bacchis\*, which is consecrated to the Sun, in the magnificent temple of Apollo. It is remarkable for certain extraordinary appearances, according with the nature of the Sun. For every hour it is reported to change its colour, and to have long hairs growing backwards, contrary to the nature of all other animals; whence it is thought to be an image of the Sun shining on the opposite side of the world."†

The real name of this bull appears, from the hieroglyphic legends, to be Bash‡, easily converted by the Greeks into Bach§, and thence into Bacchis, Basis, and Pasis.

Strabo|| mentions the sacred bull of Hermonthis, but without stating its name; and the Onuphis, mentioned by Ælian, appears rather to have been a title, signifying "the opener of good," or Ouonofri, which properly belonged to Osiris.¶ If, indeed, this name was really given to the bull Basis, we may conclude that, like Apis, it was sacred to, or an emblem of, Osiris; as was Muevis, according to Plutarch and Diodorus\*\* ; and thus the

\* Some MSS. read Bacis, and Pacis. † Macrob. Saturn. i. 26.

‡ The similarity of the name of the black bull Basis and the black bulls of Basan is, no doubt, merely accidental.

§ The Greeks, having no *sh*, generally substituted *ch*.

|| Strabo, xvii. p. 361.

¶ The Omphis of Plutarch (de Is. s. 42.) is evidently this name. *Vide* also s. 20, 21.

\*\* Diodor. i. 88.

three, instead of being emblems of the Sun, as Macrobius supposes, were consecrated to Osiris.

The other bulls and cows mentioned by Strabo\* did not hold the rank of Gods, but were only *sacred*: and this distinction may be applied to other animals worshipped by the Egyptians.

#### BUFFALO, AND INDIAN OR HUMPED OX.

I have met with no representation of the buffalo; though, from its being now so common in the country, and indigenious in Abyssinia, it was probably not unknown to the ancient Egyptians.

The Indian or humped ox was common in former times, and is abundant in Upper Ethiopia, though no longer a native of Egypt. Like other cattle, it was used for sacrifice as for the table; and large herds were kept in the farms of the wealthy Egyptians, by whom the meat, particularly the hump on the shoulder, was doubtless esteemed as a dainty. It is sometimes represented decked with flowers and garlands on its way to the altar; but there is no appearance of its having been emblematic of any Deity, or of having held a post among the sacred animals of the country.

#### THE DOLPHIN.

The dolphin, a native of the sea, was not likely to command the respect of the terrestrial, or, if

\* Strabo, xvii. p. 552. He applies his remark only to Apis and Mnevis. *Vide supra*, p. 195.



they adopted the same epithet as the modern Chinese, the celestial Egyptians. It is, indeed, difficult to account for its selection by the Greeks as the companion of Venus. For, however little we may object to its presence with her statue, under the guise of white marble, and the classical name of dolphin, it recalls too strongly our ideas of the porpoise, to appear to us a suitable attendant on the Goddess of Beauty.

Pliny\*, Seneca†, and Strabo‡ speak of the contests of the dolphin and the crocodile; in which the former, wounding the crocodile with the *spine* of its dorsal fin in the abdomen, gained an easy victory over it, even in its own river. But its credit seems principally indebted to fable: its weapons, like its beauty, being imaginary; and, whatever may have been the prestige in its favour among the classic writers of Greece and Rome, the Egyptians do not appear to have noticed it so far as to give it a place in their paintings or their alphabet.

#### Sphinx.

The most distinguished post amongst fabulous animals must be conceded to the Sphinx. It was of three kinds, — the *Andro-Sphinx*, with the head of a man and the body of a lion, denoting the union of intellectual and physical power; the *Crio-Sphinx*, with the head of a ram and the body of a lion; and the *Hieraco-Sphinx*, with the same body and the head of a hawk. They were all types or repre-

\* Plin. viii. 26.

† Seneca, Nat. Qu. iv. p. 886.

‡ Strabo, xvii. p. 567. *Vide supra*, Vol. III. p. 74. note.

sentatives of the king. The two last were probably so figured in token of respect to the two Deities whose heads they bore, Neph and Re; the other great Deities, Amun, Khem, Pthah, and Osiris, having human heads, and therefore all connected with the form of the Andro-Sphinx. The king was not only represented under the mysterious figure of a Sphinx, but also of a ram, and of a hawk; and this last had, moreover, the peculiar signification of "*Phrah*," or Pharaoh, "*the Sun*," personified by the monarch.

The inconsistency, therefore, of making the Sphinx female, is sufficiently obvious.

Sphinxes were frequently placed before the temples, on either side of the *dromos*, or approach to the outer gate. Sometimes lions, and even rams, were substituted for them, and formed the same kind of avenues; as at the great temple of Karnak, at Thebes; a small figure of the king being occasionally attached to them, or placed between their paws. When represented in the sculptures, a Deity is often seen presenting the Sphinx with the sign of life, or other divine gifts usually vouchsafed by the Gods to a king; as well as to the ram or hawk, when in the same capacity, as an emblem of a Pharaoh. Instances of this occur on several of the obelisks and dedicatory inscriptions.\*

Pliny † mentions Sphinxes and other fabulous monsters, who were supposed to live in Ethiopia; and the Egyptian sculptures, as I have already

\* *Vide supra*, Vol. I. (2d Series) p. 288. Woodcut, No. 448.

† Plin. viii. 21.; Strabo, xvii. p. 533. Ælian considers it fabulous. (xii. 7.)

shown, are not behindhand in relating the marvellous productions of the valley of the Nile. Plutarch\* and Clemens† are satisfied with the enigmatical intention of these compound animals; the former saying that Sphinxes were “placed before the temples as types of the enigmatical nature of their theology;” the latter supposing them to signify that “all things which treat of the Deity must be mysterious and obscure.”

The Egyptian sculptures also represent cows with human heads ‡; lions with the heads of snakes and hawks, or with wings; winged crocodiles with hawks’ heads; and other monsters; some of which occur on monuments of the early period of the 17th dynasty.§ One of these, with the winged body of a quadruped and the head of a hawk, was called *Sefir*; and one named *Sak* united a bird, a quadruped, and a vegetable production in its own person. It had the head of a hawk, the body of a lion, and a tail terminating in a full-blown lotus; and, being a female, threatened to produce other monsters as horrid as itself, with a facility unknown to ordinary hybrids.

## BIRDS.

### VULTURES.

The large vulture of Egypt was said|| to have been emblematic of Neith, or Minerva; and the

\* Plut. de Is. s. 9.

† Clem. Strom. v. p. 156.

‡ Vide *suprà*, Vol. I. (2d Series) p. 394.

§ Vide Vol. III. p. 23.

|| Horapollo (i. 11.) says, “of Minerva, or of Juno, or heaven (Urania), a year, a mother,” &c.

sculptures show it to have been connected with more than one Deity of the Egyptian Pantheon.\* It enters into the name of Maut, though it does not appear to be an emblem of that Goddess, signifying only, as the word *maut* (or *tmau*) implies, "mother." Ælian† supposes that "vultures were all females," as if to account for their character as emblems of maternity. He even believes that a black vulture of Egypt was produced from the union of an eagle and a vulture; and he reports other tales with equal gravity.

Another Deity, to whom it was particularly sacred, was the Egyptian Lucina‡; and as her emblem, it seems to protect the Kings, whom it is represented over-shadowing with its wings, whilst they offer to the Gods in the temples, or wage war with an enemy in the field of battle. Under this form the Goddess is portrayed with outspread wings on the ceilings of the temples, particularly in those parts where the monarch, and the officiating priests, were destined to pass, on their way to celebrate the accustomed rites in honour of the Gods. For this reason the vulture is introduced on the ceiling of the central avenues of the portico, and the under side of the lintels of the doors, which lead to the sanctuary. Sometimes in lieu of its body is placed a human eye, with the same outspread wings.

The Goddesses and Queens frequently wear the vulture with outspread wings in lieu of a cap,

\* *Vide* Plate 27. part i. Plates 52. and 53. part i.

† Ælian, ii. 46.

‡ *Suprà*, p. 41.

the heads projecting from their forehead, and the wings falling downwards on either side to their neck.\*

Mummies of this vulture have been found embalmed at Thebes.

The vulture *Percnopterus* was probably regarded with great indulgence by the Egyptians; but though frequently represented in the sculptures, there is no evidence of its having been worshipped, or even considered the peculiar emblem of any Deity.

Tradition, however, seems to record its having enjoyed a considerable degree of favour, in former times, by one of the names it now bears, "Pharaoh's hen." Even the Moslem inhabitants of Egypt abstain from ill-treating‡; it in consequence of its utility, together with the kites and other birds of prey, in removing those impurities which might otherwise be prejudicial in so hot a climate. It is generally known in Arabic by the name *Rákham*, which is the same it bore in Hebrew, *חַרְחַר*, translated in our version of Leviticus *gier-eagle*†; where it is comprised among the fowls forbidden to be eaten by the Israelites.

#### EAGLE, HAWK.

Diodorus‡ and Strabo § tell us that the eagle was worshipped at Thebes. But it is evident that they ought to have substituted the hawk, which

\* Conf. Ælian, x. 22. *Vide* Plate 20. 2d fig. The Goddess Mant. Pl. 27. part i., and Plate 53. part i. &c.

† Levit. xi. 18.

‡ Diodor. i. 87.

§ Strabo, 17.

the sculptures, as well as ancient authors, abundantly prove to have been one of the most sacred of all the animals of Egypt. Diodorus, indeed, shows the connection he supposes to have subsisted between the latter bird and that city, when he says\*, “The hawk is reputed to have been worshipped, because augurs use them for divining future events in Egypt; and some say that in former times a book (papyrus), bound round with (red) purple† thread, and containing a written account of the modes of worshipping and honouring the Gods, was brought (by one of those birds) to the priests at Thebes. For which reason the hierogrammatists (sacred scribes) wear a (red) purple band and a hawk’s feather in their head.‡ The Thebans worship the eagle because it appears to be a royal animal worthy of the Deity.” But though the eagle was not worshipped, it frequently occurs in the hieroglyphics, where it has the force of the letter *a*, the commencement of the word *akhôm*, its name in Coptic.

Plutarch§, Clemens||, and others, agree in considering the hawk the emblem of the Deity; and

\* Diodor. loc. cit.

† The words *φοινικός* and *purpureus* are translated purple, but it is evident that they originally signified fire colour, or red; and the “*purpureus late qui splendat unus et alter assuitur pannus*” of Horace will translate very badly a “purple patch;” though it is evident, from the “*certantem et uvam purpuræ*,” that the Latin as well as the Greek word signified also the colour we call purple. (Hor. *Ars Poet.* 18.; and *Epod.* ii. 20.) The purple continued to change in colour at different times till it arrived at the imperial hue, and that adopted by the modern cardinals.

‡ *Vide* Clem. Strom. vi. p. 196.; and *vide infra*, on the Ceremonies.

§ Plut. de Is. s. 32.

|| Clem. Strom. v. p. 159.

the sculptures clearly indicate the God to whom it was particularly sacred to be Re, or the Sun.

Other Deities also claimed it as their emblem; and it is shown by the monuments to have belonged to Pthah-Sokari-Osiris; to Aroeris; to the younger Horus; to Mandoo; to Khonso; to Hor-Hat; and to Kehlmsnof, one of the four Genii of Amenti; all of whom are represented with a hawk's head. There is also a Goddess who bears on her head a hawk seated upon a perch, supposed to be the Deity of the west bank of the Nile.\* The same emblem is given to Athor; and the name of the Egyptian Venus is formed of a hawk in a cage or shrine.† The boat or ark of Pthah-Sokari-Osiris is covered by the hawk; and several of those birds are represented rowing it, while others stand upon the pillars which support its canopy: and the hawk is frequently introduced overshadowing the King while offering to the Gods or engaged in battle, in lieu of the vulture of Eilethya, as an emblem of Hor-Hat or Agathodæmon. Ælian‡ says "the hawk was sacred to Apollo, whom they call Horus." The Tentyrites§, he also states, have them in great honour, though hated by the Coptites; and it is probable that in some ceremonies performed in towns where the crocodile was particularly revered, the presence of the hawk was not permitted, being

\* *Vide supra*, Plate 53. part ii.

† *Vide* Plate 36., and Vol. I. (2d Series) p. 387.

‡ Ælian, vii. 9. and An. x. 14. He makes them live 700 years. Ælian's account of the two hawks being deputed by the others to go to certain desert islands near Libya, recalls the modern Arab story of the Gebel e'Fayr or "mountain of the bird," near Minieh. *Vide* Æl. ii. 43.

§ Ælian, x. 24.

the type of Horus, whose worship was hostile to that animal. But this did not prevent the hawk-headed Aroeris and the crocodile-headed Savak from sharing the same temple, at Ombos.

The hawk was particularly known as the type of the Sun, and worshipped at Heliopolis as the sacred bird, and representative of the Deity of the place. It was also peculiarly revered at the island of Philæ\*, where this sacred bird was kept in a cage, and fed with a care worthy the representative of the Deity of whom it was the emblem.

It was said to be consecrated to Osiris, who was buried at Philæ; and in the sculptures of the temples there the hawk frequently occurs, sometimes seated amidst lotus plants. But this refers to Horus, the son of Osiris, not to that God himself, as the hieroglyphics show, whenever the name occurs over it.

The hawk of Philæ is the same kind as that sacred to Re, and not, as some have imagined, a different species. It is therefore difficult to account for Strabo's assertion † that the bird worshipped at Philæ, though called a hawk, appeared to him unlike those he had been accustomed to see in his own country, or in Egypt, being much larger and of a different character. The only mode of accounting for his remark is to suppose he alludes to the hawk I have named Falco Aroeris‡, which is larger than the ordinary kinds of Europe and

\* For some reason, which I have in vain endeavoured to discover, some persons write this name Philæ, though ancient writers, as well as the Greek inscriptions there, have it Φιλα (Φιλας).

† Strabo, xvii. p. 562. ‡ *Vide supra*, p. 121., and *infra*, p. 209.



Egypt, and is seldom seen even in the valley of the Nile.

At Hieraconpolis, or the City of the Hawks, which stood nearly opposite Eilethyas, on the west bank, and at Hieracon, opposite Lycopolis, this bird likewise received divine honours; and the remains at the former, of the time of the first Osirtasen, prove the antiquity of that place, and argue that the worship of the hawk was not introduced at a late period.

The universal respect for the Gods, of whom it was the type, rendered the honours paid to the hawk common to all Egypt; and though the places above mentioned treated it with greater distinction than the rest of the country, no town was wanting in respect to it, and no individual was known to ill-treat this sacred bird. It was one of those “confessedly honoured and worshipped by the whole nation\*,” and “not only venerated while living, but after death, as were cats, ichneumons, and dogs†;” and if, says Herodotus‡, “any one, even by accident, killed an ibis or a hawk, nothing could save him from death.” Ælian§, indeed, asserts that the Coptites showed great hatred to hawks, as the enemy of their favourite animal the crocodile, and even nailed them to a cross; but this appears improbable, since the Sun and other Deities, of whom they were emblems, were worshipped at Coptos, as throughout Egypt. ||

\* Plut. de Is. s. 73.

† Herodot. ii. 65.

|| *Vide supra*, p. 206.

‡ Diodor. i. 83.

§ Ælian, Nat. An. x. 24.

These sacred birds were maintained at the public expense. Every possible care was taken of them, by certain persons especially\* entrusted with that honourable duty, who, calling them with a loud voice, held out pieces of meat cut up into small pieces for the purpose, until they came to take them. And whenever, like the curators of the other sacred animals, they travelled through the country to collect charitable donations for their maintenance, the universal veneration paid to the hawks was shown by the zeal with which all persons contributed.†

A hawk with a human head was the emblem of the human soul, the *baieth* of Horapollo. The Goddess Athor was sometimes figured under this form, with the globe and horns of her usual head-dress. Hawks were also represented with the head of a ram.

Several species of hawks are natives of Egypt, and it is difficult to decide which was really the sacred bird. But it appears that the same kind was chosen as the emblem of all the different Gods above mentioned, the only one introduced into the sculptures besides the sacred hawk being the small sparrow-hawk‡, or *Falco tenunculoïdes*, which occurs in certain mysterious subjects connected with the dead, in the tombs of the Kings. The sacred hawk had a particular mark under the eye, which, by their conventional mode of representing it, is

\* Diodor. i. 83.

† *Vide supra*, p. 92.

‡ The origin of this inconsistent name may be a corruption of *sperviero*, *épervier*, "a hawk;" or, as Johnson supposes, of the Saxon *spearhawoc*.

much more strongly expressed in the sculptures than in nature ; and I have met with one species in Egypt, which possesses this peculiarity in so remarkable a degree, as to leave no doubt respecting the actual bird called sacred in the country. I have therefore ventured to give it the name of *Falco Aroeris*.

Numerous hawk mummies have been found at Thebes and other places. And such was the care taken by the Egyptians to preserve this useful and sacred bird, that even those which died in foreign countries\*, where their armies happened to be, were embalmed and brought to Egypt to be buried in consecrated tombs.

The kite was also treated with consideration, because it destroyed rats and noxious reptiles, and, like the *Vultur percnopterus*, aided in freeing the country of impurities which might be injurious to man. It does not, however, appear to have been worshipped as a sacred animal ; though it is probable that, like the sparrow-hawk and others, it was thought to belong to Ré, the patron Deity of all the falcon tribe ; the various members of which were represented by, or included under the name and form of, the sacred hawk.

#### THE OWL.

The horned and white owl are frequently represented in the sculptures ; but there is no evidence of their having been sacred, which is the more re-

\* Diodor. i. 84. *Vide supra*, p. 94.

markable, as this bird has been chosen in many countries as the emblem of a Deity, or connected with some mysterious notion. Its constant occurrence on the monuments, (where it stands for the letter *m*, and bears the sense of “in,” “with,” and “for,”) together with the eagle, vulture, hawk, chicken, and swallow, led to the name “bird writing\*,” which has been applied to hieroglyphics by the modern Egyptians.

There is no reason for supposing the owl to have been an emblem of the Egyptian Minerva, as some have imagined. And if it obtained any degree of respect, for its utility in destroying noxious animals, the return for those benefits was thought to be sufficiently repaid, by the care with which it was embalmed after death. Several mummies of owls have been found in the Necropolis of Thebes.

THE SPARROW, RAVEN, CROW, SWALLOW,  
UPUPA.

According to Horapollo†, the sparrow was used by the Egyptians to denote “a prolific man,” and according to others, “the revolution of a year.”

\* The Greeks and Romans applied to them the name of animal writing. Herodotus speaks of “the causeway of the pyramids, with the figures of animals carved upon it.” (ii. 124.) Lucan says,

..... “Saxis tantum volucresque feræque,  
Sculptaque servabant magicas animalia linguas.”

Ammianus, in describing the hieroglyphics on the sculptured walls of the Egyptian excavated monuments, observes, “Excisis parietibus volucrum ferarumque genera multa sculpserunt, et animalium species innumeras, quas hieroglyphicas literas appellarunt.” (xxii. c.15. p. 339.)

† Horapollo, Hierog. ii. 115.

But neither the swallow, sparrow, raven, crow, nor upupa, received divine honours among the Egyptians; and though the Moslems distinguish the raven by the name of "Noah's crow," and often consider it wrong to kill it, no peculiar respect appears to have been paid it in ancient times.

According to Horapollo \*, the Egyptians represented Mars and Venus by two hawks, or by two crows; and the latter were chosen as the emblems of marriage. The same author assigns to the representation of a dead crow the idea of a man who has lived a perfect life †, and to young crows ‡ the signification of a man passing his life in movement and anxiety. Ælian pretends that this bird was sacred to Apollo, two only which belonged to his temple being seen in the vicinity of Coptos. § The naturalist adds, that the Romans employed at the emerald mines observed the same number there also, — a remark which originated in the circumstance of ravens || being almost the only birds seen in that tract; and their habit being to live in pairs. They go a very short distance from their usual haunts; but different valleys are visited by a different couple.

Ælian ¶ also states that the sepulchre of a raven was shown in the vicinity of Lake Myris (Mœris);

\* Horapollo, i. 8, 9. and ii. 40.

† Horapollo, ii. 89. What he says of its living thirteen years, and the Egyptian year being equal to four years, is obscure.

‡ Horapollo, ii. 97.

§ Ælian, vii. 18.

|| He calls them crows, but I believe that both Ælian and Herodotus mean ravens; the Egyptian being the Royston crow, or *Corvus cornix*. I believe the latter to be sometimes represented in the Egyptian paintings, and even on papyri.

¶ Ælian, vi. 7.

and relates a story of King Marras, who, having employed a raven to carry his letters, buried it there at its death, in token of his esteem for its fidelity. From what he mentions in another place\*, it appears that the race of crows and ravens has wofully degenerated, though greatly to the advantage of the modern inhabitants. For those birds, as soon as they saw a boat passing on the river, in a supplicating manner approached, and petitioned for whatever they required: if given, they departed quietly; but if refused, they settled on the prow, and pulling to pieces the ropes, revenged themselves on the offenders. His well-known story of the Libyan crows dropping pebbles into jars, until the water rose within reach of their bills, is also on a par with the animal sagacity of those times.

The swallow often occurs in hieroglyphics, where it sometimes signifies “great,” and “valuable;” but it does not occur as an emblem of any Deity, and the only instance of its occurrence in religious subjects is on the boat of Atmoo.† Isis was not worshipped under the form of a swallow, as some have supposed; and if a group, of which this bird forms the principal feature, accompanies her name, it is only in the sense above mentioned; and applied to her in common with other Deities. The swallow is found embalmed in the tombs of Thebes.

Another bird, which is generally mistaken for the swallow, and has been conjectured by Champollion to represent a sparrow, is figured in the

\* Ælian, ii. 48.

† *Vide* Plate 47. *suprà*, p. 25.

hieroglyphic legends as the type of an impure or wicked person. I believe it to be the wagtail, or motacilla; and it is worthy of remark that this bird is still called in Egypt “aboo fussád,” “the father of *corruption*,” as if in memorial of the hieroglyphical character assigned to it by the ancient Egyptians.

It does not appear that the upupa was sacred, and indeed the honour once accorded to it, of giving its head to the sceptres of the Gods, is now taken from it.\* Ælian† states, that the Egyptians respected this bird and the Vulpanser goose for their love of their young, and the stork for its tenderness to its parents, but there is no reason to believe that any one of these was sacred.

#### FOWLS, PIGEONS, DOVES, QUAILS, OSTRICHES.

It is a remarkable fact that though fowls abounded in Egypt, they are never represented in the sculptures. Plutarch‡ tells us they sacrificed white and saffron-coloured cocks to Anubis, but without saying that they were the emblems of any God. Indeed the universal use of fowls as an article of food argues against the probability of their having been sacred; nor are they found embalmed in the tombs. It is not, however, impossible on this account that they might have been emblems, as the goose, though so universally adopted as an article of food, was the symbol of the God Seb;

\* *Vide supra*, p. 47.

† Ælian, Nat. An. x. 16.

‡ Plut. de Is. s. 61.

and, were it not for the absence of all proof of it in the sculptures, we might believe that the assertion of Proclus respecting the cock applies to the religion of Egypt. That author says it held a rank among “solar animals, because it appears to applaud the Sun at its rising, and partakes like the lion of the solar influence. For though so inferior in size and strength, the cock is said to be feared by the lion, and almost revered by it, the virtue of the Sun being more suited to the former than to the latter: and dæmons with a lion’s head, when the cock is presented to them, are known instantly to vanish.”

This notion of the lion and cock being analogous emblems, and the latter possessing power to contend with his powerful competitor, probably led to the design engraved by a Roman artist on a stone I found in the Fyoom, representing a lion and cock fighting, whilst a rat carries off the bone of contention. This, besides the obvious moral it conveys, shows that the two animals were chosen as the types of strength or courage. It also recalls the assertion of Pliny \*, that “cocks are a terror to lions, the most generous of animals.”

Pigeons are not generally represented in the sculptures; but an instance occurs of their introduction at the coronation ceremony, which is particularly interesting, as it shows the early custom of training carrier pigeons, and adds one more confirmation of the truth of Solomon’s remark, “there is no new thing under the sun.” The king is there

\* Plin. lib. x. c. 21.



represented as having assumed the *pshent* or double crown of Upper and Lower Egypt ; and a priest lets fly four pigeons, commanding them to announce to “ the South, the North, the West, and the East, that Horus, the son of Isis and Osiris, has put on the splendid crowns of the Upper and Lower country, — (that) the King Remeses III. has put on the two crowns.” \*

The pigeon is also noticed as a favourite food of the Egyptians ; and so pure and wholesome was it considered by them, that when the country was visited by epidemic diseases, and all things were affected by the pestilential state of the atmosphere, they believed † that those alone who contented themselves with it were safe from the infection. Indeed, during that period, no other food was placed upon the tables of the kings and priests, whose duty it was to keep themselves pure for the service of the Gods.

There is, however, no appearance of pigeons, or even doves, having been sacred ; and neither these nor the quail are found embalmed.

The quail is represented among the offerings to the Gods in the tombs, and was eaten by the Egyptians, but it was not the emblem of any Deity. Nor did the ostrich hold a place among the sacred animals of Egypt, though much esteemed for its plumes. This is the more singular, as the ostrich feather was a symbol of the Goddess of Truth or Justice. It belonged also to the head-dress of Aa ;

\* *Vide* Plate 76.

† Horapollo, Hierog. i. 57.

it was adopted by Hermes Trismegistus, as well as some other Deities; and it was worn by the soldiery and the priests on certain religious festivals. Ostrich eggs were highly prized by the Egyptians, and were part of the tribute paid to them by foreigners whose countries it inhabited; and it is possible, as I have already observed\*, that they were considered, as at the present day, the emblems of some divine attribute, and suspended in their temples, as they still are in the churches of the Copts.

#### THE IBIS, THE HERON, AND OTHER WADING BIRDS.

The Ibis was sacred to Thoth†, who was fabulously reported to have eluded the pursuit of Typho under the form of this bird. It was greatly revered in every part of Egypt; and at Hermopolis, the city of Thoth, it was worshipped with peculiar honours, as the emblem of the Deity of the place. It was on this account considered, as Clemens and Ælian‡ tells us, typical of the Moon, or the Hermes of Egypt. Its Egyptian name was Hip; from which Champollion supposes the town of Nibis to have been called, being a corruption of Ma-*n*-hip, or *n*-hip, “the place of the Ibis.” This name was applied to Ibeum, where it received the same honours as at the city of Thoth.

\* *Suprà*, Vol. II. pp. 6. and 20.

† Plato in Phædro. *Vide suprà*, p. 7. Ælian, Nat. An. x. 29. Herapollo, i. 10. and 36.

‡ Clem. Strom. lib. v. p. 242. Ælian, Nat. An. ii. 38.

Such was the veneration felt by the Egyptians for the Ibis, that to have killed one of them, even involuntarily, subjected the offender to the pain of death\* ; and “never,” says Cicero †, “was such a thing heard of as . . . an Ibis killed by an Egyptian.” So pure did they consider it, that “those priests who were most scrupulous in the performance of the sacred rites, fetched the water they used in their purifications from some place, where the Ibis had been seen to drink ; it being observed of that bird that it never goes near any unwholesome and corrupted water.” ‡ The particular respect paid to it was supposed to be owing to its destroying venomous reptiles, which, as Cicero says, its height, its hard legs, and long horny beak enable it to do with great ease and safety ; thus averting pestilence from Egypt, when the winged serpents are brought by the westerly winds from the deserts of Libya. § Pausanias||, Cicero, and others ¶, think the existence of these serpents not impossible ; and Herodotus says he only saw their bones and wings. But we may readily pardon their credulity, when we find it asserted by a modern traveller that they still exist in Egypt.

The account of Herodotus is this\*\* :—“In Arabia (the eastern or Arabian side of the Nile), very near

\* Herodot. ii. 65. ; and Diodor. i. 83.

† Cic. de Nat. Deor. lib. i. 29. *Vide supra*, p. 96.

‡ Plut. de Is. s. 75. Ælian, vii. 45.

§ Cicero, Nat. Deor. lib. i. “Ex quo fit, ut illæ nec morsu vivæ nocent, nec odore mortuæ.” Herodotus says they came from Arabia.

|| Pausan. x. 21.

¶ Ælian, Nat. An. ii. 38. Amm. Marcellin. xxii. 15. p. 338.

\*\* Herodot. ii. 75.

to the city of Buto, is a place to which I went to inquire about the winged serpents. On my arrival I saw a great quantity of bones and backbones of serpents scattered about, of all sizes, in a place where a narrow gorge between two hills opens upon an extensive plain contiguous to the valley of Egypt. These serpents are reported to fly from Arabia into Egypt about the beginning of spring, when the Ibises, meeting them at the opening of this defile, prevent their passing, and destroy them: in gratitude for which service, the Arabs say that the Egyptians have great veneration for the Ibis; and they themselves allow it is for this reason they honour that bird.

“There are two kinds of Ibis. The first is of the size of a *crex* \*, with very black plumage; the legs like those of the crane, and the beak curved. This kind attacks the serpents. The other Ibises are more common, and often seen. They have the head, and all the neck, without feathers; their plumage is white, except the head, neck, and extremity of the wings and tail, all which are quite black; the legs and beak being the same as in the other species. The winged serpent is in figure like a water-snake; its wings are without feathers, and exactly like those of a bat.”

Among the many fanciful animals of the Egyptian sculptures, the winged serpents mentioned by Herodotus are no where found. Even among the many monsters in the mythological subjects of their tombs, none are represented, as he describes

\* *Rallus crex*.

them, with the wings of bats, though some occur with the feathered wings of birds. Had the Egyptians themselves believed the existence of that kind of serpent, we may reasonably suppose they would not have omitted it, in the numerous scenes connected with the Evil Being, of whom this hateful monster would have been an appropriate type. We may therefore conclude that Herodotus was imposed upon, by some deceitful or credulous Egyptian, who showed him the back bones of serpents mixed with the wings and bones of bats; which last abound in great numbers in Egypt, and may have been found in the gorge, near Buto.\*

The common Ibis mentioned by Herodotus corresponds with the Numenius Ibis, or *Ibis religiosa*, of modern naturalists, as Cuvier has shown †; but this is not the Ibis famed for its attack on the serpents, which was less common, and of a black colour. Those we find embalmed are the Numenius. They are white, with black pinions and tail: the body measures 12 inches, and  $4\frac{1}{2}$  in diameter, and the beak about half a foot. The leg, from the knee to the plant of the foot, is about  $4\frac{1}{2}$  inches, and the foot the same length; the wing, from the pinion-joint to the extremity of the feathers, being nearly 10 inches.

The *Ardea Ibis* of Hasselquist, which is a small heron with a straight beak, has no claim to the title

\* From his never mentioning locusts, some might suppose he had made this mistake on seeing the bones and wings of those insects; but the form of the snakes, the bat's wings, and what he afterwards says of their living in Arabia, prevent this conclusion. Herodot. ii. 75. and iii. 107. 109.

† Jameson's *Cuv. Theory of the Earth*, p. 300. *et seq.*

of Ibis of the ancients. The black, and the common Egyptian, Ibis were related to the curlews, both having curved beaks. The Tantalus Ibis of Linnæus is indefinite, from its comprehending, as Cuvier says, "four species of three different genera."\*

That the Ibis was of great use in destroying locusts, serpents, scorpions, and other noxious creatures which infested the country, is readily credited. And its destruction of them† led to the respect it enjoyed; in the same manner as the stork was honoured in Thessaly‡, where it was a capital offence to kill one of those birds.§ Some have doubted the bill of the Ibis having sufficient power to destroy serpents; and therefore, questioning the accuracy of Herodotus's description of the birds, which attacked them in the desert near Buto, have suggested that they were of the *Ardea* kind. But it is evident that the bill of the Ibis is sufficiently strong for attacking serpents|| of ordinary size, and well suited for the purpose. With regard to the statement of Herodotus, nothing conclusive can be derived from it; his whole testimony, as Cuvier observes, only proving that he saw a heap of bones, without having ascertained, beyond report, how they were brought to the spot.

Bronze figures of the Ibis represent it attacking snakes; which, if not of ancient Egyptian, but of

\* Cuv. p. 329.

† Plut. de Is. s. 75.

‡ Plut. de Is. s. 74.

§ Plin. x. 23.

|| Some birds, as the secretary and others, attack snakes by striking them with the edge of their pinions, and having stunned them, then use their beaks.

Roman, time, suffice to show the general belief respecting it; and Cuvier actually found the skin and scales of a snake, partly digested, in the intestines of one of these mummied birds. The food of the common Ibis also consisted of beetles, and other insects; and in the body of one, now in the possession of Sir Edwin Pearson, are several coleopterae, two of which have been ascertained by Mr. Hope to be *Pimelia pilosa*\*, and *Akis reflexa* of Fabricius, common in Egypt at the present day. Insects, snakes, and other reptiles, appear to have been the food of both kinds of Ibis.

Plutarch and Cicero pretend that the use it made of its bill taught mankind an important secret in medical treatment.† The form of the Ibis, when crouched in a sitting position, with its head under its feathers, or when in a mummied state, was supposed to resemble the human heart ‡: “the space between its legs, when parted asunder as it walks, was observed to make an equilateral triangle §,” and numerous equally fanciful peculiarities were discovered in this revered emblem of Thoth.

Mr. Pettigrew says||, “The heart was looked upon by the Egyptians as the seat of the intellect; and in this way it has been attempted to explain

\* M. Latreille’s genus *Trachyderma*; so named from their thick clytra.

† The bill is not a tube. The *κλεζομενην και χαδαφομενην νφ’ εαντησ* is a mistake. Plut. s. 75. Cicero, Nat. Deor. lib. ii. Ælian, Nat. An. ii. 35. &c.

‡ Horapollo, i. 10. 36. Ælian, x. 29.

§ Plut. s. 75. He says, *τη δε ποδων διατασει προς αλληλους και το φρυγχιος ισοπλευρον ποιει τριγωνον*. The expression “and the beak” is very unintelligible.

|| *Vide* his valuable History of Egyptian Mummies, p. 205.

the attribute of the Ibis, which was no less than to preside over and inspire all sacred and mystical learning of the Egyptian hierarchy." Horapollo describes the Egyptian Hermes as "the president of the heart, or a personification of the wisdom supposed to dwell in the inward parts."

Ælian's story of the length of its intestines, ascertained by those who presided over the embalming of this bird to be 96 cubits long\*, and its obstinate refusal to eat any food when taken out of Egypt, are among the number of idle tales respecting the Ibis.†

I have stated that it was particularly sacred to Thoth, the Moon, or the Egyptian Hermes, and that Hermopolis was the city in which it received the greatest honours. As an emblem of Thoth it was represented standing on a perch; and the God himself was almost invariably figured with the head of this bird. There was another Hermopolis, distinguished by the adjunct Parva, where it was also revered as an emblem of the same God; and the town of Ibeum, situated, according to the Itinerary of Antoninus, 24 miles to the north of Hermopolis, was noted for the worship of the Ibis. But all Egypt acknowledged its sacred character; and there is no animal of which so many mummies have been found, particularly at Thebes, Memphis, and Hermopolis Magna. In the former, they are enveloped in linen bandages, and are often perfectly preserved; at

\* M. Larcher says they were ascertained at the Académie des Sciences to be 4 ft. 8 in. French. Herod. Larch. p. 231. Ælian, x. 29.

† M. Larcher has also freed it from the imputation of a *felo de se*.



Memphis, they are deposited in earthenware vases of conical shape, but nearly always decomposed; and at the city of Hermes, in wooden or stone cases of an oblong form.

Some have been found mummied in the human form; one of which, in the collection of S. Passalacqua, is made to represent the God Thoth.\*

Both kinds of Ibis, mentioned by Herodotus, were doubtless sacred to the Egyptian Hermes.

The Ibis is rarely found in Egypt at the present day, though said sometimes to frequent the lake Menzaleh, and occasionally to be seen in other parts of the country. Cuvier and others have made considerable researches respecting it; and that celebrated naturalist brings forward a curious proof of its having been domesticated, from the discovery of a mummied Ibis, whose "left humerus had been broken and joined again." For, he observes, "It is probable that a wild bird whose wing had been broken would have perished before it had healed, from being unable to pursue its prey, or escape from its enemies."†

It is probable that many of the heron or crane tribe were looked upon with respect by the Egyptians, though they did not receive the same honours given to the Ibis; and some were chosen as emblems of other Gods, distinct from every connection with Thoth. Some were killed for the table and the altar‡; and the Egyptian chasseur is

\* *Vide* Pettigrew, Plate 13. fig. 6.

† Cuv. *Theory of the Earth*, p. 307.

‡ Woodcut, No. 275. Vol. II. p. 379.

frequently represented felling them with the throwstick\* in the thickets of the marshes. †

Several occur in the hieroglyphics, and in the paintings; among which we may distinguish the *Ardea cinerea* or heron ‡, the *Platalea* or spoonbill, the stork, *charadrius*, and others. §

That which held the next rank to the Ibis was the tufted Benno ||, one of the emblems of Osiris, who was sometimes figured with the head of this bird. It was distinguished by a tuft of two long feathers falling from the back of its head; and this peculiarity seems to point out the small white *aboogerdan*, which I have often seen with two similar plumes. Its pure white ¶ colour, its custom of following the plough, and living in the cultivated fields, from which the French have given it the name of *gardebœuf*, as well as its utility in eating the worms and insects in newly tilled lands, argue in favour of this conjecture, and suggest it to be an appropriate emblem of the beneficent Osiris. It is the *Ardea bubulcus* of Savigny.

More than one *charadrius* was a native of Egypt. The *Charadrius œdicnemus*, the modern Karawan, the *Cristatus* or crested plover, and the *Armatus* or spur-winged plover, were very common. But

\* This calls to mind the *boumarang* of New Holland; but the peculiarity of this last, of coming back to the thrower, did not belong to the Egyptian throwstick, which was also more straight.

† Woodcut, No. 336.

‡ *Vide* Vol. II. Woodcut, No. 340. fig. 15.

§ *Vide* Vol. III. p. 51., and Woodcuts, Nos. 339, 340. *Vide* also Plate 75.

|| *Vide infra*, Woodcut, No. 465.

¶ I believe, however, that the Benno is represented of a bluish grey, or slate colour.

the most remarkable, from the tale attached to it, was the Trochilus.\* Sicard is right in saying that it is called Siksak by the Arabs, though this name is also applied to the spur-winged and crested plovers. The benefit it confers on the crocodile, by apprising it of the approach of danger with its shrill voice†, doubtless led to the fable of the friendly offices it was said to perform to that animal, as I have already observed.‡

Ammianus calls the Trochilus a small § bird, which does not disagree with the dimensions of the Siksak, being only 9½ inches long. It is of a slate colour, the abdomen and neck being white. The head is black, with two white stripes running from the bill and meeting at the nape of the neck, and a black mantle extends over the shoulders to the tail. The feet are blue, and the beak black. The wings are also black, with a broad transverse white band. It is the *Charadrius melanocephalus* of Linnaeus.||

### GOOSE, DUCK.

The Egyptian goose was an emblem of the God Seb¶, the father of Osiris. It was not, however,

\* Ælian (xii. 15.) says there were "several species of Trochilus (*i. e.* Charadrius), with hard names," to which he seems always to have a great objection.

† Conf. Ælian, viii. 25. "Ὅτε τροχίλος βοῶν . . . ἀνίστησι."

‡ *Vide* Vol. III. p. 79, 80.

§ Or "short," "brevis." Ammian. Marcell. xxii. p. 336. *Vide* Woodcut No. 463, *infra*, p. 269.

|| Linnaeus has taken the Trochilus as a generic name for the humming birds, particularly for those with curved bills.

¶ *Vide* Vol. I. (2d Series) p. 312.

among the sacred animals of Egypt, which were forbidden to be eaten; as is evident from there having been a greater consumption of geese than of any other bird, even in those places where the God Seb was particularly adored. And if Herodotus\* says "it was sacred," he probably refers to its having been the emblem of the husband of Netpe, the Egyptian Saturn. It signified in hieroglyphics a child†; and Horapollo says, "It was chosen to denote a son, from its love to its young, being always ready to give itself up to the chasseur in order that they might be preserved: for which reason the Egyptians thought it right to revere this animal."

The goose was very common in every part of Egypt, as at the present day; but few mummies have been found of it, which is the more readily accounted for from its utility as an article of food, and as an offering for the altar.

Among the minor Deities or Genii of the tombs, a duck-headed God is sometimes represented; but this bird does not appear to have held a rank among the sacred animals of Egypt.

Horapollo‡ says "the pelican was the type of a fool;" and relates a ridiculous story of the reason for this unenviable distinction. But he adds, "Since it is remarkable for the defence of its young, the priests consider it unlawful to eat it, though the rest of the Egyptians do so, alleging that it

\* Herodot. ii. 72.

† Horapollo, i. 53. It answered to the letter S, of Se, "a child."

‡ Horapollo, Hierog. i. 54.

does not defend them with discretion like the goose, but with folly." This reason, however, at once impugns the truth of a statement which leads us to infer that they abstained from eating geese, since we know they were served at the tables of the priests themselves, and constituted one of the principal articles of food throughout the country. The pelican is sometimes eaten by the modern Egyptians; but it is very coarse and strong, and requires much cooking, to overcome the greasy properties of its flesh, and we cannot be surprised at the ordinance which forbade it to the Israelites.\* Its Hebrew name is *Kath*; and it is now commonly known in Egypt as the *Gemmal el Bahr*, or "camel of the river."

#### FABULOUS BIRDS.

Among fabulous birds, the Phœnix holds the first place; but this I have already mentioned †, as well as the Baieth ‡, and the vulture with a snake's head. § In confirmation of what I have before observed of the Phœnix representing a periodical revolution, I may state, that the Egyptian name seems to be III-ENEꜣ or ΦENEꜣ signifying "sæculum," or a "period of years."

Hawks were often represented with the heads of rams and men.

\* Levit. xi. 18. Deut. xiv. 17. Pliny also tells a strange tale about the pelican, which he calls Platea. (x. 40.; and Aristot. viii. 12.)

† *Vide supra*, Vol. I. (2d Series) p. 303. 307.

‡ *Vide supra*, p. 209.; and Vol. I. (2d Series) p. 242.

§ *Vide supra*, p. 45.

REPTILES.

TORTOISE.

A tortoise-headed God\* occurs as one of the Genii, in the tombs; but it does not appear that the tortoise held a rank among the sacred animals of Egypt.

THE CROCODILE.

The crocodile, as has been already shown†, was peculiarly sacred to the God Savak. Its worship did not extend to every part of Egypt; some places considering it the representative of the Evil Being, and bearing the most deadly animosity to it, which led to serious feuds between neighbouring towns. Such was the cause of the quarrel of the Ombites and Tentyrites described by Juvenal‡; and the same animal which was worshipped at Ombos “was killed and eaten by the inhabitants of Apollinopolis. Indeed, on a particular day, they had a solemn chase of the crocodile§, when they put to death as many as they could, and afterwards threw their bodies before the temple of their God; assigning this reason, that it was in the shape of a crocodile that Typho eluded the pursuit of Horus.”

It enjoyed great honours at Coptos, Ombos||, and Athribis or Crocodilopolis, in the Thebaïd.

\* *Vide suprâ*, p. 89.

† *Vide suprâ*, p. 36.

‡ Juv. Sat. xviii. 36.

§ Plut. de Is. s. 50. Strabo, xvii. p. 562.

|| Ælian, x. 24.

In Lower Egypt it was particularly sacred at a place also called the City of Crocodiles, and afterwards Arsinoë, in honour of the wife and sister of Ptolemy Philadelphus, which was the capital of a nome, now the province of Fyoom. The animals were there kept in the lake Mœris, and were buried, according to Herodotus\*, in the underground chambers of the famous Labyrinth. There was another Crocodilopolis in the Thebaid, placed by Strabo on the west bank, next in order to, and on the south of, Hermonthis; which I suppose to have stood at the Gebelayn, where the vestiges of a town appear on the hill nearest the river. Judging from the numerous mummies of crocodiles in the extensive caves of Maabdeh (opposite Manfaloot), another town, particularly devoted to their worship, also stood in that neighbourhood.

From the account of Ælian† it appears that, in places where they were worshipped, their numbers increased to such an extent “that it was not safe for any one to wash his feet or draw water at the river; and no one could walk near the edge of the stream, either in the vicinity of Ombos, Coptos, or Arsinoë, without extreme caution.”

Near one of the cities called Crocodilopolis was the place of interment of the first Asclepius, the reputed inventor of medicine; to whom a temple was said to have been dedicated on the Libyan hills in the vicinity.‡ That city was probably

\* Herodot. ii. 148.

† Ælian, x. 24.

‡ Mercur. Trismegistus' Dialogue with Asclepius. *Vide supra*, p. 54.

Athribis\*, noted for the peculiar honours paid to its presiding Deity Thriplis, the contemplar companion of Khem.†

Strabo‡ speaks of the great respect shown to the crocodile in the nome of Arsinoë, or, as it was formerly called, Crocodilopolis.§ He states that one was sacred there, and kept apart in a particular lake, which was so tame that it allowed itself to be touched by the priests. They called it Souchos, or Suchus. It was fed with bread, meat, and wine, which were brought by those strangers who went to see it. Strabo's host, a man of consideration, when showing the geographer and his party the sacred curiosities of the place, conducted them to the brink of the lake, having taken with him from table a cake, some roast meat, and a cup of wine. The animal was lying on the bank; and while some of the priests opened its mouth, one put in the cake, and then the meat, after which the wine was poured into it. The crocodile upon this, taking to the water, passed over to the other side: and another stranger, having come for the same purpose, made similar offerings to it as it lay there.

The Suchus of Strabo appears to agree with, and to be taken from, the name of the God Savak||; and it was probably applied exclusively to those which were sacred. Herodotus says the Egyptians called crocodiles Champses; a corruption of the Coptic or Egyptian name Msah, or Emsooh, from which the Arabs have derived their modern ap-

\* *Vide supra*, p. 54. and 135. ; and Vol. I. (2d Series) p. 265.

† *Vide supra*, Vol. I. (2d Series) p. 265.

§ *Vide supra*, p. 37.

‡ Strabo, xvii. p. 558.

|| *Vide supra*, p. 37.



pellation *temsáh*. The *κροκοδείλος* of the Greeks was merely the Ionian term for all lizards, as our alligator is the Portuguese, "*allegato*," "the lizard."

Herodotus agrees with Strabo, in saying they were rendered so tame as to allow themselves to be touched with the hand; their ears were decked with ear-rings\*, and their fore feet with bracelets; and as long as they lived they were fed with the flesh of victims, and other food ordained by law.

Thebes did not refuse divine honours to the crocodile, as the emblem of Savak, who was admitted among the contemplar Deities of that city; and we learn from the sculptures that many other towns acknowledged it as a sacred animal.

Herodotus mentions the respect paid to them at Thebes, and the lake Mœris; and observes, that "some of the Egyptians consider them sacred, while others do all they can to destroy them: among which last are the people of Elephantine and its vicinity, who have no scruple in eating their flesh." Diodorus† makes the same remark of their having been worshipped by some only of the Egyptians.

"Many," says that historian, "naturally ask, how an animal which devours men can have been considered worthy of the respect shown to the Gods. They answer, that not only the Nile, but the crocodiles, are a defence to the country. For the robbers of Arabia and Africa, who would pillage

\* Herodot. ii. 69. We may hope they did not think themselves bound by any religious feeling to bore their ears; if so, the office of curator of the crocodiles must have been no sinecure.

† Diodor. i. 35.

the lands, dare not swim across the river from the number of these animals; and one great impediment would be removed, if they were hunted and destroyed. An historical tale relates that Menas\*, one of their ancient kings, being driven by his own dogs into the lake Mœris, was miraculously taken up by a crocodile, and carried to the other shore. In commemoration of which benefit the king built the city of the ‘Crocodiles’ in that district, ordering divine honours to be paid to them, and assigning the lake for their maintenance. Near it he built a tomb for himself, with a four-sided pyramid, and a labyrinth, which are the admiration of all who behold them.”

The crocodile was supposed by some to be an emblem of the Sun, its number sixty being thought to agree with that luminary†; and Clemens tells us‡ the Sun was sometimes placed in a boat, at others on a crocodile.§

On the subject of the crocodile M. Pauw|| makes a very judicious remark, “that on his examining the topography of Egypt, he observed Coptos, Arsinoë, and Crocodilopolis (Athribis), the towns most remarkable for the adoration of

\* From what follows of his tomb, and the labyrinth, he evidently means Mœris.

† Iamblich. de Myst. sect. 5. c. 8. Porphyr. de Abstin. *Vide infra*, p. 237. and *suprà*, p. 36.

‡ Clemens, Strom. lib. v. *Vide supra*, p. 36.; and Vol. I. (2d Series) p. 433.

§ There is a curious subject at Philæ of a man’s body on a crocodile’s back, with other sculptures referring to the sun, moon, and stars. They are of late time.

|| M. Pauw, *Recherches Philos.* vol. ii. part 3. sect. 7. p. 122. This has been quoted by Mr. Pettigrew.

crocodiles, to be all situated on canals at some distance from the Nile. Thus, by the least negligence, in allowing the ditches to be filled up, those animals, from being incapable of going far on dry land, could never have arrived at the very places where they were considered as the symbols of pure water. For, as we learn from Ælian, and more particularly from a passage in Eusebius \*, the crocodile signified water fit for drinking, and irrigating the lands. As long as their worship was in vogue, the government felt assured that the superstitious would not neglect to repair the canals with the greatest exactness." Thus was their object gained by this religious artifice.

I also avail myself of this opportunity of introducing an ingenious suggestion of Mr. Salt, that in Juvenal's account of the dispute between Ombos and Tentyris, Coptos† should be substituted for the former; this town being much nearer, and consequently more likely to be engaged in a feud, caused by the injuries done to an animal it held sacred, in common with the more distant Ombos.

The towns, where it was looked upon with particular execration, were Tentyris‡, Apollinopolis, Heracleopolis, and the island of Elephantine; and the same aversion was common to all places where the Evil Being was typified by the crocodile.§

\* Euseb. Præparat. Evangel. iii. 11. "Crocodilum (significare) aquam potui optau."

† "Barbara hæc Coptos."

‡ *Vide* Plin. viii. 25. Of the skill of the Tentyrites in catching this animal, *vide* Vol. III. p. 77. Ælian, x. 24.

§ *Vide supra*, p. 206.

Of the mode of hunting the crocodile by the Tentyrites, and the skill they possessed in overcoming so powerful an animal, I have already spoken; and have mentioned\* the method adopted, according to Herodotus, of catching it with a hook, to which a piece of pork was attached as a bait. But I ought not to omit another mode practised at the present day. They fasten a dog upon a log of wood, to the middle of which is tied a rope of sufficient length, protected by iron wire, or other substance, to prevent its being bitten through; and having put this into the stream, or on a sand bank at the edge of the water, they lie concealed near the spot, and await the arrival of the crocodile. As soon as it has swallowed the dog, they pull the rope, which brings the stick across the animal's throat. It endeavours to plunge into deep water, but is soon fatigued by its exertions, and is drawn ashore; when, receiving several blows on the head with long poles and hatchets, it is easily killed.

It is now seldom eaten, the flesh being bad; but its hide is used, especially by the Ethiopians, for shields and other purposes: the glands are taken from beneath the arm or fore leg, for the musk they contain; and some parts are occasionally dried and used as philters. In former times it seems rather to have been eaten as a mark of hatred to the Evil Being, of whom it was the emblem, than as an article of food †; but those who by religious

\* *Vide* Vol. III. p. 76. and 80.

† Diodor. i. 35.

scruples were forbidden to eat its flesh, were not thereby deprived of a delicacy of the table.

I have mentioned \* the fable of the trochilus and the crocodile, and the animosity said to subsist between the latter and the ichneumon †, as well as the supposed security against the crocodile to those who used a boat made of the papyrus. ‡

Herodotus says §, “Of all animals, none that we know of becomes so large, after having been so small: its eggs || are scarcely larger than those of the goose, but by degrees it reaches 17 cubits ( $25\frac{1}{2}$  feet) in length, and even more.” Plutarch ¶ relates other tales of this oviparous animal, to which he attributes a plausible reason for paying it divine honours. “It has no tongue, and is therefore looked upon as an image of the Deity himself; the Divine reason needing not speech, but going through still and silent paths, whilst it administers the world with justice.” “Another peculiar property of the crocodile is, that though in the water its eyes are covered by a thin pellucid membrane, which comes down from the forehead \*\*, yet it is able to see, at the same time that it cannot be perceived to do so; in which respect likewise it bears some resemblance to the first God. It is further remarked, that in whatever part of the country the female lays her eggs, so far will be the extent of the inundation for that season, . . . showing

\* Vol. III. p. 79, 80.; and *suprà*, p. 226. Herodot. ii. 68. Ælian, iii. 11. viii. 25. Plin. viii. 25. Ammian. xxii. p. 336.

† *Suprà*, p. 150.

‡ Vol. III. p. 185.

§ Herodot. ii. 68.

|| *Vide* Macrob. Saturn. lib. vii. c. 16., on the Eggs of Crocodiles.

¶ Plut. de Is. s. 75.

\*\* From the side; the nictating, or nictitating, membrane.

that it is imbued with an accurate knowledge of what will come to pass. . . . Moreover the eggs it lays are sixty in number, as are the days which pass before they are hatched, and the years of those which live the longest; a number of great importance to those who occupy themselves in astronomical matters.”

Ælian\* mentions the same number of eggs, the sixty days before they are laid, and the same period before they are hatched. He also gives them sixty vertebræ in their spine, and as many nerves, a life of sixty years, a mouth with this proportion of teeth, and a period of annual torpidity and fasting during the same number of days. It is from this number that Iamblichus thinks the crocodile connected with the Sun.†

The mummies of crocodiles are found at Thebes, Maabdeh, and other places, many of which are of full size and perfectly preserved.

#### LIZARDS.

Of the Lizard tribe‡ none but the crocodile seems to have been sacred. Those which occur in the hieroglyphics are not emblematic of the Gods, nor connected with religion.

#### THE ASP.

I have already spoken of the choice of this serpent as an emblem of Neph§, and as a symbol of

\* Ælian, x. 21. Conf. Aristot. Hist. An. v.

† *Vide supra*, p. 36. and 233.

‡ *Vide* Plin. viii. 25. *Vide supra*, p. 156., of the Battle of the Monitor and Snake.

§ *Supra*, p. 64.; and Vol. I. (2d Series) p. 239, 240. 413.

royalty, on which account it received the name of basilisk.\*

Diodorus says the priests of Ethiopia, and Egypt, had the asp coiled up in the caps they wore on religious ceremonies; but this should rather have been applied to the kings, being a royal emblem, given only to the sovereign or to the Gods.

Plutarch † states that “the asp is worshipped, on account of a certain resemblance between it and the operations of the Divine power: and being in no fear of old age, and moving with great facility, though it does not seem to enjoy the proper organs for motion, it is looked upon as a proper symbol of the stars.” It was one of those creatures which were sacred throughout the country; though it enjoyed greater honours in places where the Deities, of whom it was the type, presided, and, if we may believe Pausanias, particularly “at Omphis‡ in Egypt.” Phylarchus§ relates that great honours were paid to the asp by the Egyptians; and, from the care they took of it, that it was rendered so tame as to live with their children without doing them any harm. It came from its place of retreat, when called by the snapping of the fingers; and after dinner some paste mixed with honey and wine being placed upon the table, it was called to take its repast. The same signal was used, when

\* Ælian considers it different from the asp; and thinks it so deadly that if it bit a stick, it would cause the death of him who held it. Nat. An. ii. 5.

† Plut. de Is. s.74.

‡ Pausanias (Bœot. c. 21.) says, “The asps of Ethiopia are black, like the people.”

§ Ælian, Nat. An. xvii. 5.

any one walked in the dark at night, to warn the reptile of his approach.

This serpent was called Thermuthis\*, and with it the statues of Isis were crowned as with a diadem.† “Asp-formed crowns” are frequently represented on the heads of Goddesses and Queens, in the Egyptian sculptures. The statues of the mother and wife of Amunoph (the vocal Memnon) in the plain of Thebes have a crown of this kind; and the Rosetta Stone mentions “asp-formed crowns,” though this last might refer to the single asp *attached* to the front of the cap, usually worn by the king. Instances sometimes occur of a fillet of asps bound round the royal crown, and I have once seen the same encircling the head-dress of Osiris. Ælian‡ mentions a custom of “the Egyptian kings, to wear asps of different colours in their crowns, this reptile being emblematic of the invincible power of royalty.” Some, he adds, “are of a greenish hue, but the generality black, and occasionally red.” I am however inclined to think that this idea arose from the different colours given to the asp in the paintings, rather than from any real variety in the living animal.

The asp was also the emblem of the Goddess Ranno.§ It was then supposed to protect the houses or the gardens of individuals, as well as the infancy of a royal child, in the character of guardian genius. Sometimes an asp was figured with a human head.

\* *Vide supra*, Vol. I. (2d Series) p. 367.

† Ælian, x. 31.

‡ Ælian, An. vi. 33.

§ *Vide supra*, p. 64.; and Vol. I. (2d Series) p. 239.



Ælian\* relates many strange stories of the asp†, and the respect paid to it by the Egyptians; but we may suppose that in his sixteen species‡ of asps other snakes were included. He also speaks§ of a dragon||, which was sacred in the Egyptian Melite (Metelis?); and another kind of snake called Parias, or Paruas, dedicated to Æsculapius.¶ The serpent of Melite had priests and ministers, a table and a bowl. It was kept in a tower, and fed by the priests with cakes\*\* made of flour and honey, which they placed there in the bowl. Having done this, they retired. The next day, on returning to the apartment, the food was found to be eaten; and the same quantity was again put into the bowl: for it was not lawful for any one to see the sacred reptile. On one occasion a certain elder of the priests, being anxious to behold it, went in alone; and having deposited the cake withdrew, until the moment when he supposed the serpent had come forth to its repast.†† He then entered, throwing open the door with great violence; upon which, the serpent withdrew in evident indignation, and the priest shortly after

\* Ælian, x. 31., xi. 32., and iv. 54. He even makes it in love, without being complimentary to Egyptian beauty.

† *Vide* also Plin. viii. 23.

‡ Ælian, x. 31.

§ Ælian, xi. c. 17.

|| It is evident from Pausanias (Att. 21.) that the dragon of the Greeks was only a large kind of snake with, as he says, "scales like a pine cone."

¶ Ælian, viii. c. 19.

\*\* Cakes seem to have been usually given to the snakes of antiquity; as to the dragon of the Hesperides. Virg. *Æn.* iv. 483.

†† Conf. Ovid, lib. ii. Amor. Eleg. 13. to Isis. "Labatur circa donaria serpens."

became frantic, and having confessed his crime expired.

According to Juvenal \*, the priests of Isis, in his time, contrived that the silver idols of snakes, kept in her temple, should move their heads to a supplicating votary ; and extravagant notions connected with serpents are not wanting in the paintings of the tombs of the kings at Thebes, and are traced in the religions of all nations of antiquity.

The Egyptian asp is a species of Cobra de capello †, and is still very common in Egypt, where it is called Náshir, a word signifying “spreading,” from its dilating its breast when angry. It is the same which the *Háwee*, or snake-players, the *Psylli* ‡ of modern days §, use in their juggling tricks : having previously taken care to extract its fangs, or, which is a still better precaution, to burn out the poison bag with a hot iron. They are generally about three or four feet long, but some are considerably larger, one in my possession measuring exactly six feet in length ; and Ælian || scruples not to give them five cubits. They are easily tamed. Their food is mice, frogs, and various reptiles ; and they

\* “Et movisse caput visa est argentea serpens.” Juv. Sat. vi. 537.

† Coluber, or Naja Haje. *Vide supra*, p. 124.

‡ *Vide* Ælian, i. 57.

§ Ælian, speaking of the power of the Egyptians over snakes and birds, says, “They are said to be enabled by a certain magical art to bring down birds from heaven, and to charm serpents, so as to make them come forth from their lurking places at their command.” (lib. vi. c. 33.) He thinks that no one ever recovered from the bite of an asp (vi. 38.) ; though he modifies this opinion in another place (ii. 5.).

|| Ælian, Nat. An. vi. 38. He mentions dragons of thirteen and fourteen cubits (20 feet), brought from Ethiopia to Alexandria. This was for Æsculapius. “Deus intersit.” (xvi. 39.)

mostly live in gardens during the warm weather\*, where they are of great use : the reason, probably, of their having been chosen in ancient times as a protecting emblem.† In the winter they retire to their holes, and remain in a torpid state, being incapable of bearing cold, as I had reason to observe with two I kept in the house at Cairo, which died in one night, though wrapped up in a skin and protected from the air.

The size of the asp necessarily suggests the question, why should Cleopatra have chosen so inconvenient a serpent? It is, however, probable that this name was sometimes applied, like our term viper, to many venomous serpents of different species; and another kind of poisonous snake of a much more convenient and portable size, common in Lower Egypt‡, may have been the one used by her, and have been miscalled by the Greeks an asp.

Mummies of the asp are discovered in the Necropolis of Thebes.

### THE HOUSE SNAKE.

This harmless serpent, from its destroying mice and various reptiles in their dwellings and out-houses, was looked upon with great respect by the Egyptians. Though used to represent Eternity,

\* Cf. *Ælian*, v. 52.

† *Ammianus* (xxii. 15. p. 338.) says, "the asp exceeds all others in size and beauty." His *acontia* is perhaps the *tyar*, "*flyer*," of modern Egypt. *Vide Plin.* viii. 23. "Jaculum ex arborum ramis vibrari."

‡ The *Echis pavo*.

and sometimes occurring in the mysterious subjects of the tombs, it does not appear to have been sacred to any of the great deities of Egypt; and if it belonged to any, it was probably only to those of an inferior order, in the region of Amenti. It is doubtful if the snake with its tail in its mouth was really adopted by the Egyptians as the emblem\* of Eternity. It occurs on papyri†, encircling the figure of Harpocrates; but there is no evidence of its having that meaning, and I do not remember to have seen it on any monuments of an early Egyptian epoch.

The snake, in former times, played a conspicuous part in the mysteries of religion; many of the subjects, in the tombs of the Kings at Thebes in particular, show the importance it was thought to enjoy in a future state; and Ælian‡ seems to speak of “a subterraneous chapel and closet at each corner of the Egyptian temples, in which the Thermuthis asp was kept,” as if it were the universal custom throughout the country to keep a sacred serpent. That the asp was universally honoured, appears to be highly probable; but other serpents did not enjoy the same distinction, and one was looked upon by the Egyptians as a type of the Evil Being, under the name of Aphôphis, “the giant.” It was represented to have been killed by Horus; and in this fable may be traced that of Apollo and Pytho, as

\* Macrobius (Sat. i. 5.) says it was a Phœnician mode of representing the world.

† A papyrus in the Berlin museum has this emblem.

‡ Ælian, x. 31.

well as the war of the Giants against the Gods, in Greek mythology.\*

By the serpent the Jews also typified the enemy of mankind. And such is the aversion entertained for snakes by the Moslems, that they hold in abhorrence every thing which bears a resemblance to them; and a superstitious fancy induces them to break in two every hair that accidentally falls from their beards, lest it should turn to one of these hateful reptiles.

The notion mentioned by Pliny†, of snakes being produced from the marrow of the human spine, is not less ridiculous and unaccountable; and no animal has enjoyed so large a share of the marvellous as the snake, which, from the earliest times, excited the wonder, the respect, or the abhorrence of mankind.

Some venerated it with unbounded horrors: it was an emblem of the world, which Eusebius says was sometimes described by a circle intersected by a serpent passing horizontally through it: some Gods were accompanied by it as a type of wisdom; and several religions considered it emblematic both of a good and bad Deity. The Hindoo serpent Caliya, slain by Vishnoo, in his incarnation of Crishna (which corresponded to the Python and Aphis of the Greek and Egyptian mythologies), was the enemy of the Gods, though still looked upon with a religious feeling; the Mexicans and Scandi-

\* *Vide supra*, Vol. I. (2d Series) p. 435.

† Plin. x. 66. Ælian, i. 51. Ælian seems to consider snakes the food of the stag, as asses of the wolf, bees of the meeps, and cicadas of the swallow (viii. 6. and ii. 9.).

navians considered the snake the type of an evil Deity; and the tempter of mankind was represented under the same form. Gods and heroes obtained credit for ridding the world of these hateful creatures; and humble individuals were sometimes made to partake of this honour. Ælian\* speaks of snakes expelled by Helen from the isle of Pharos, on planting a herb, called after her *Helenium*†, which she had received from Polydamna, the wife of Thonis; and a similar kind office is attributed to some Christian saints.

A remnant of superstitious feeling in favour of the serpent still exists in Egypt, in the respect paid to the snake of Shekh Hereedee; which is supposed to perform cures for the credulous and devout, when propitiated through the pockets of its keepers.

The winged serpents of Herodotus have been already mentioned‡, whose existence was believed by Aristotle§ and many other writers of antiquity. Those introduced into the paintings of Egypt are of a different kind, and merely emblematic representations connected with the mysterious rites of the dead, or the fables of Amenti.

#### THE CERASTES, OR HORNED SNAKE.

“In the environs of Thebes,” says Herodotus||, “is a species of sacred snake of a very small size, on whose head are two horns. They do no harm

\* Ælian, ix. 21.

† *Vide* Ælian, ix. 20., where he mentions a stone of similar efficacy.

‡ *Suprà*, p. 218. et seq. Herodot. ii. 75. and iii. 107. Cicero brings them from Libya (*Nat. Deor. lib. i.*); Herodotus from Arabia.

§ Aristot. *An.* i. 5.

|| Herodot. ii. 71.

to man ; and when they die they are buried in the temple of Jupiter, to whom they are reputed to be sacred.”

These horned snakes are very common in Upper Egypt, but are seldom found as far north as Cairo. I have, however, seen one in the Fyoom, even in the island in the middle of the lake Mœris, which is very remarkable, as they are not in the habit of entering the water, like the asp and some other serpents. The female alone has horns, the male resembling it in every other respect. They are both exceedingly venomous ; and from their habit of burying themselves in the sand, which is of their own colour, they are extremely dangerous. It is perhaps to these that Strabo\* alludes when he says that the desert between Pelusium and Heroöpolis is infested by numerous reptiles, which bury themselves in the sand ; unless, indeed, he refers to the *Lacerta monitor* and other lizards, which live in holes in the sandy soil, and which still abound in that part of the country. But Pliny† distinctly points out their habit of burying themselves, when he says “The cerastes have small horns rising from their bodies (heads), often in two pairs, by which they entice birds to them, the rest of their body being concealed.” It is fortunate that Herodotus was not convinced of his error, respecting their harmless nature, by personal experience ; and Diodorus‡

\* Strabo, xvii. p. 552. The Latin translation gives “serpentium ;” the Greek is “ερπετων.”

† Plin. viii. 23. Aristotle also mentions the cerastes (An. ii. 1.). The snake-catchers of Egypt often bring the cerastes with four horns, the two extra pair being cleverly put in beneath the scales. Some are offered for sale with long flowing hair.

‡ Diodor. i. 87.

properly ranks them among reptiles particularly destructive to man.

They are called by the Arabs Hye bil Koróon, or the horned snake; Cerastes by Pliny; and Vipera, or Coluber, cerastes by Linnaeus.

There is no evidence from the sculptures of their having been sacred to the God of Thebes; and Diodorus thinks the hawk was esteemed from its hostility to these as well as other noxious reptiles. They were, however, honoured with sepulture there, as the father of history tells us; and, on his authority, I have ranked them among the sacred animals of Egypt.

#### THE FROG.

The frog was an emblem of man in embryo, as we are informed by Horapollo.\* This is confirmed by the sculptures, where it is represented bearing upon its back a palm branch†, the symbol of a year, as the commencement of human life. There are also a frog-headed God and Goddess‡; the former, probably, a form of Pthah, the Creative Power, though in some inferior capacity. The importance attached to the frog, in some parts of Egypt, is shown by its having been embalmed and honoured with sepulture in the tombs of Thebes.

\* Horapollo, i. 25. *Vide* Diodor. i. 10.; and Ælian, ii. 56., who “was once caught in a shower of rain mixed with imperfect frogs, near Naples, on his way to Dicæarchia.” He was an eyewitness of it; but, as Gibbon says of Abu Rafe, “who will be witness for” Ælian? *Vide* also Ælian, vi. 41., of Mice.

† *Vide infra*, p. 269.

‡ Plate 25. parts 3 and 4.



## FABULOUS REPTILES.

These mostly consist of snakes, with the head of a man, a lion, or a hawk, frequently with legs, or with wings; and the head of a snake is sometimes attached to the body of a lion, or a vulture.

## FISH.

## OXYRHINCHUS, PHAGRUS, AND LEPIDOTUS.

Of the sacred fish \* the most noted were the Oxyrhinchus, the Phagrus, and the Lepidotus. They, however, appear not to have been worshipped throughout the country, if we may judge from the war between the Oxyrhinchites and the people of Cynopolis. † Plutarch ‡ tells us these three fish were unlawful food to the Egyptians, in consequence of their having devoured a part of the body of Osiris, which Isis was unable to recover, when she collected the scattered members of her husband. They were therefore particularly avoided. In another place he says, “The Egyptians, in general, do not abstain from all fish, but some from one sort and some from another. Thus, for instance, the Oxyrhinchites will not touch any taken by a hook; for as they pay an especial reverence to the Oxyrhinchus, from which they borrow their name, they are afraid the hook may be defiled by having, at some time or other, been employed in catching their favourite fish. The people of Syene, in like manner, abstain from the Phagrus; for, as it is ob-

\* Of the fish of the Nile, *vide* Strabo, xvii. p. 566.

† *Ide supra*, p. 138. Plut. de Is. s. 72.

‡ Plut. s. 18.

served by them to make its first appearance just as the Nile begins to overflow, they pay especial regard to the voluntary messenger of such joyful news. The priests, indeed, abstain entirely\* from all sorts; and therefore on the ninth day of the first month, when all the rest of the Egyptians are obliged by their religion to eat a fried fish, before the door of their houses, they only burn them, without tasting them at all. They assign two reasons for this: one connected with the sacred account of Osiris and Typho (already mentioned); the second, that fish is neither a dainty, nor even a necessary kind of food. And this seems to be confirmed by the writings of Homer, who never mentions either his delicate Phæacians, or the people of Ithaca, though both islanders, feeding upon them; nor even Ulysses' companions themselves, during their long and tedious voyage, till reduced to it by extreme necessity."†

I have already stated my belief that the Oxyrhinchus was the *Mizdeh* of modern Egypt ‡, a species of *Mormyrus*. It was remarkable for its pointed nose, whence its name, a peculiarity easily recognised in one of those represented in the sculptures; though, from the fins (if really intended to be a faithful representation), it would appear that several kinds were comprehended under the same denomination by the Egyptians. §

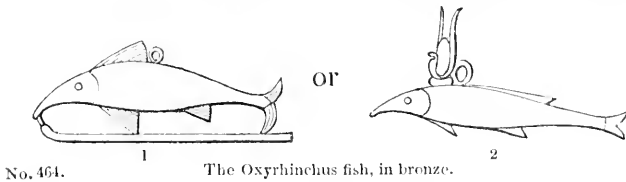
\* Conf. Clem. Strom. vii. p. 240.

† Plut. de Is. s. 7.

‡ Vide Vol. III. p. 58.

§ That with a pointed nose curved downwards is the *Mormyrus oxyrhynchus*. Its dorsal fin extends nearly along the whole back, which is the case with the *M. caschive*, whose nose is much less prominent. Other *Mormyri*, as the *Labialis*, *Anguilloides*, and *Dorsalis*, have not

It is singular that the *Oxyrhinchus* should be commonly figured amongst the fish caught by the Egyptians, in the paintings of Thebes, of Beni Hassan, and of Memphis. This would seem to confine its worship to the nome and city of Oxyrhynchus, where, as already stated, the people were so scrupulous, that they could not be induced to eat any other fish which had been taken by a hook \*, lest it should at any time have been defiled by catching their favourite. "Even when many different kinds were taken by them in a net, they looked most carefully for any *Oxyrhinchus* that might accidentally be caught, preferring to have none rather than the most abundant draught, if a single one were found in it." But it is probable that many other places extended to this fish a feeling of veneration ; small bronze figures of it being often discovered in Egypt, some of which have the horns and globe of Athor.



No. 464.

The *Oxyrhinchus* fish, in bronze.

In the temple of the Great Oasis is also a representation of this fish, accompanied by the name of the Goddess, which leaves no doubt of its having been her emblem ; and this is the more remarkable, as it coincides with the



No. 461. a. At the Oasis.

the dorsal fin like that of the *M. oxyrhynchus*, and a less pointed nose ; which last in the *M. cyprinoides* is abrupt or round.

\* *Ælian*, Nat. Au. x. 46. *Plut. de Is.* s. 7.

metamorphosis of Venus, who was said to have changed herself into a fish \*, and shows the Egyptian origin of that fable.

Its reputed sanctity was perhaps owing to its being thought less wholesome than other kinds; and it is still an opinion in Egypt that smooth-bodied fish are less proper for food than those with scales. It is, likewise, possible that the prejudice in its favour was in some way connected with the careful maintenance of the canal, which took the water from the river to the city where it was particularly worshipped.

The Phagrus or eel was sacred at Syene † and the Cataracts. It also gave its name to the nome and city of Phagroriopolis, near to Heroöpolis; where its worship was doubtless introduced with a view to secure the preservation of the canal ‡ of *fresh water*, which passed from the Nile to the Red Sea. The eel is once represented at Beni Hassan among the fish of the Nile; but I have not seen it in the sculptures as a sacred fish. There is, however, no reason to doubt the assertion of Plutarch and other writers§; and it is probable that the Egyptians generally abstained from eating it on account of its unwholesome qualities.

The name of *Lepidotus* (which, from the meaning of the word, is shown to have been “a scaly fish”) has been given to the Kelb el Bahr

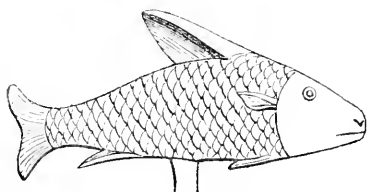
\* “Pisce Venus latuit.” *Vide supra*, p. 168. note.

† Clemens, *Orat. Adhort.* p. 17. Euenitæ should evidently be Suenitæ. *Ælian*, *Nat. An.* x. 19.

‡ *Vide supra*, p. 234. *Strabo*, lib. xvii. p. 533. and 566.

§ *Vide supra*, Vol. I. (2d Series) p. 161.

(*Salmo dentex* \*), the Kisher or Gisher (*Perca Nilotica*), and the Binny (*Cyprinus lepidotus*). I have previously stated the probability of the first of these having been the *Lepidotus* †; yet the form of what I believe to be this sacred fish, represented in bronzes found at Thebes, accords rather with the last;



No. 464. b. Bronze *Lepidotus* (in my possession).

though the modern name *kisher*, signifying “scaly,” may tend to strengthen the claim of the second of the three. But the indefinite name of *kisher* appears to be often applied to other fish, besides the *Perca Nilotica*; and it is evident that the Binny is also called by the Arabs *kisher*. The Binny is the *Cyprinus lepidotus* of the “Description de l’Egypte,” and the same as represented in the bronze of the preceding woodcut.

De Pauw ‡ supposes the Latus to be the *Perca Nilotica*, but I do not know on what authority. Were it not for the circumstance of the bronze fish bearing a stronger resemblance to the Binny than to any other with which I am acquainted, I should not suppose it to have been a forbidden fish, since it is one of the best and most wholesome the Nile produces, and should still have preferred giving the name of *Lepidotus* to the *Kelb el Bahr*, whose appearance might serve to prejudice them against it.

\* Or *Characinus dentex* of Savigny.

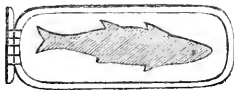
† *Suprà*, Vol. III. p. 59.

‡ De Pauw, vol. i. sect. 3. p. 136.

The uncertainty respecting the sacred fish of Egypt necessarily leads to many doubtful conjectures; but the appearance of the bronzes induces me to renounce the opinion I had formed respecting the Kelb el Bahr, and to give to the Binny, or Cyprinus, the name of Lepidotus.

LATUS AND MÆOTES.

Another fish, the Latus, was worshipped at Latopolis\*, now Esneh. In the sculptures several representations occur of fish, particularly one kind,



No. 464. c. A fish at Esneh.

which may possibly be the peculiar species held sacred in that city, as it is surrounded by an oval usually given to the names of Kings and Gods.

The Mæotes is said by Clemens† of Alexandria to have been sacred at Elephantine; but I am ignorant of its species and general character. It is possible that it may have been the *karmoot*, a species of *Silurus*‡, which, if not worshipped in the Thebaïd, was connected with one of the Genii of the Egyptian Pantheon, who appears under a human form, with the head of this fish, in the sculptures of the Diospolite tombs. In Lower Egypt the *ḳarmoot* was caught for the table; but there is no evidence of its having been eaten in the Thebaïd, and this may be an argument in favour of its having held a place among the sacred

\* Strabo, xvii. p. 559. † Clem. Orat. Adhort. p.17.

‡ *Silurus carmuth*, or *Heterobranchus bi-dorsalis*.

animals in that part of the country. Ælian\*, however, states that the Phagrus, the sacred fish of Syene, was the same as that called by the people of Elephantine Mæotes. The reason assigned by him for the veneration there paid to it, is the intimation it gave of the rising Nile †; and he gives it the additional credit of being exempt from the cannibal propensity common to other fish, of eating those of its own kind.

Several fish have been found embalmed in the tombs; but their forms are not easily distinguished, and it is difficult to ascertain the species to which they belong.

#### SCORPION AND SOLPUGA.

The scorpion was an emblem of the Goddess Selk; though we should rather expect it to have been chosen as a type of the Evil Being.‡ Ælian§ mentions scorpions of Coptos, which, though inflicting a deadly sting, and dreaded by the people, so far respected the Goddess Isis, who was particularly worshipped in that city, that women, in going to express their grief before her, walked with bare feet, or lay upon the ground, without receiving any injury from them. Many extravagant fables are reported by the same author of these, as other animals; and he even furnishes scorpions and pigs with wings.||

No representation has yet been found of the

\* Ælian, An. x. 19.

† Plutarch applies the same to the Phagrus. *Vide supra*, p. 249.

‡ Ælian, vi. 23.; he even produces them from a dead crocodile (ii. 33.).

§ Ælian, x. 23.

|| Ælian, xvi. 41. and xii. 38.

Solpuga spider\*, which is common in Upper Egypt, and which from its venomous qualities is looked upon as a noxious reptile; though some think it of great use, from its enmity to scorpions, which it is said to destroy. To its power of doing so I can bear ample testimony, having witnessed more than one contest between them, in which the Solpuga was victorious; though, when stung by its adversary, it generally dies on the spot. But this seldom happens, owing to the great quickness of its movements; and whenever the place in which the contest takes place is sufficiently spacious, the rapidity with which it runs round its adversary, and seizes it by the head (when the sting of the scorpion can only reach the hard shelly head of the Solpuga), always ensures its success.

## INSECTS.

## SCARABÆUS.

The frequent occurrence of the Scarabæus in the sculptures, no less than the authority of numerous ancient writers, shows the great consequence attached by the Egyptians to this insect.

“A great portion of Egypt,” says Pliny †, “worships the Scarabæus as one of the Gods of the country; a curious reason for which is given by Apion, as an excuse for the religious rites of his nation,—that in this insect there is some resemblance to the operations of the Sun.”

\* The Solpuga araneoides, Plin. viii. 29. xxii. 25. and xix. 4.

† Plin. xxx. c. 11.



It was an emblem of the Sun, to which Deity it was particularly sacred; and it often occurs in a boat with extended wings, holding the globe of the Sun in its claws, or elevated in the firmament as a type of that luminary in the meridian.\* Figures of other Deities are often seen praying to it when in this character.

It was also a symbol of the World, which it was chosen to signify in the hieroglyphics; and it was probably in connection with this idea that Pthah, the Creative Power †, claimed it as his emblem, being the Demiurge, or maker of the world. By Pthah-Sokari-Osiris, the pigmy Deity of Memphis, it was adopted as a distinctive mark, being placed on his head; and Pthah was even represented under the figure of this insect. It belonged likewise to Pthah-Tore, another character of the Creative Power.

Plutarch supposes that, from being emblematic of virility and manly force, it was engraved upon the signets ‡ of the Egyptian soldiers, their opinion being “that no females existed of this species, but all males;” and some have supposed that its position upon the female figure of the heavens, which encircles the zodiacs, refers to the same idea of its generative influence mentioned by Plutarch.

It has always been a matter of doubt to what purpose the numerous Scarabæi of all sizes and qualities, found in Egypt, were applied. Some suppose them to have been money; but this

\* With the Hindoos the Sun is called Brahma, in the east or morning; Siva from noon to evening; and Vishnoo, in the west and at night.

† *Ide supra*, Vol. I. (2d Series) p. 251.

‡ Plut. de Is. s. 10. and 73.

conjecture is not supported by fact, nor indeed by probability, in consequence of their great dissimilarity in size, weight, and many particulars required for establishing the value of a coin. They were principally used for rings, necklaces, and other ornamental trinkets, as well as for funereal purposes. Some of a larger size frequently had a prayer, or legend connected with the dead, engraved upon them; and a winged Scarabæus was generally placed on those bodies which were embalmed according to the most expensive process.\*

It is probably to their being worn as rings that Plutarch alludes, in speaking of "the beetle engraved upon the signets of the soldiers." The custom is mentioned by Ælian †; and some have been found perfect, set in gold with the ring attached.

The Scarabæus may then be considered, 1. an emblem of the Sun ‡; 2. of Pthah, the creative power, and of Pthah Tore; 3. of Pthah-Sokari-Osiris; 4. of the World; 5. connected with astronomical subjects §; and 6. with funereal rites.

The Scarabæus was not only venerated when alive, but embalmed after death; and some have been found in that state at Thebes. But the cities where it received the greatest honours were probably Memphis and Heliopolis, of which Pthah and the Sun were the chief Deities.

Considerable ingenuity has been exercised in order to discover the real sacred beetle of Egypt,

\* *Vide infra*, chap. 16.

† Ælian, x. 15.

‡ A winged Scarabæus bearing the disk of Re was also put for the winged globe of Hor-Hat; but this was only in lieu of the Sun.

§ It occurs in some zodiacs in the place of Cancer.

and to ascertain to what extent other species partook of the honours paid to that insect. I do not intend to detain the reader by any examination of this intricate question, which I leave to naturalists more capable than myself to settle \*; and shall only observe that the one so frequently represented in the sculptures appears to be the beetle still common in every part of Egypt.† And if Horapollo mentions a beetle “with two horns” (the *Copris Isidis*), consecrated to the Moon, his statement is not confirmed by the sculptures, where it is never introduced. Had this beetle been represented, its peculiar form would be readily perceived; and if it appears singular that they did not choose it in preference to a more ordinary species, we should bear in mind that the Egyptians were not wont to select their sacred emblems and animals for their rarity or unusual appearance, but rather for their utility; and no insect could have a prior claim on this account to the common beetle.

Horapollo ‡ says, “There are three species of beetles. One has the form of a cat, and is radiated, which from supposed analogy they have dedicated to the Sun (the statue of the Deity of Heliopolis § having the form of a cat); and, from its having thirty fingers, corresponding to the thirty days of a solar month. The second species has two horns, and the character of a bull, which is con-

\* I refer for some curious information on this head to Mr. Pettigrew's History of Mummies, p. 223, 224, 225. ; and I believe Mr. Hope is preparing a detailed account of the subject.

† The *Scarabæus sacer* (Lin.), or *Ateuchus sacer* (Oliv.), which is black, like that of the monuments. The green *Ateuchus Egyptiorum* is not the one there represented.

‡ Horapollo, i. 10.

§ *Vide supra*, Vol. I. (2d Series) p. 296.

secrated to the Moon; whence the Egyptians say that the bull in the heavens is the elevation of this Goddess. The third has one horn, and a peculiar form; and is supposed, like the Ibis, to refer to Mercury.”

The mode of representing the Scarabæi on the monuments is frequently very arbitrary, and some are figured with or without the *scutellum*. But I do not believe they denoted a different genus; and the characteristic of another kind of beetle appears rather to be introduced to show that they were all comprehended under one general denomination, and was intended rather to combine than to distinguish separate genera. That it was not with a view to indicate a distinct division of this class of insects, is shown by their sometimes introducing two scutella, one on either clypeus, no example of which occurs in nature\*; and it seems that the Scarabæus, Buprestis, Ateuchus, and Copris were all used by the Egyptians as synonymous emblems of the same Deities. This is further confirmed by the fact of S. Passalacqua having found a species of Buprestis embalmed in a tomb at Thebes. But the Scarabæus, or Ateuchus sacer, is the beetle most commonly represented, and the type of the whole class.

Fabulous insects did not hold a less conspicuous place on the Egyptian monuments than fanciful animals and birds; and beetles with the heads of hawks, rams, cows†, and even men, are represented

\* An instance of this occurs in the large Scarabæus of the British Museum.

† Mr. Hertz has a small Scarabæus in stone with the head of a cow.

in the sculptures. This change of form did not make them less fit emblems of the Gods: the Scarabæus of the Sun appears with the head of a ram as well as of a hawk; and a Scarabæus with the head and legs of a man, was equally emblematic of the God Pthah.\*

Of other insects I shall only observe, that flies are said to have been preserved in the same tombs; but doubtless without any idea of sanctity being attached to so odious and troublesome an insect. Indeed they still continue to be one of the plagues of Egypt; and the character of a *tormentor*, applied to the Evil Being, seems to have been aptly designated by the title Beelzebub †, or “the lord of flies.”

The ant is also one of the plagues of the country, as in most hot climates. Horapollo ‡ says it represented in hieroglyphics “knowledge;” but the consideration of its wisdom did not prevent the Egyptians from being fully sensible of the inconvenience it caused them, “having the art of discovering whatever is most carefully concealed;” and the origanum plant was used in order to drive away this industrious and tiresome insect.

Few insects of ancient Egypt have come down to us either in the paintings of the monuments, or preserved by accident; the former being confined to the butterfly, beetle, wasp, dragonfly, locust, and housefly; and the latter, to those which have been found in the bodies or heads of mummies. §

\* *Vide supra*, p. 128.; and Vol. I. (2d Series) p. 250, 256.

† The *zebub*, or *dthebáb*, of the Arabs, is the noted fly of the desert, which causes a disease to camels called by the same name.

‡ Horapollo, i. 52. and ii. 34.

§ Mr. Pettigrew has enumerated all that have been ascertained by

## VEGETABILIA.

I have stated that the Persea was sacred to Athor\*, as the sycomore to Netpe.† I have also observed that Plutarch supposes the peach to have been sacred to Harpocrates‡; though there is reason to believe that his opinion is erroneous§, and that he has confounded it with the tree of Athor.

Athenæus, on the authority of Hellanicus||, mentions some acanthus (acacia) trees, which blossomed all the year, at a place called Tindium, where certain celebrated assemblies were held; and this town had a large temple, surrounded with black and white acanthus trees, on which chaplets made of their flowers, and pomegranate blossoms entwined with vine leaves, were placed. But this seems rather to indicate a local respect for the acanthus of Tindium, than any adoration generally paid to those trees by the Egyptians.

Mr. Hope, to whom those in one of the heads brought by me from Thebes were submitted for examination:—

1. *Corynetes violaceus*, *Fab.*

2. *Necrobia mumiarum*, *Hope.*

3. *Dermestes vulpinus*, *Fab.*

4. ————— *pollinctus*, }  
 5. ————— *roei*, } *Hope.*  
 6. ————— *elongatus*, }

7. *Pimelia spinulosa*, *Klug?*

8. *Copris sabæus?* "found by Passalacqua; so named on the testimony of Latreille."

9. *Midas*, *Fab.*

10. *Pithecicus*, *Fab.*

11. A species of *cantharis* in Passalacqua's Collection, No. 442. (*Vide* Pettigrew, p. 55., whose work is replete with valuable information on the subject of mummies.)

\* *Vide supra*, Vol. I. (2d Series) p. 391.

† *Vide supra*, Vol. I. (2d Series) p. 313.

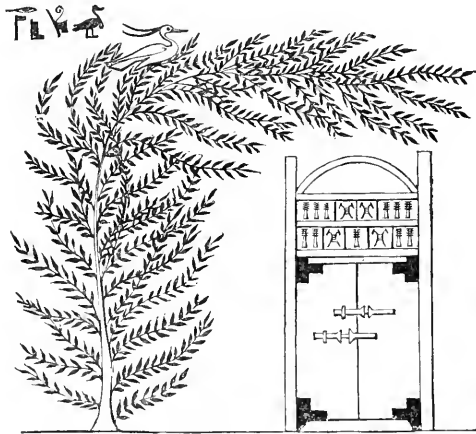
§ *Vide supra*, Vol. I. (2d Series) p. 392. 406.

|| *Vide* Athcn. xv. p. 679, 680.

‡ Plut. s. 68.

The acanthus\* was the *sont*, or *Mimosa Nilotica*, of modern Egypt. Its flowers were frequently used for chaplets; and its pod, which represented a letter in hieroglyphics, was sometimes placed among the offerings on the altars of the Gods. There is no evidence of its having been sacred.

The tamarisk was a holy tree, from having been



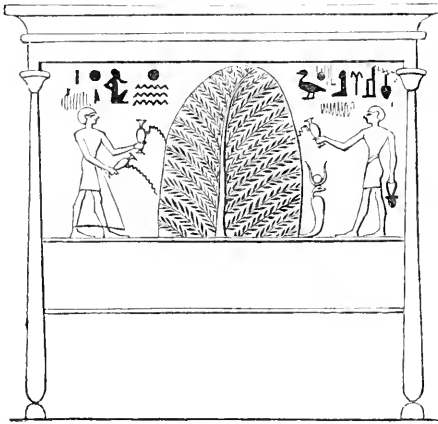
No. 465. Sacred Tamarisk of Osiris. From a Tomb at How.  
The hieroglyphics refer to the bird "Ben (Benno) Osiris."

chosen to overshadow the sepulchre of Osiris, in commemoration of the fable of the chest containing his body having lodged in the branches of one of those trees, on the coast of Byblus, where, driven ashore by the waves of the sea, it was discovered by Isis.† The tree is represented in the sacred chamber dedicated to that God at Philæ, and in a small sepulchre at How (*Diospolis parva*).

\* It probably included other of the *Mimosa* or *Acacia* genus which grew in Egypt. *Vide supra*, Vol. I. (2d Series) p. 79, 80.

† Plut. de Is. s. 15. and 21.

In the latter the bird Benno \* is seated in its branches, accompanied by the name of Osiris, of whom it was an emblem; and in the former two priests are represented watering the tree, as it grows beneath a canopy. This confirms in a remarkable manner the account of Plutarch †, who, in describing “the tomb of Osiris at Philæ



No. 465. a. Priests watering the sacred Tamarisk.  
From the sculptures representing the mysterious history of Osiris at Philæ.

crowned with flowers at the solemnization of his funeral rites by the priests,” says, “it is overshadowed by the branches of a tamarisk tree, whose size exceeds that of an olive.”

Of the lotus I have already spoken ‡, as also of the papyrus and other plants of the country. § The *agrostis*, alluded to by Diodorus, was not related to the grass called *agrostis* by modern botanists,

\* Woodcut, No. 465. *Vide supra*, p. 225.; and Vol. I. (2d Series) p. 342.

† Plut. de Is. s. 21. *Vide supra*, Vol. I. (2d Series) p. 332.

‡ *Vide* Vol. II. p. 217.

§ *Vide* Vol. II. p. 183. 219.; Vol. III. p. 61. 146.; and *supra*, Vol. I. (2d Series) p. 60. 411. et seq. Strabo, xvii. p. 566.



but seems rather to be a name applied to the lotus, which was so commonly held in the hands of guests in the convivial meetings of the Egyptians.

Proclus pretends that the lotus was peculiarly typical of the Sun, "which it appeared to honour by the expansion and contraction of its leaves." It was an emblem of Nofre-Atmoo, and introduced with the infant Deity Ehôou.\*

"Garlic and onions," according to Pliny†, "were treated as Gods by the Egyptians when taking an oath;" and Juvenal‡ derides them for their veneration of these garden-born Deities. Plutarch says, being held in abhorrence, the priests abstained from them§ as unlawful food; the reason of which was probably derived from a sanatory precaution, as in the case of beans and "other kinds of pulse." || But there is no direct evidence from the monuments of their having been sacred; and they were admitted as common offerings on every altar. Onions and other vegetables were not forbidden to the generality of the people, to whom they were a principal article of food¶; for, whatever religious feeling prohibited their use on certain occasions, this was confined to the initiated, who were required to keep themselves more especially pure for the service of the Gods.

The palm branch I have shown to have been adopted to represent a year, as Horapollo also states\*\*; and Clemens †† considers it the symbol

\* *Vide supra*, p. 25.; and Vol. I. (2d Series) p. 410, 411.

† Plin. xix. 6.

‡ Juv. Sat. 15. *Vide supra*, Vol. I. (2d Series) p. 162.

§ Plut. s. 8.

|| Plut. s. 5.

¶ *Vide supra*, Vol. II. p. 373.

\*\* Horapollo, i. 4. *Vide supra*, p. 2.; and Vol. I. (2d Series) p. 256.

†† Clem. Strom. 6.

of astrology. Plutarch tells us\* the ivy was styled by the Egyptians Chenosiris; that is, as some interpret it, "the plant of Osiris;" and Diodorus†, after saying "it was consecrated to that God, and called in the Egyptian tongue the plant of Osiris," affirms that "it was carried before the vine in consecrations, because, while this loses its leaves, the ivy continues to retain them." Many instances occur of the preference shown by the ancients for evergreen plants; and, for a similar reason, they dedicated the myrtle to Venus, the laurel (bay tree) to Apollo, and the olive to Minerva.

But we may doubt if the ivy was at any time a native of Egypt. The *periploca* secamone may have been mistaken for that plant in the representations given of it in the paintings‡, both from its climbing nature and even the form of its leaves; though it must be confessed that a plant having so acrid a juice could scarcely have been used for garlands, if even it were tolerated in the hand.

Plutarch mentions a garland of the melilotus§, which fell from the head of Osiris. This plant may therefore have been deemed sacred by the Egyptians. Clemens mentions thirty-six plants, dedicated to the thirty-six decans or genii, who presided over portions of the twelve signs of the zodiac ||; but the symbols of those mysterious beings had no claim to sanctity.

\* Plut. de Is. s. 37.

† Diodor. i. 17.

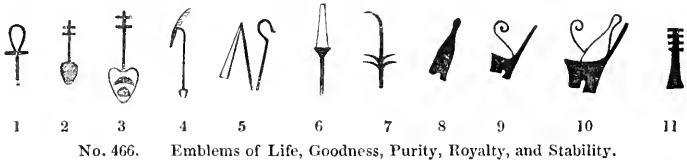
‡ Vide Vol. III. p. 157.

§ Plut. de Is. s. 36. This signified the plants produced by the inundation at the edge of the desert. Vide *suprà*, Vol. I. (2d Series) p. 331. 334. 336. 437.

|| Vide Prichard, p. 329. Vide *suprà*, p. 76.; and Vol. I. (2d Series) p. 222.

## EMBLEMS.

The most remarkable emblems, independent of the types of the Deities, were the signs of Life, of Goodness, of Purity, of Majesty and Dominion (the flail and crook of Osiris), of Royalty, of Stability, and of Power, which were principally connected with the Gods and Kings.



Many others belonged to religious ceremonies ; a long list of which may be seen in the chamber of Osiris at Philæ\*, and in the coronation ceremony at Medeenet Haboo.†

The sign of Life (*tau*, or *crux ansata*) I have mentioned elsewhere.‡ The sign of Goodness is the initial of the word *nofre*, "good;" and the sceptre of Purity, which the Gods hold in their hands, has been shown to enter into one of the groups signifying "Egypt," or the *pure* land.§ This has been styled the *Upupa-headed* sceptre ; but I have shown the head to be of an animal, and not of a bird, as usually supposed. The lower end is forked ; and this, as well as the head itself, has been found in the excavations at Thebes. A similar staff seems to have been used by the Egyptian peasant, perhaps as a crook ; and the Arabs to the present day

\* Given in the Plates of the R. S. of Literature, Plate 66, 67.

† *Vide infra*, Plate 76.

‡ *Infra*, p. 283.

§ *Vide supra*, p. 47.

make their *máhgin* of this form, for the purpose of recovering the falling bridle of their dromedaries.\* It is even represented in the hands of labourers engaged in the corn fields; an instance of which occurs in one of the ancient paintings from Thebes preserved in the British Museum.† This, with the *tau*, are the principal gifts of the Gods to man, in the hieroglyphic legends; where the Deity thus addresses the kings, “ We give you life and purity,” or “ a pure life,” with “ stability,” “ power,” “ victory,” “ majesty,” “ dominion,” “ and other good things,” similar to which are the favours said to be bestowed by the Deity on King Remeses, in the inscription of the obelisk translated by Hermapion.



No. 467. The gifts of, 1. life and purity; 2. with stability; 3. power; 4. victory; and 5. royal majesty, or the dominion of the world.

The flagellum and crook of Osiris, the emblems of majesty and dominion, were presented by the Gods to the king, sometimes with the falchion of victory or vengeance, when he was about to undertake an expedition against the enemies of his country; and in some instances the monarch is represented holding the phoenix in his hand, emblematic of his long absence from Egypt in a foreign land. In this picture‡ we observe a singular proof of the flagellum of Osiris being really a

\* It is so called from *hégín*, the name of a dromedary.

† In the Egyptian Room; marked No. 176.

‡ *Vide* Woodcut, No. 468.

handle and thong, and not, as it usually appears, both in the hands of statues and in the sculptures, with the two limbs of a hard substance.



No. 468.

A king receiving from Amun the emblems of Majesty and Dominion. In his left hand is a phoenix. The God holds the palm-branch and the type of the great assemblies.\*

The sign of Royalty is a reed; which is also the emblem of Upper Egypt, and the initial of the word *souten*, "king." But this, and the *Pshent*, or cap of the Upper and Lower country, which is the union of the two crowns, the symbol of Stability†, the palm branch of Thoth, and the sign of the great assemblies over which the king presided, have been already noticed.‡

The eye of Osiris (?) was one of the most important emblems. It was generally given to that Deity, and to Pthah when under the form of the emblem of Stability. It was placed on boats, on coffins, and in other conspicuous positions, as if to

\* *Vide infra*, p. 288.

† *Vide supra*, Vol. I. (2d Series) p. 253. 341.

‡ *Vide also infra*, chap. 15., on the Ceremonies, p. 273. *et seq.*

indicate the all-seeing presence of the Divinity ; and it was a symbol of the land of Egypt.\*

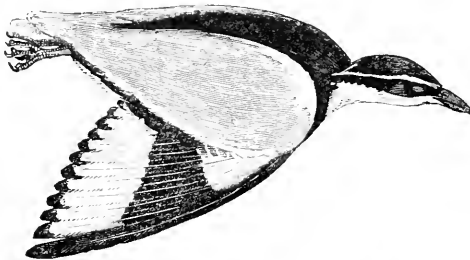


The frog † was the type of man in embryo. It sat on a ring, or seal, a sign occasionally used in lieu of the *tau*, or “*life* ;” and from its back rose a palm branch, which sometimes appeared in the state of a tender leaf rising from the date stone.

Another symbol, resembling a pair of forceps, signified a “*minister*.” ‡

The lotus was introduced into all subjects, particularly as an ornament, and as the favourite flower of the country ; but not with the holy character, usually attributed to it, though adopted as an emblem of the God Nofre-Atmoo.§

To describe all the emblems contained in the sculptures of Egypt would lead me into a lengthened discussion on the hieroglyphics, which it is not my intention here to introduce ; I therefore postpone further mention of them until an opportunity offers for treating that important subject in the detailed manner it requires and merits.



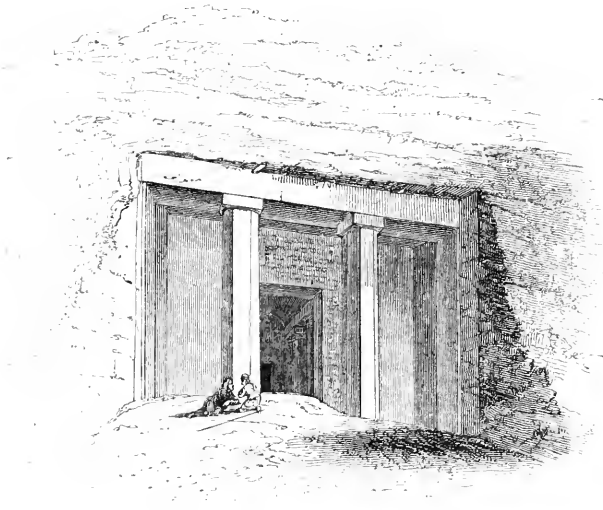
No. 463. The Trochilus, or Charadrius melanocephalus, Linn.

\* *Vide supra*, p. 48. 73. 86.

† *Vide supra*, p. 247.

‡ It is the same which is in the hand of fig. 1. Plate 40.

§ *Vide supra*, p. 25. and 264.



VIGNETTE O.      Exterior of a Tomb cut in the rock at Beni Hassan.

## CHAP. XV.

### FESTIVALS.      SACRIFICES.

*Processions ; Coronation and other Ceremonies ; Triumphs ;  
Holydays ; Fêtes, &c.*

No nation took greater delight in the pomp of ceremonies than the Egyptians ; a partiality which the priests did not fail to encourage, as it tended to increase their own consequence, and to give them a great moral ascendancy over all classes. Grand processions constantly took place to commemorate some fanciful legendary event ; the public mind was entertained by the splendour of impressive and striking ceremonies ; and a variety of exhibitions connected with religion were repeated, to

amuse that lively and restless people. Respect for the priesthood was also induced by the importance of the post they held on those occasions; and the superior abilities of that powerful body had ample means of establishing its authority over credulous and superstitious minds. The priesthood took a prominent part in every thing; there was no ceremony in which they did not participate, and even military regulations were subject to the influence of the sacerdotal caste. Nothing was beyond their jurisdiction: the king himself was subject to the laws established by them for his conduct, and even for his mode of living; and, independent of being bound by duty to obey these ordinances, he was obliged on ascending the throne to become a member of their body.\*

One of the most important ceremonies was "the procession of shrines," which is mentioned in the Rosetta Stone, and is frequently represented on the walls of the temples. The shrines were of two kinds: the one a sort of canopy; the other an ark or sacred boat, which may be termed the great shrine. This was carried with grand pomp by the priests, a certain number being selected for that duty, who, supporting it on their shoulders by means of long staves, passing through metal rings at the side of the sledge † on which it stood, brought it into the temple, where it was placed upon a stand or table, in order that the prescribed ceremonies might be performed before it.

\* *Vide supra*, Vol. I. p. 249.

† Like the coffins of the dead. Conf. Plut. de Is. s. 35.



The stand was also carried in the procession by another set of priests, following the shrine\*, by means of similar staves; a method usually adopted for transporting large statues, and sacred emblems, too heavy or too important to be borne by one person. The same is stated to have been the custom of the Jews in some of their religious processions †, as in carrying the ark “to its place, into the oracle of the house, to the most holy place,” when the temple was built by Solomon. ‡

The number of shrines in these processions, and the splendour of the ceremony performed on the occasion, depended on the particular festival they intended to commemorate. In many instances the shrine of the Deity of the temple was carried alone, sometimes that of other Deities accompanied it, and sometimes that of the king was added; a privilege granted as a peculiar mark of esteem for some great benefit conferred by him upon his country, or for his piety in having beautified the temples of the Gods. Such is the motive mentioned in the inscription of the Rosetta Stone; which, after enumerating the benefits conferred upon the country by Ptolemy, decrees, as a return for them, “that a statue of the king shall be erected in every temple in the most conspicuous place; that it shall be called the statue of Ptolemy, the defender of Egypt; and that near it shall be placed the presiding

\* *Vide* Coronation Procession, Pl. 76.

† Conf. “the Levites bare the ark on their shoulders.” 1 Chron. xv. 2. and 15.; 2 Sam. xv. 24.; and Joshua, iii. 12.

‡ 1 Kings, viii. 6.

Deity presenting to him the shield of victory. Moreover, that the priests shall minister three times every day to the statues, and prepare for them the sacred dress, and perform the accustomed ceremonies, as in honour of other Gods at feasts and festivals. That there shall be erected an image and *golden shrine* of King Ptolemy in the most honourable of the temples, to be set up in the sanctuary among the other shrines; and that on the great festivals, when the *procession of shrines* takes place, that of the God Epiphanes shall accompany them; ten royal golden crowns being deposited upon the shrine, with an asp attached\* to each; and the (double) crown *Pshent*, which he wore at his coronation, placed in the midst."

It was also usual to carry the statue of the principal Deity, in whose honour the procession took place, together with that of the king, and the figures of his ancestors, borne in the same manner on men's shoulders; like the Gods of Babylon mentioned by Jeremiah.†

Diodorus‡ speaks of an Ethiopian festival of Jupiter, when his statue was carried in procession, probably to commemorate the supposed refuge of the Gods in that country; which may have been a memorial of the flight of the Egyptians with their Gods, at the time of the shepherd invasion, mentioned by Josephus§ on the authority of Manetho. This does not, however, appear to be the reason assigned by Diodorus, who says, "Ho-

\* *Vide supra*, p. 239.

† Epistle of Jeremiah in Baruch, vi. 4. 26. Isaiah, xlvi. 7.

‡ Diodor. i. 97.

§ Joseph. Contr. Ap. i. 27.

mer derived from Egypt his story of the embraces of Jupiter and Juno, and their travelling into Ethiopia\*, because the Egyptians every year carry Jupiter's shrine over the river into Africa, and a few days after bring it back again, as if the Gods had returned out of Ethiopia. The fiction of their nuptials was taken from the solemnization of these festivals; at which time both their shrines, adorned with all sorts of flowers, are carried by the priests to the top of a mountain."

The usual number of priests, who performed the duty of bearers, was generally twelve or sixteen to each shrine. They were accompanied by another of a superior grade, distinguished by a lock of hair pendent on one side of his head, and clad in a leopard-skin, the peculiar badge of his rank, who, walking near them, gave directions respecting the procession, its position in the temple, and whatever else was required during the ceremony; which agrees well with the remark of Herodotus †, that "each Deity had many priests, and one high priest." Sometimes two priests of the same peculiar grade attended, both during the procession, and after the shrine had been deposited in the temple. These were the Pontiffs, or highest order of priests ‡: they had the title of "Sem," and enjoyed the privilege of offering sacrifices on all grand occasions.

When the shrine reached the temple, it was received with every demonstration of respect by the officiating priest, who was appointed to do duty

\* Hom. Il. i. 423.

† Herodot. ii. 73.

‡ *Vide supra*, Vol. I. (1st Series) p. 279.

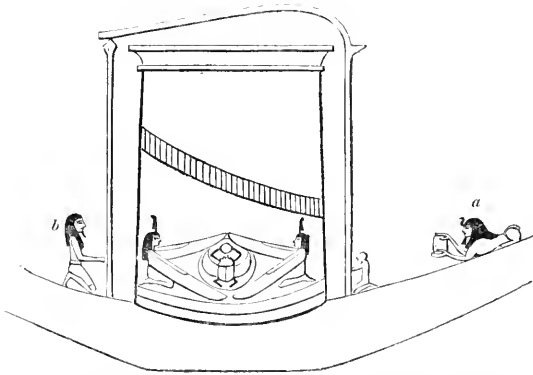
upon the day of the festival ; and if the king happened to be there, it was his privilege to perform the appointed ceremonies. These consisted of sacrifices and prayers ; and the shrine was decked with fresh-gathered flowers and rich garlands. An endless profusion of offerings was placed before it on several separate altars ; and the king, frequently accompanied by his queen, who held a sistrum in one hand, and in the other a bouquet of flowers made up into the particular form required for these religious ceremonies, presented incense and libation. This part of the ceremony being finished, the king proceeded to the presence of the God (represented by his statue), from whom he was supposed to receive a blessing, typified by the sacred *tau*, the sign of Life. Sometimes the principal contemplar Deity was also present, usually the second member of the triad of the place ; and it is probable that the position of the statue was near to the shrine alluded to in the inscription of the Rosetta Stone.

Some of the sacred boats, or arks, contained the emblems of Life and Stability, which, when the veil was drawn aside, were partially seen ; and others presented the sacred beetle of the Sun, overshadowed by the wings of two figures of the Goddess Thmei or Truth, which call to mind the cherubim of the Jews.\*

The dedication of the whole or part of a temple was, as may be reasonably supposed, one of the

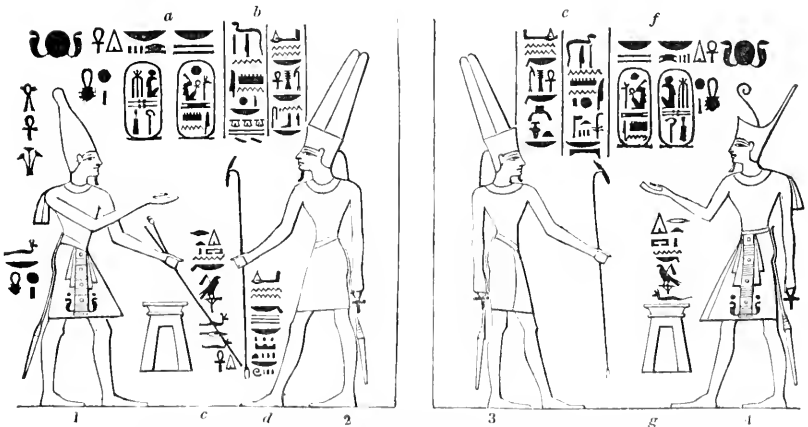
\* *Vide* Clem. Strom. v. p. 243., on the Ark of the Hebrews and the Adytum of the Egyptians ; and Woodcut No. 469. in the next page.

most remarkable solemnities at which it was “the prince’s part” to preside. And if the actual celebra-



No. 469. One of the Sacred Boats or Arks, with two figures resembling Cherubim. *a* and *b* represent the king; the former under the shape of a sphinx.

tion of the rites practised on the occasion, the laying of the foundation stone, or other ceremonies con-



No. 470. Dedication of the pylon of a temple to Amun by Remeses III., who wears on one side the crown of Upper, on the other that of Lower Egypt.

nected with it, are not represented on the monuments\*, the importance attached to it is shown by

\* It is singular that the mace and rod in the king’s hand on these occasions are the same as those used in the chase of the hippopotamms.

the conspicuous manner in which it is recorded in the sculptures, the ostentation with which it is announced in the dedicatory inscriptions of the monuments themselves, and the answer returned by the God in whose honour it was erected.

Another striking ceremony was the transport of the dedicatory offerings made by the king to the Gods, which were carried in great pomp to their respective temples. The king and all the priests attended the procession, clad in their robes of ceremony; and the flag-staffs attached to the propylæa of the vestibules were decked, as on other grand festivals, with banners.\*

The coronation of the king was a peculiarly imposing ceremony. It was one of the principal subjects represented in the court of the temples †; and some idea may be formed of the pomp displayed on the occasion even from the limited scale on which the monuments are capable of describing it. I have already mentioned the remarkable manner in which this subject is treated in the temple of Medeenet Haboo; and therefore refer the reader to a previous part of this work ‡, where I have described the procession given in the accompanying plate. §

Clemens introduces an account of an Egyptian procession, which, as it throws some light on similar ceremonies, and may be of interest from having

\* As in Woodcut, Vol. II. (1st Series) p. 129.

† It occurs in the same part of the Memnonium or Remesseum, as of Medeenet Haboo.

‡ Vol. III. p. 287. to 289.

§ Plate 76.

some points of resemblance with the one before us, I here transcribe.

“In the solemn pomps of Egypt the Singer usually goes first, bearing one of the symbols of music. They say it is his duty to carry two of the books of Hermes; one of which contains hymns of the Gods, the other precepts relating to the life of the king. The Singer is followed by the Horoscopus, bearing in his hand the measure of time (hour-glass) and the palm\* (branch), the symbols of astrology (astronomy), whose duty it is to be versed in (or recite) the four books of Hermes, which treat of that science. Of these one describes the position of the fixed stars, another the conjunctions (eclipses) and illuminations of the Sun and Moon, and the others their risings. Next comes the Hierogrammat (or sacred scribe), having feathers† on his head, and in his hands a book (papyrus), with a ruler‡ (palette) in which is ink, and a reed for writing. It is his duty to understand what are called hieroglyphics, the description of the world, geography, the course of the Sun, Moon, and planets, the condition of the land of Egypt and the Nile, the nature of the instruments or sacred ornaments, and the places appointed for them, as well as weights and measures, and the things used in holy rites. Then follows the

\* *Φοινικα*. It is a question whether this should be translated the palm or the phœnix. *Vide supra*, Vol. I. (2d Series) p. 305.

† *Vide supra*, p. 205. 217. The feathers are of the ostrich, not of the hawk, as already observed.

‡ The usual palette represented in the hands of scribes. *Vide* Plate 45. figs. 1, 2. and 4. &c.

*Stolistes*, bearing the cubit of justice\* and the cup of libation. He knows all subjects relating to education, and the choice of calves for victims, which are comprehended in ten books. These treat of the honours paid to the Gods, and of the Egyptian religion, including sacrifice, first fruits, hymns, prayers, processions, holydays, and the like. Last of all comes the Prophet, who carries in his bosom a water-jar, followed by persons bearing loaves of bread. He presides over all sacred things, and is obliged to know the contents of the ten books called sacerdotal, relating to the Gods, the laws, and all the discipline of the priests.” †

One of the principal solemnities connected with the coronation was the anointing of the king, and his receiving the emblems of majesty from the Gods. ‡ The sculptures represent the Deities themselves officiating on this as on other similar occasions, in order to convey to the Egyptian people, who beheld these records, a more exalted notion of the special favours bestowed on their monarch.

We, however, who at this distant period are less interested in the direct intercourse between the Pharaohs and the Gods, may be satisfied with a more simple interpretation of such subjects, and conclude that it was the priests who performed the ceremony, and bestowed upon the prince the title of “the anointed of the Gods.”

With the Egyptians, as with the Jews §, the in-

\* *Vide infra*, on the Procession of the Ark of Sokari.

† Clem. Alexandr. Strom. vi. p. 196.

‡ *Vide* Plate 78., and Woodcut, No. 468., *suprà*, p. 268.

§ Exod. xxviii. 41.



vestiture to any sacred office, as that of king or priest, was confirmed by this external sign; and as the Jewish lawgiver mentions\* the ceremony of pouring oil upon the head of the high priest *after* he had put on his entire dress, with the mitre and crown, the Egyptians represent the anointing of their priests and kings *after* they were attired in their full robes, with the cap and crown upon their head. Some of the sculptures introduce a priest pouring oil over the monarch †, in the presence of Thoth, Hor-Hat, Ombte, or Nilus; which may be considered a representation of the ceremony, before the statues of those Gods. The functionary who officiated was the high priest of the king. He was clad in a leopard skin, and was the same who attended on all occasions which required him to assist, or assume the duties of, the monarch in the temple. This leopard-skin dress was worn by the high priests on all the most important solemnities ‡, and the king himself adopted it when engaged in the same duties.

They also anointed the statues of the Gods; which was done with the little finger of the right hand.§

The ceremony of pouring from two vases, alternate emblems of Life and Purity, over the king, in token of purification, previous to his admittance

\* "Thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod; and thou shalt put the mitre upon his head, and put the holy crown upon the mitre. *Then* shalt thou take the anointing oil and pour it upon his head." Exod. xxix. 5. 7.

† Conf. 2 Kings, ix. 3.

‡ *Vide supra*, p. 274.; *infra*, beginning of Chap. 16.; and Vol. I. p. 279.

§ I shall have occasion to mention this presently. *Vide* Plate 77. Part II.; and *infra*, Woodcut, No. 450.

into the presence of the God of the temple, was performed by Thoth on one side and the hawk-headed Hor-Hat on the other\* ; sometimes by Hor-Hat and Ombte, or by two hawk-headed Deities, or by one of these last and the God Nilus. The Deities Ombte and Horus are also represented placing the crown of the two countries upon the head of the king, saying, “ Put this cap upon your head like your father Amun-Re:” and the palm branches they hold in their hands allude to the long series of years they grant him to rule over his country. The emblems of Dominion and Majesty, the crook and flagellum of Osiris, have been already given him, and the asp-formed fillet is bound upon his head.†

Another mode of investing the sovereign with the diadem is figured on the apex of some obelisks, and on other monuments, where the God, in whose honour they were raised, puts the crown upon his head as he kneels before him, with the announcement that he “grants him dominion over the whole world.”‡ Goddesses, in like



No. 471.  
Sceptre of a Queen.

manner, placed upon the heads of queens the peculiar insignia they wore; which were two long feathers, with the globe and horns of Athor ; and they presented them their peculiar sceptre.

The custom of anointing was not confined to the appointment of kings and priests to the sacred

\* *Vide* Plate 77. Part I.

† *Vide* Plate 78.

‡ Obelisk of Karnak and others. Conf. translation of Hermapion, “*ἐξέωραμαι σοι ἀνα πασην την οικουμενην μετα χαρας βασιλευν.*”

offices they held : it was the ordinary token of welcome to guests in every party at the house of a friend \* ; and in Egypt, no less than in Judæa, the metaphorical expression, “ anointed with the oil of gladness,” was fully understood, and applied to the ordinary occurrences of life. It was not confined to the living : the dead were made to participate in it, as if sensible of the token of esteem thus bestowed upon them ; and a grateful survivor, in giving an affectionate token of gratitude to a regretted friend, neglected not this last unction of his mortal remains. Even the head of the bandaged mummy, and the case which contained it, were anointed with oils and the most precious ointments. †

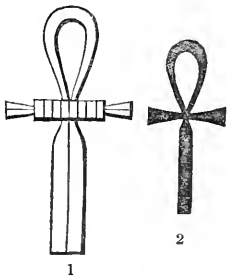
Another ceremony represented in the temples was the blessing bestowed by the Gods on the king, at the moment of his assuming the reins of government. They laid their hands upon him ; and, presenting him with the symbol of Life, they promised that his reign should be long and glorious, and that he should enjoy tranquillity, with certain victory over his enemies. If about to undertake an expedition against foreign nations, they gave him the falchion of victory, to secure the defeat of the people whose country he was about to invade, saying, “ Take this weapon, and smite with it the heads of the impure Gentiles.”

To show the special favour he enjoyed from heaven, the Gods were even represented admitting him into their company and communing with him ; and sometimes Thoth, with other Deities, taking

\* *Vide* Vol. II. p. 213.

† *Vide infra*, Chap. 16.

him by the hand, led him into the presence of the great Triad, or of the presiding Divinity, of the temple. He was welcomed with suitable expressions of approbation; and on this, as on other occasions, the sacred *tau*, or sign of Life, was presented to



1  
Tau, or sign of Life.

him,—a symbol which, with the sceptre of Purity, was usually placed in the hands of the Gods. These two were deemed the greatest gifts bestowed by the Deity on man.

The origin of the *tau* I cannot precisely determine; nor is it more intelligible when given in the sculptures on a large scale. Though there is no evidence of its being of a phallic character, we cannot fail to be struck by the remarkable resemblance of the Egyptian word signifying “life” (*ônh*), which this implies, to the *yohni lingam* of the Hindoos. It is true that the *yohni* of the latter is not the male, but a female emblem; yet the *tau* of Egypt may combine the two \*, and be equally well chosen to denote life.

A still more curious fact may be mentioned respecting this hieroglyphic character—that the early Christians of Egypt adopted it in lieu of the cross, which was afterwards substituted for it, prefixing it to inscriptions in the same manner as the cross in later times. For though Dr. Young had some scruples in believing the statement of Sir A. Edmonstone, that it holds this position in the

\* Was the seal of the frog one of them? *Vide supra*, p. 269.

sepulchres of the Great Oasis, I can attest that such is the case, and that numerous inscriptions headed by the *tau* are preserved to the present day on early Christian monuments.

The triumph of the king was a grand solemnity. Flattering to the national pride of the Egyptians, it awakened those feelings of enthusiasm which the celebration of victory naturally inspires, and led them to commemorate it with the greatest pomp. When the victorious monarch, returning to Egypt after a glorious campaign, approached the cities which lay on his way, from the confines of the country to the capital, the inhabitants flocked to meet him, and with welcome acclamations greeted his arrival and the success of his arms. The priests and chief people of each place advanced with garlands and bouquets of flowers; the principal person present addressed him in an appropriate speech; and as the troops defiled through the streets, or passed without the walls, the people followed with acclamations, uttering earnest thanksgivings to the Gods, the protectors of Egypt, and praying them for ever to continue the same marks of favour to their monarch and their nation.

Arrived at the capital, they went immediately to the temple, where they returned thanks to the Gods, and performed the customary sacrifices on this important occasion. The whole army attended, and the order of march continued the same as on entering the city. A corps of Egyptians, consisting of chariots and infantry, led the van in close column, followed by the allies of

the different nations, who had shared the dangers of the field and the honour of victory. In the centre marched the body guards, the king's sons, the military scribes, the royal arm-bearers, and the staff corps, in the midst of whom was the monarch himself, mounted in a splendid car, attended by his fan-bearers on foot, bearing over him the state flabella. Next followed other regiments of infantry, with their respective banners, and the rear was closed by a body of chariots. The prisoners, tied together with ropes, were conducted by some of the king's sons, or by the chief officers of the staff, at the side of the royal car. The king himself frequently held the cord which bound them, as he drove slowly in the procession; and two or more chiefs were sometimes suspended beneath the axle of his chariot\*, contrary to the usual humane principles of the Egyptians, who seem to have refrained from unnecessary cruelty to their captives, extending this feeling so far as to rescue, even in the heat of battle, a defenceless enemy from a watery grave.†

Having reached the precincts of the temple, the guards and royal attendants selected to be the representatives of the whole army entered the courts, the rest of the troops, too numerous for admission, being drawn up before the entrance; and the king, alighting from his car, prepared to lead his captives to the shrine of the God. Military bands played the favourite airs of the country; and the numerous standards of the different regiments, the banners

\* *Vide* Vol. I. (1st Series) p. 106. Plate 1.

† *Vide supra*, Vol. I. (1st Series) p. 392.

floating in the wind, the bright lustre of arms, the immense concourse of people, and the imposing majesty of the lofty towers of the propylæa, decked with their bright-coloured flags streaming above the cornice, presented a scene seldom, we may say, equalled *on any occasion in any country*. But the most striking feature of this pompous ceremony was the brilliant cortége of the monarch, who was either borne in his chair of state by the principal officers of state under a rich canopy, or walked on foot, overshadowed with rich flabella and fans of waving plumes. As he approached the inner pylon, a long procession of priests advanced to meet him, dressed in their robes of office; censers full of incense were burnt before him; and a hierogrammat read from a papyrus roll the glorious deeds of the victorious monarch, and the tokens he had received of the Divine favour. They then accompanied him into the presence of the presiding Deity of the place; and having performed sacrifice, and offered suitable thanksgivings, he dedicated the spoil of the conquered enemy, and expressed his gratitude for the privilege of laying before the feet of the God, the giver of victory, those prisoners he had brought to the vestibule of the Divine abode.\*

In the mean time, the troops without the sacred precincts were summoned, by sound of trumpet, to attend the sacrifice prepared by the priests, in the name of the whole army, for the benefits they had received from the Gods, the success of their arms,

\* The impure foreigners were not taken into the interior of the temple, to which the king and the priests were alone admitted.

and their own preservation in the hour of danger. Each regiment marched up by turn to the altar temporarily raised for the occasion, to the sound of the drum \*, the soldiers carrying in their hand a twig of olive †, with the arms of their respective corps ; but the heavy-armed soldier laid aside his shield on this occasion, as if to show the security he enjoyed in the presence of the Deity. ‡ An ox was then killed ; and wine, incense, and the customary offerings of cakes, fruit, vegetables, joints of meat, and birds, were presented to the God they invoked. Every soldier deposited the twig of olive he carried at the altar ; and as the trumpet summoned them, so also it gave the signal for each regiment to withdraw and cede its place to another. The ceremony being over, the king went in state to his palace, accompanied by the troops ; and having distributed rewards to them, and eulogised their conduct in the field, he gave his orders to the commanders of the different corps, and they withdrew to their cantonments, or to the duties to which they were appointed.

Of the fixed festivals, one of the most remarkable was the celebration of the grand assemblies, or pagnyries, held in the great halls of the principal temples, at which the king presided in person. Of their precise nature, and of the periods when they were held, we are still ignorant ; but that

\* Conf. Clem. Pædag. ii. 4.

† Or of the bay tree. This may be an illustration of the remark of Clemens (Strom. v. p. 243.), that "twigs were given to those who came to worship." He mentions in the same place "the wheel turned in the sacred groves."

‡ *Vide supra*, Vol. I. (1st Series) p. 401.



they were of the greatest importance is abundantly proved by the frequent mention of them in the sculptures. And that the post of president of the assemblies was the highest possible honour may be inferred, as well from its being enjoyed by the sovereign alone of all men, as from its being assigned to the Deity himself in these legends :

“ Phrah (Pharaoh), lord of the panegyries, like Re,” or “ like his father Pthah,” which so frequently occur on the monuments of Thebes and Memphis.



From these assemblies being connected with the palm branch, the emblem of a year, and frequently attached to it when in the hands of the God Thoth\*, we may conclude that their celebration was fixed to certain periods of the year ;

and the title “ Lord of Triacontaeterides, like the great Pthah,” applied to Ptolemy Epiphanes in the Rosetta Stone, is doubtless related to these meetings, which, from the Greek word †, some suppose to have taken place every thirty years. But this period is evidently too long, since few sovereigns could have enjoyed the honour. ‡ It more probably refers to the festivals of the new Moons §, or to those recorded in the great calendar, sculptured on the exterior of the S. W. wall of

\* *Vide* Plate 36. b., of the King in the Persea tree.

† Τριακοντα ετηριων.

‡ *Vide supra*, p. 52.

§ Conf. Isaiah, i. 13, 14. “ The new moons and sabbaths, the calling of assemblies I cannot away with : it is iniquity, even the solemn meeting.” “ Your new moons and your appointed feasts my soul hateth.”

Medeenet Haboo, which took place during several successive days of each month, and were even repeated in honour of different Deities every day during some months, and attended by the king in person.

Another important religious ceremony is often alluded to in the sculptures, which appears to be connected with the assemblies just mentioned. In this the king is represented running, with a vase or some emblem in one hand, and the flagellum of Osiris, a type of majesty, in the other, as if hastening to enter the hall where the panegyrics were held; and two figures of him are frequently introduced, one crowned with the cap of the Upper, the other with that of the Lower country, as they stand beneath a canopy indicative of the hall of assembly.\* The same Deities, who usually preside on the anointing of the king, present him with the sign of Life, and bear before him the palm branch, on which the years of the assemblies are noted. Before him stands the Goddess Milt, bearing on her head the water plants, her emblem; and around are numerous emblems appropriated to this subject. The monarch sometimes runs into the presence of the God bearing two vases, which appears to be the commencement of, or connected with, this ceremony; and the whole may be the anniversary of the foundation of the temple, or of the sovereign's reign. An ox (or cow) is in some instances represented running with the king on the same occasion.

\* *Vide* Plate 79. ; and Woodcut, No. 382., Vol. III. p. 282.

The birthdays of the kings were celebrated\* with great pomp. They were looked upon as holy; no business was done upon them; and all classes indulged in the festivities† suitable to the occasion. Every Egyptian attached much importance to the day, and even to the hour of his birth; and it is probable that, as in Persia‡, each individual kept his birthday with great rejoicings, welcoming his friends with all the amusements of society, and a more than usual profusion of the delicacies of the table.

They had many other public holydays, when the court of the king and all public offices were closed. This was sometimes owing to a superstitious belief of their being unlucky; and such was the prejudice against the “third day of the Epact§, the birthday of Typho, that the sovereign neither transacted any business upon it, nor even suffered himself to take any refreshment till the evening.”|| Other fasts were also observed by the king and the priesthood, out of respect to certain solemn purifications they deemed it their duty to undergo for the service of religion.

Among the ordinary rites the most noted, because the most frequent, were the daily sacrifices offered in the temple by the sovereign pontiff. It was customary for him to attend there early every morning, after he had examined and settled his epistolary correspondence relative to the affairs of

\* Rosetta Stone.

† Gen. xl. 20.

‡ *Vide* Herodot. i. 133.

§ The five days added at the end of Mesoré. *Vide supra*, Vol. I. (2d Series) p. 310 and 373.

|| Plut. de Is. s. 11.

state. The service began by the high priest reading a prayer\* for the welfare of the monarch, in the presence of the people. He extolled his virtues, his piety towards the Gods, and his clemency and affable demeanour towards men; and he then proceeded to pass in review the general conduct of kings, and to point out those virtues which most adorn, as well as the vices which most degrade, the character of a monarch. But I need not enter into the details of this ceremony, having already noticed it in treating of the duties of the Egyptian Pharaohs.†

Of the anniversary festivals one of the most remarkable was the Niloa, or invocation of the blessings of the inundation, offered to the tutelary Deity of the Nile. According to Heliodorus‡, it was one of the principal festivals of the Egyptians. It took place about the summer solstice, when the river began to rise; and the anxiety with which they looked forward to a plentiful inundation induced them to celebrate it with more than usual honour. Libanius asserts that these rites were deemed of so much importance by the Egyptians, that unless they were performed at the proper season, and in a becoming manner, by the persons appointed to this duty, they felt persuaded that the Nile would refuse to rise and inundate the land. Their full belief in the efficacy of the ceremony, secured its annual performance on a grand scale. Men and women assembled from all parts of

\* Like the prayer for the Sultan in the mosques.

† Vol. I. p. 250, 251.

‡ Heliodor. *Æthiopic.* lib. ix.

the country in the towns of their respective nomes, grand festivities were proclaimed, and all the enjoyments of the table were united with the solemnity of a holy festival. Music, the dance, and appropriate hymns, marked the respect they felt for the Deity; and a wooden statue of the River God was carried by the priests through the villages in solemn procession, that all might appear to be honoured by his presence and aid, while invoking the blessings he was about to confer.

Another festival, particularly welcomed by the Egyptian peasants, and looked upon as a day of great rejoicing, was (if it may so be called) the harvest home, or the close of the labours of the year, and the preparation of the land for its future crops by the inundation; when, as Diodorus tells us, the husbandmen indulged in recreation of every kind, and showed their gratitude for the benefits the Deity had conferred upon them by the blessings of the inundation. This, and other festivals of the peasantry, I have already noticed in treating of the agriculture of Egypt.\*

Games were celebrated in honour of certain Gods, in which wrestling and other gymnastic exercises were practised. “But of all their games,” says Herodotus†, “the most distinguished are those held at Chemmis in honour of Perseus; in which the rewards for the conquerors are cattle, cloaks, and skins.”‡ The form and attributes of

\* *Suprà*, Vol. I. (2d Series) p. 122.

† Herodot. ii. 91.

‡ Conf. Hom. II. xxii. 159. :—

“————— ουχ ιερηιον, ουδε βοειην  
Αρνισθην, α τε ποσσιν αιθλια γινεται ανδρων.”

this Perseus I have been unable to discover ; and unfortunately the imperfect remains at Chemmis afford no accurate information respecting the Deities of the place. It is, however, probable that he was not the only God in whose honour gymnastic exercises were performed ; and the fondness of the Egyptians for such amusements is fully proved by the monuments they have left us, on which wrestling, and other games, are portrayed with great minuteness. Wrestling, indeed, was a very favourite amusement in Egypt. Hercules was there reported to have overcome Antæus by wrestling ; and it is highly probable that games similar to those mentioned by Herodotus were celebrated in the nome of Heracleopolis, as well as in honour of other Egyptian Gods.

The investiture of a chief was a ceremony of considerable importance, when the post conferred was connected with any high dignity about the person of the monarch, in the army, or the priesthood. It took place in the presence of the sovereign seated on his throne ; and two priests, having arrayed the candidate in a long loose vesture, placed necklaces round the neck of the person thus honoured by the royal favour. One of these ceremonies frequently occurs in the monuments, which was sometimes performed immediately after a victory ; in which case we may conclude that the honour was granted in return for distinguished services in the field : and as the individual, on all occasions, holds the flabella, crook, and other insignia of the office of fan-bearer, it appears to have been either the

appointment to that post, or to some high command in the army.\* On receiving this honourable distinction, he held forth his hands in token of respect; and raising the emblems of his newly-acquired office above his head, he expressed his fidelity to his king, and his desire to prove himself worthy of the favour he had received.

A similar mode of investiture appears to have been adopted in all appointments to the high offices of state, both of a civil and military kind. In this, as in many customs detailed in the sculptures, we find an interesting illustration of a ceremony mentioned in the Bible, which describes Pharaoh taking a ring from his hand and putting it on Joseph's hand, arraying him in vestures of fine linen, and putting a gold chain about his neck.†

In a tomb, opened at Thebes by Mr. Hoskins, another instance occurs of this investiture to the post of fan-bearer; in which the two attendants or inferior priests are engaged in clothing him with the robes of his new office. One puts on the necklace, the other arranges his dress, a fillet being already bound round his head; and he appears to wear *gloves*‡ upon his uplifted hands. In the next part of the same picture (for, as is often the case, it presents two actions and two periods of time) the individual holding the insignia of fan-bearer, and followed by the two priests, presents himself before the king, who holds forth his hand to him to

\* *Vide* Plate 80.

† Gen. xli. 42.

‡ *Vide* Vol. I. p. 377.

touch\*, or perhaps to kiss. A stand, bearing necklaces, is placed before him, and by his side a table, upon which is a bag, probably the treasure for paying the troops; and behind are the officers of his household bearing the emblems of their office.

The office of fan-bearer to the king was a highly honourable post, which none but the royal princes, or the sons of the first nobility, were permitted to hold.† These constituted a principal part of his staff; and in the field they either attended on the monarch to receive his orders, or were despatched to take the command of a division; some having the rank of generals of cavalry, others of heavy infantry or archers, according to the service to which they belonged. They had the privilege of presenting the prisoners to the king, after the victory had been gained, announcing at the same time the amount of the enemy's slain, and the booty that had been taken; and those whose turn it was to attend upon the king's person as soon as the enemy had been vanquished resigned their command to the next in rank, and returned to their post of fan-bearers. The office was divided into two grades,—those who served on the right, and left, hand of the king; the most honourable post being given to those of the highest rank, or to those most esteemed for their services. A certain number were always on duty; and they were required to attend during the grand solemnities of the temple, and on every

\* In the East an inferior merely touches the hand of one to whom he would show great respect, and then kisses his own.

† *Ibid* Vol. I. p. 66. 72. 297.



occasion when the monarch went out in state, or transacted public business at home.

At Medeenet Haboo is a remarkable instance of the ceremony of carrying the sacred boat of Pthah-Sokari-Osiris, which I conjecture\* to represent the funeral of Osiris. It is frequently introduced in the sculptures; and in one of the tombs of Thebes this solemnity occurs, which, though on a smaller scale than on the walls of Medeenet Haboo, offers some interesting peculiarities. First comes the boat, carried as usual by several priests, superintended by the pontiff, clad in a leopard skin; after which two *hieraphori*, each bearing a long staff, surmounted by a hawk; then a man beating the tambourine, behind whom is a flower with the stalk bound round with ivy (or the periplocat, which so much resembles it). These are followed by two *hieraphori*, carrying each a staff with a jackal on the top, and another bearing a flower, behind whom is a priest turning round to offer incense to the emblem of Nofre-Atmoo. The latter is placed horizontally upon six columns, between each of which stands a human figure, with uplifted arms, either in the act of adoration, or aiding to support the sacred emblem; and behind it is an image of the king kneeling; the whole borne on the usual staves by several priests, attended by a pontiff in his leopard-skin dress. In this ceremony, as in some of the tales related of Osiris, we may trace those analogies which led the

\* *Vide supra*, Vol. I. (2d Series) p. 255.; and Plate 24. fig. 4.

† *Vide supra*, on the Sacred Plants, p. 265.; and Vol. III. p. 157.

Greeks to suggest the resemblance between that Deity and their Bacchus ; as the tambourine, the ivy-bound flower or thyrsus, and the leopard skin, recall the leopards which drew his car.\* The spotted skin of the nebris or fawn may also be traced in the leopard skin suspended near Osiris in the region of Amenti.

At Medeenet Haboo the procession is on a more splendid scale : the ark of Sokari is borne by sixteen priests, accompanied by two pontiffs, one clad in the usual leopard skin ; and Remeses himself officiates on the occasion. The king also performs the singular ceremony of holding a rope at its centre, the two ends being supported by four priests, eight of his sons, and four other chiefs ; before whom two priests turn round to offer incense, while a hierogrammat reads the contents of a papyrus he holds in his hands. These are preceded by one of the *hieraphori* bearing the hawk on a staff decked with banners (the standard of the king, or of Horus), and by the emblem of Nofre-Atmoo, borne by eighteen priests, the figures standing between the columns, over which it is laid, being of kings, and the columns themselves being surmounted by the heads of hawks. Another peculiarity is observable in this procession, that the ark of Sokari follows, instead of preceding, the emblem of Nofre-Atmoo, and the hawks are crowned with the *pshent* or double crown of Upper and Lower Egypt, usually worn by the Pharaohs and by the God Horus, the prototype of royalty.

\* *Vide* Vol. I. p. 327. The head of the Greek thyrsus was a pine cone.

In the same ceremony at Medeenet Haboo, it appears that the king, when holding the rope, has the cubit in his hand, and, when following the ark, the cup of libation; which calls to mind the office of the *Stolistes* mentioned by Clemens\*, “having in his hand the cubit of justice, and the cup of libation;” and he, in like manner, was preceded by the sacred scribe.

The mode of carrying the sacred arks on poles borne by priests, or by the nobles of the land, was extended to the statues of the Gods, and other sacred objects belonging to the temples. The former, as Macrobius states †, were frequently placed in a case or canopy; and the same writer is correct in stating that the chief people of the nome assisted in this service, even the sons of the king being proud of so honourable an employment. What he afterwards says of their “being carried forward according to divine inspiration, whithersoever the Deity urges them, and not by their own will,” cannot fail to call to mind the supposed dictation of a secret influence, by which the bearers of the dead, in the funeral processions of modern Egypt, pretend to be actuated. To such an extent do they carry this superstitious belief of their ancestors, that I have seen them in their solemn march suddenly stop, and then run violently

\* *Vide supra*, p. 274.

† Macrobi. Saturn. i. 30. “Vehitur simulacrum Dei Heliopolitani ferulo, veluti vehuntur in pompa ludorum Circensium deorum simulacra, et subeunt plerumque provincie proceres, raso capite, longi temporis castimonia puri, ferunturque divino spiritu, non suo arbitrio, sed quo Deus propellit vehentes.” *Vide infra*, on the funeral ceremonies, c. xvi.

through the streets, at the risk of throwing the body off the bier, pretending that they were obliged, by the irresistible will of the deceased, to visit a certain mosk, or seek the blessing of a particular saint.

Few other processions of any great importance are represented in the sculptures; nor can it be expected that the monuments would give more than a small proportion of the numerous festivals, or ceremonies, which took place in the country.

#### RELIGIOUS FESTIVALS.

Many of the religious festivals were indicative of some peculiar attribute or supposed property of the Deity in whose honour they were celebrated. One, mentioned by Herodotus\*, was emblematic of the generative principle, and the same that appears to be alluded to by Plutarch† under the name of Paamyliã, which he says bore a resemblance to one of the Greek ceremonies. The assertion, however, of these writers, that such figures belonged to Osiris, is contradicted by the sculptures, which show them to have been emblematic of the God Khem, or Pan; and this is confirmed by another observation of the latter writer, that the leaf of the fig-tree represented the Deity of that festival, as well as the land of Egypt.‡ The tree

\* Herodot. ii. 48. *Vide supra*, Vol. I. (2d Series) p. 343.

† Plut. de Is. s. 11.

‡ Plut. s. 36. According to the literal translation, it is "by the fig-leaf they describe their king and the south climate of the world."

does indeed represent Egypt\*, and always occurs on the altar of Khem†; but it is not in any way connected with Osiris, and the statues mentioned by Plutarch‡ evidently refer to the Egyptian Pan.§

According to Herodotus||, the only two festivals, in which it was lawful to sacrifice pigs, were those of the Moon and Bacchus (or Osiris): the reason of which restriction he attributes to a sacred reason, which he does not think it right to mention. “In sacrificing a pig to the Moon, they killed it; and when they had put together the end of the tail, the spleen, and the caul, and covered them with all the fat from the inside of the animal, they burnt them; the rest of the victim being eaten on the day of the full Moon, which was the same on which the sacrifice was offered, for on no other day were they allowed to eat the flesh of the pig. Poor people who had barely the means of subsistence made a paste figure of a pig, which being baked, they offered as a sacrifice.” The same kind of substitute was, doubtless, made for other victims, by those who could not afford to purchase them: and some of the small clay figures of animals, found in the tombs, have probably served for this purpose. “On the fête of Bacchus, every one immolated a pig before the door of his house, at the hour of

\* *Vide* Plate 76.; *suprà*, p. 48.; and Vol. II. (1st Series) p. 185, 186.

† *Vide* Plate 26. fig. 1.

‡ *Plut.* s. 51. and 36.

§ Some phallic figures have been found, which, from their head-cress and face of *green* wax, appear to represent Osiris. They are filled with grain, probably first fruits, and are buried in the ground near the Necropolis of Thebes; but I know of no similar figure of Osiris on the monuments.

|| *Herodot.* ii. 48.

dinner; he then gave it back to the person of whom it had been bought." "The Egyptians," adds the historian, "celebrate the rest of this fête nearly in the same manner as the Greeks, with the exception of the sacrifice of pigs."

The procession on this occasion was headed, as usual, by music\*, a flute-player, according to Herodotus, leading the van; and the first sacred emblem they carried was a *hydria*, or water-pitcher.† A festival was also held on the 17th of Athyr, and three succeeding days, in honour of Osiris, during which they exposed to view a gilded ox, the emblem of that Deity; and commemorated what they called the "*loss of Osiris*." Another followed in honour of the same Deity‡, after an interval of six months, or 179 days, "upon the 19th of Pachon§; when they marched in procession towards the sea-side, whither, likewise, the priests and other proper officers carried the sacred chest, inclosing a small boat or vessel of gold, into which they first poured some fresh water, and then all present cried out with a loud voice 'Osiris is found.' This ceremony being ended, they threw a little fresh mould, together with rich odours and spices, into the water, mixing the whole mass together, and working it up into a little image in the shape of a crescent. The image was afterwards dressed and adorned with a proper habit; and

\* Conf. Clem. Strom. vi. p. 196., and the sculptures.

† Plut. s. 36.

‡ Of the festivals in honour of Osiris I have spoken in Vol. I. (2d Series) p. 328. 342. 354.

§ Plut. s. 39.

the whole was intended to intimate that they looked upon these Gods as the essence and power of Earth and Water.”

Another festival in honour of Osiris was held “on the new Moon of the month Phamenoth\*, which fell in the beginning of spring†, called the entrance of Osiris into the Moon;” and on the 11th of Tybi (or the beginning of January ‡) was celebrated the fête of Isis’s return from Phœnicia, when cakes, having a hippopotamus bound stamped upon them, were offered in her honour, to commemorate the victory over Typho. A certain rite was also performed in connection with the fabulous history of Osiris, in which it was customary to throw a cord in the midst of the assembly§ and then chop it to pieces; the supposed purport of which was to record the desertion of Thueris, the concubine of Typho, and her delivery from a serpent, which the soldiers killed with their swords as it pursued her in her flight to join the army of Horus.

Among the ceremonies connected with Osiris, the fête of Apis holds a conspicuous place: but this I have already noticed, as well as the grand solemnities performed at his funeral.||

Clemens¶ mentions the custom of carrying four golden figures in the festivals of the Gods. They

\* Phamenoth began on Feb. 25th, O. S.

† Plut. s. 43. Macrobius and others say that the Egyptian fêtes in spring were all of rejoicing.

‡ Jan. 6th (O. S.).

§ Plut. de Is. s. 19.

|| *Suprà*, Vol. I. (2d Series) p. 351. et seq.

¶ Clem. Strom. v. p. 242.

were two dogs, a hawk, and an Ibis; which, like the number 4, had a mysterious meaning. The dogs represented the two hemispheres, the hawk the Sun, and the Ibis the Moon; but he does not state if this was usual at all festivals, or confined to those in honour of particular Deities.

Many fêtes were held at different seasons of the year; for, as Herodotus observes \*, far from being contented with one festival, the Egyptians celebrate annually a very great number: of which that of Diana (Pasht), kept at the city of Bubastis, holds the first rank, and is performed with the greatest pomp. Next to it is that of Isis, at Busiris, a city situated in the middle of the Delta, with a very large temple, consecrated to that Goddess, the Ceres of the Greeks. The third in importance is the fête of Minerva (Neith), held at Saïs; the fourth, of the Sun at Heliopolis; the fifth, of Latona in the city of Buto; and the sixth is that performed at Papremis, in honour of Mars.

In going to celebrate the festival of Diana at Bubastis, it was customary to repair thither by water; and parties of men and women were crowded together on that occasion in numerous boats, without distinction of age or sex. During the whole of the journey, several women played on *crotala* †, and some men on the flute; others accompanying them with the voice and the clapping of hands, as was usual at musical parties in Egypt.

\* Herodot. ii. 59. et seq.

† *Vide* Vol. II. p. 318.; and Vol. I. (2d Series) p. 279.



Whenever they approached a town, the boats were brought near to it; and while the singing continued, some of the women, in the most abusive manner, scoffed at those on the shore as they passed by them.

Arrived at Bubastis, they performed the rites of the festival by the sacrifice of a great number of victims; and the quantity of wine consumed on the occasion was said to be more than during all the rest of the year. The number of persons present was reckoned by the inhabitants of the place to be 700,000, without including children; and it is probable that the appearance presented by this concourse of people, the scenes which occurred, and the picturesque groups they presented, were not altogether unlike those witnessed at the modern fêtes of Tanta and Dessook in the Delta, in honour of the Sayd el Beddawee, and Shekh Ibrahim e' Dessookée.

The number stated by the historian is beyond all probability, notwithstanding the population of ancient Egypt, and cannot fail to call to mind the 70,000 pilgrims, reported by the Moslems to be annually present at Mekkeh. The mode adopted (as they believe) for keeping up that exact number is very ingenious; every deficiency being supplied by a mysterious complement of angels, who obligingly present themselves for the purpose; and some contrivance of the kind may have suggested itself to the ancient Egyptians, at the festival of Bubastis.

The fête of Isis was performed with great mag-

nificence. The votaries of the Goddess prepared themselves beforehand by fasting and prayers, after which they proceeded to sacrifice an ox. When slain, the thighs and upper part of the haunches, the shoulders, and neck were cut off; and the body was filled with unleavened cakes of pure flour, with honey, dried raisins, figs, incense, myrrh, and other odorific substances. It was then burnt, and a quantity of oil was poured on the fire during the process. In the mean time those present scourged themselves in honour of Osiris, uttering lamentations\* around the burnt offering; and this part of the ceremony being concluded, they partook of the remains of the sacrifice.

This festival was celebrated at Busiris, to commemorate the death of Osiris, who was reported to have been buried there in common with other places, and whose tomb gave the name to the city. It was probably on this occasion that the branch of absinthium, mentioned by Pliny †, was carried by the priests of Isis; and dogs were made to head the procession, to commemorate the recovery of his body.‡

Another festival of Isis was held at harvest time, when the Egyptians throughout the country offered the first-fruits§ of the earth, and with doleful lamentations presented them at her altar. On this occasion she seems to answer to the Ceres of the Greeks,

\* *Vide* Plut. de Is. s. 14. Coptos, the city of mourning.

† Plin. xxvii. 7. He says the best kind grew at Taposiris.

‡ *Vide supra*, p. 140.; and Vol. I. (2d Series) p. 380.

§ This calls to mind the small figures mentioned in note §, p. 300.

as has been observed by Herodotus\* ; and the multiplicity of names she bore may account for the different capacities in which she was worshipped, and remove the difficulty any change appears to present in the wife and sister of Osiris. One similarity is observable between this last and the fête celebrated at Busiris — that the votaries presented their offerings in the guise of mourners † ; and the first-fruits had probably a direct reference to Osiris ‡, in connection with one of those allegories which represented him as the beneficent property of the Nile. §

I will not pretend to decide whether the festivals mentioned by Greek writers in honour of Isis or Osiris really appertained to them. It is highly probable that the Greeks and Romans, who visited Egypt, having little acquaintance with the Deities of that country, ascribed to those two many of the festivals which were celebrated in honour of Khem and other Gods || ; and it is evident that the Egyptians themselves often aided in confirming strangers in the erroneous notions they entertained, especially on the subject of religion. And so confirmed were the Greeks in their mistaken opinions, that they would with difficulty have listened to any one who informed them that Anubis had not the head of a dog, and Amun that of a ram, or that the cow was the emblem of Athor rather than of Isis.

In the absence, however, of such authority as

\* Herodot. ii. 59.

† Conf. Deut. xxvi. 14. " I have eaten thereof in my mourning."

‡ *Vide supra*, p. 294., note.

§ *Vide supra*, Vol. I. (2d Series) p. 329. 337. &c.

|| *Vide supra*, Vol. I. (2d Series) p. 260. 290. 379. 381. &c.

that which has satisfied us respecting the last-mentioned points, we must for the present content ourselves with the statements of Plutarch and other writers respecting the festivals of Isis and Osiris. We must conclude that they were solemnized at the periods they mention, and for the reasons assigned by them, connected with the seasons of the year, or the relation supposed to subsist between the allegorical history of his adventures and natural phænomena.

But we cannot believe that the Paamyliæ, mentioned by Plutarch, were a festival in honour of Osiris, which, he says, resembled the Phallaphoria, or Priapeia of the Greeks.\* And though a plausible reason seems to be assigned for its institution, it is evident that the phallic figures of the Egyptian temples represent Khem, the generative principle, who bore no analogy to Osiris; and there is no appearance of these two Deities having been confounded, even in the latest times, on the monuments of Egypt. Such opinions seem to have been introduced by the Greeks, who were ignorant of the religion of the Egyptians, and who endeavoured to account for all they heard, or saw represented, by some reference to the works of nature, compelling every thing to form part of their favourite explanation of a fanciful fable. But, in justice to Plutarch, it must be observed, that he gives those statements as the vulgar interpretations of the fabulous story of Isis and Osiris, without the sanction of his own authority or belief; and he

\* Plut. de Is. s. 12. and 18.

distinctly tells us that they are mere idle tales, directly at variance with the nature of the Gods.

The festival of Minerva at Saïs was performed on a particular night, when every one who intended to be present at the sacrifice was required to light a number of lamps in the open air around his house. They were small vases filled with salt and oil \*, on which a wick floated, and being lighted continued to burn all night. They called it the Festival of Burning Lamps. It was not observed at Saïs alone: every Egyptian who could not attend in person was required to observe the ceremony of lighting lamps, in whatever part of the country he happened to be; and it was considered of the greatest consequence to do honour to the Deity by the proper performance of this rite.

On the sacred lake of Saïs they represented, probably on the same occasion †, the allegorical history of Osiris, which the Egyptians deemed the most solemn mystery of their religion. Herodotus always mentions it with great caution. It was the record of the misfortunes which had happened to one whose name he never ventures to utter; and his cautious behaviour, with regard to every thing connected with Osiris, shows that he had been initiated into the mysteries, and was fearful of divulging any of the secrets he had solemnly bound himself to keep. It is also obvious that the fêtes he describes with the greatest reverence were

\* Perhaps water, salt, and oil. The offering mentioned towards the end of this chapter is probably of a lamp.

† Herodot. ii. 171.

connected with that Deity, as those of Isis and of the burning lamps at Saïs; which may be accounted for by the same reason,—his admission to the mysteries of Osiris. And though it is not probable that a Greek, who had remained so short a time in the country, had advanced beyond the lowest grades in the scale of the initiated, and that too of the lesser mysteries alone, he was probably permitted to attend during the celebration of the rites in honour of that Deity, like the natives of the country.

The lake of Saïs still exists, near the modern town of Sa el Hagar.\* The walls and ruins of the town stand high above the level of the plain; and the site of the temple of Neith might be ascertained, and the interesting remains of that splendid city might, with careful investigation, and the labour of some weeks' excavation, be yet restored to view.

There is some resemblance between the fête of Lamps at Saïs, and one kept in China, which has been known in that country from the earliest times; and some might even be disposed to trace an analogy between it and the custom still prevalent in Switzerland, Ireland, and other countries, of lighting fires on the summits of the hills, upon the fête of St. John. But such accidental similarities in customs are too often considered of importance, when we ought, on the contrary, to be surprised at so few being similar in different parts of the world.

Those who went to Heliopolis and to Buto

\* Or "Sa of the Stone," from the ruins there.

merely offered sacrifices. At Papremis the rites were much the same as in other places ; but when the Sun went down, a body of priests made certain gestures about the statue of Mars, while others in greater numbers, armed with sticks, took up a position at the entrance of the temple. A numerous crowd of persons, amounting to upwards of 1000 men, each armed with a stick, then presented themselves with a view of performing their vows ; but no sooner did the priests proceed to draw forward the statue, which had been placed in a small wooden gilded shrine, upon a four-wheeled car \*, than they were opposed by those in the vestibule, who endeavoured to prevent their entrance into the temple. Each party attacked its opponents with sticks ; when an affray ensued, which, as Herodotus observes, must, in spite of all the assertions of the Egyptians to the contrary, have been frequently attended with serious consequences, and even the loss of life.

Another festival, mentioned by Herodotus †, is said to have been founded on a mysterious story of King Rhampsinitus, of which he witnessed the celebration.

On that occasion the priests chose one of their number, whom they dressed in a peculiar robe, made for the purpose on the very day of the ceremony, and then conducted, with his eyes bound, to a road leading to the temple of Ceres.

\* *Vide* Vol. I, p. 350. Four-wheeled cars in Egypt appear to have been uncommon ; but one is represented in the woodcut at the head of Chap. 7. Vol. II.

† Herodot. ii. 122.

Having left him there, they all retired ; and two wolves \* were said to direct his steps to the temple, a distance of twenty stades, and afterwards to re-conduct him to the same spot.

On the 19th of the first month was celebrated the fête of Thoth, from whom that month took its name. It was usual for those who attended “to eat honey and eggs, saying to each other ‘*How sweet a thing is truth!*’” † And a similar allegorical custom was observed in Mesoré, the last month of the Egyptian year ‡; when, on “offering the first-fruits of their lentils, they exclaimed ‘The tongue is fortune, the tongue is God!’” Most of their fêtes appear to have been celebrated at the new or the full Moon, as we learn from Plutarch and Herodotus, — the former being also chosen by the Israelites for the same purpose ; and this may, perhaps, be used as an argument in favour of the opinion §, that the months of the Egyptians were originally lunar, as in many countries, even to the present day.

The historian of Halicarnassus speaks of an annual ceremony, which the Egyptians informed him was performed in memorial of the daughter of Mycerinus. || The body of that princess had been deposited within the wooden figure of a heifer,

\* *Vide supra*, p. 146.

† Plut. de Is. s. 68. This answered to the 16th September, O. S.

‡ Plut. s. 68. Mesoré began on the 29th August, O. S.

§ *Vide supra*, Vol. I. (2d Series) p. 13.

|| Herodotus very properly doubts the story of the love of Mycerinus, and of his concubines having their hands cut off. *Vide* his Euterpe, s. 131. ; and *infra*, p. 312.



and was still preserved, in the time of Herodotus, in a richly ornamented chamber of the royal palace at Saïs. Every kind of perfume was burnt before it during the day, and at night a lamp was kept constantly lighted. In an adjoining apartment were about twenty colossal statues of wood, representing naked women, in a standing position, said by the priests of Saïs to be the concubines of Mycerinus. "But of this," adds the historian, "I can only repeat what was told me; and I believe all they relate of the love of the king, and the hands of the statues, to be a fable.\* The heifer is covered with a crimson housing, except the head and neck, which are laid over with a thick coat of gold; and between the horns is a golden disk of the Sun. It is not standing on its feet, but kneeling; and in size it is equal to a large cow. Every year they take it out of this chamber, at the time when the Egyptians beat themselves and lament a certain God (Osiris), whom I must not mention: on which occasion they expose the heifer to the light, the daughter of Mycerinus having made this dying request to her father, that he would permit her to see the Sun once a year."

The ceremony was evidently connected with the rites of Osiris; and if Herodotus is correct in stating that it was a heifer (and not an ox), it may have been the emblem of Athor, in the capacity she held in the regions of the dead. The honours

\* Herodot. ii. 132.

paid to it on such an occasion could not have referred solely to a princess, whose body was deposited within it: they were evidently intended for the Deity of whom it was the emblem; and the introduction of Athor with the mysterious rites of Osiris may be explained by the fact of her frequently assuming the character of Isis.

Plutarch\*, who seems to have in view the same ceremony, states the animal exposed to public view on this occasion to be an ox, in commemoration of the misfortunes reported to have happened to Osiris. "About this time (the month of Athyr, when the Etesian winds have ceased to blow, and the Nile, returning to its own channel, has left the country every where bare and naked), in consequence of the increasing length of the nights, the power of darkness appears to prevail, whilst that of light is diminished and overcome. The priests, therefore, practise certain doleful rites; one of which is to expose to public view, as a proper representation of the present grief of the Goddess (Isis), an ox covered with a pall of the finest black linen, that animal being looked upon as the living image of Osiris. † The ceremony is performed four days successively, beginning on the 17th ‡ of the above-mentioned month. They represent thereby four things which they mourn: — 1. The falling of

\* Plut. de Is. s. 39.

† Diodorus says, "The reason of the worship of this *bull* (Apis) is, that the soul of Osiris was thought to have passed into it; others say because Isis deposited the members of Osiris in a wooden *cow*, enveloped in cloths of fine linen (*byssine*), whence the name of the city *Busiris*." (i. 85.)

‡ *Vide supra*, p. 295.; and Vol. I. (2d Series) p. 335. 337, 338.

the Nile and its retiring within its own channel : 2. The ceasing of the northern winds, which are now quite suppressed by the prevailing strength of those from the south : 3. The length of the nights and the decrease of the days : 4. The destitute condition in which the land now appears, naked and desolate, its trees despoiled of their leaves. Thus they commemorate what they call the '*loss of Osiris*;' and on the 19th of the month Pachon another festival represents the '*finding of Osiris*,' " which has been already mentioned.\*

The statement of Plutarch argues very strongly in favour of the opinion that the gilded figure annually exposed at Saïs appertained to the mysterious rites of Osiris ; and the priests doubtless deviated as far from the truth in what they related respecting the burial of the daughter of Mycerinus within it, as in the fable, readily rejected by Herodotus, of the cause of her death. Indeed no one, who considers the care taken by the Egyptians to conceal with masonry, and every other means, the spot where the bodies of ordinary individuals were deposited, can for a moment believe that the daughter of a Pharaoh would be left in that exposed situation, unburied, and deprived of that privilege, so ardently coveted by the meanest Egyptian, of reposing within the sacred bosom of the grave, removed from all that is connected with this life, and free from contact with the impurities of the world.

\* *Suprà*, p. 295.; and Vol. I. (2d Series) p. 335.

Small tablets in the tombs sometimes represent a black bull, bearing the corpse of a man to its final abode in the regions of the dead. The name of this bull is shown by the sculptures in the Oasis to be Apis, the type of Osiris; it is therefore not unreasonable to suppose it in some way related to this fable.\*

There were several festivals in honour of the Sun. Plutarch† states that a sacrifice was performed to it on the fourth day of every month, as related in the books of the genealogy of Horus, by whom that custom was said to have been instituted. So great was the veneration paid to this luminary, that, in order to propitiate it, they burnt incense three times a day — resin at its first rising, myrrh when in the meridian, and a mixture called Kuphi at the time of setting. The principal worship of Re was at Heliopolis and other cities, of which he was the presiding Deity; and every city had its holy days peculiarly consecrated to its patron, as well as those common to the whole country. Another festival in honour of the Sun was held on the 30th day of Epiphi, called the birth-day of Horus's eyes‡, when the Sun and Moon were supposed to be in the same right line with the earth; and “on the 22d day of Phaophi, after the autumnal equinox, was a similar one, to which, according to Plutarch, they gave the name of ‘the nativity of the staves of the Sun:’ intimating

\* *Vide supra*, Vol. I. (2d Series) p. 359.

† Plut. s. 52. and 80.

‡ Plut. s. 52.; and *supra*, Vol. I. (2d Series) p. 400.

that the Sun was then removing from the earth ; and as its light became weaker and weaker, that it stood in need of a staff to support it. In reference to which notion," he adds, " about the winter solstice, they lead the sacred Cow seven times in procession around her temple ; calling this the searching after Osiris, that season of the year standing most in need of the Sun's warmth."

In their religious solemnities music was permitted, and even required, as acceptable to the Gods ; except, if we may believe Strabo, in the temple of Osiris, at Abydus. It probably differed much from that used on ordinary festive occasions, and was, according to Apuleius, of a lugubrious character.\* But this I have already mentioned † in treating of the music of the Egyptians.

#### RITES.

The greater part of the fêtes and religious rites of the Egyptians are totally unknown to us ; nor are we acquainted with the ceremonies they adopted at births, weddings ‡, and other occasions connected with their domestic life. But some little insight may be obtained into their funeral ceremonies from the accounts of Greek writers, as well as from the sculptures ; which last show that they were performed with all the pomp a solemnity of so much importance required. §

\* Apuleius says, " Ægyptia numina firmè plangoribus, Græca plerumque choreis, gaudent."

† Vol. II. p. 315.

‡ Vide Vol. II. p. 58.

§ Vide *infra*, on the Funerals.

Circumcision was a rite practised by them from the earliest times. "Its origin," says Herodotus\*, "both among the Egyptians and Ethiopians†, may be traced to the most remote antiquity; but I do not know which of those two people borrowed it from the other, though several nations derived it from Egypt during their intercourse with that country. The strongest proof of this is, that all the Phœnicians, who frequent Greece, have lost the habit they took from Egypt of circumcising their children." The same rite is practised to the present day by the Moslems of all countries, and by the Christians of Abyssinia, as a salutary precaution well suited to a hot climate.

We are ignorant of the exact time or age fixed for its performance by the ancient Egyptians. St. Ambrose says the 14th year: but this seems improbable; and it was perhaps left to the option of the individual, or of his parents, as with the Moslems. Though very generally adopted, no one was compelled to conform to this ordinance, unless initiated into the mysteries, or belonging to the priestly order; and it is said that Pythagoras submitted to it, in order to obtain the privileges it conferred, by entitling him to a greater participation of the mysteries he sought to study. But if the law did not peremptorily require it for every individual, custom and public opinion tended to make it universal. The omission was a "reproach;" the uncircumcised Egyptian subjected himself to one

\* Herodot. ii. 104. 37.

† *Vide* Diodor. iii. 31., of the Troglodytæ.

of the stigmas attached to the “impure race of foreigners;” and we may readily understand how anxious every one was to remove this “reproach” from him, which even the Jews feared to hear from the mouth of an Egyptian.\*

By the Jewish law a stated time † was appointed for it, which was the 8th day after the birth of the child. It was peremptorily required; and the Divine displeasure was threatened to the uncircumcised. His “soul” was doomed to be “cut off” from God’s people, as the breaker of a covenant; and even the stranger, bought with money as a slave, was obliged to conform to this sacred rite.‡

The antiquity of its institution in Egypt is fully established by the monuments of the Upper and Lower Country, at a period long antecedent to the Exodus and the arrival of Joseph; and Strabo tells us that “a similar rite (*τα θηλεια εκτεμνειν*) was practised in Egypt§, which was customary, also, among the Jews,” and the same as adopted by the Moslems and Abyssinians at the present day.||

Some have supposed that it was done by the simple implement used by Zipporah¶, “a sharp stone;” and that certain stone knives found in the

\* Josh. v. 9. “This day have I rolled away the reproach of Egypt from off you.”

† Gen. xvii. 12. Luke, ii. 21. Ep. Phil. iii. 5.

‡ *Vide* Calmet, on the Circision of Foreigners. He is wrong in supposing the Egyptians were contented with this; but it is sometimes practised by the Moslems, who also circumcise at any age. (Of the Idumeans, see Josephus, *Antiq.* xiii. 9.)

§ Strabo, xvii. p. 566. The covenant with Abraham ordained that every *male child* should be circumcised. Gen. xvii. 10.

|| This is described by Somini.

¶ Exod. iv. 25.

tombs of Thebes were intended for the purpose ; but it is more probable that these were used in other rites connected with sacrifice, in which the employment of so rude an instrument would not subject the victim to unnecessary inconvenience, and often to unlooked for results. We may conclude that the means adopted by the Egyptians were more nearly related to the "sharp knives" of Joshua\*, than the primitive implement used by Zipporah in "the wilderness."

## OMENS.

They were particular at all times to observe omens connected with every thing they undertook, whether it related to contracting a matrimonial alliance, building a house, or any event over which they had or had not control. They even watched the day when any one was born† ; and, predicting the lot that awaited him, they determined what he would become, the kind of death he would die, and other particulars relative to his fate in this world. With the same scrupulous care they examined the entrails of animals, or other omens, when about to commence a war, or any other undertaking which involved the interests of the state.

## MYSTERIES.

Of the ceremonies performed at the initiation into the mysteries we must necessarily remain ig-

\* Josh. v. 2. † Herodot. ii. 82.; and Vol. I. (2d Series) p.143.



norant. Indeed, the only means of forming\* any opinion respecting them are to be derived from our imperfect acquaintance with those of Greece, which were doubtless imitative of the rites practised in Egypt.

With the Egyptians great care was taken to preserve them from the profanation, which some secret rites underwent among the Greeks and Romans; and they excluded all persons who were considered unfit to participate in solemnities of so sacred a nature. And “not only,” says Clemens, did they scruple to entrust their secrets to every one, and prevent all unholy persons from becoming acquainted with divine matters, but confined them to those who were invested with the office of king, and to such of the priesthood who, from their worth, learning, and station, were deemed worthy of so great a privilege.”

Many rites and ceremonies were borrowed by Greece from Egypt; of which the next in importance to the mysteries of Eleusis, and the institution of oracles†, was the Thesmophoria, — a festival in honour of Ceres, celebrated in many Greek cities, and particularly at Athens. “These rites,” says Herodotus‡, “were brought from Egypt into Greece by the daughters of Danaus, who taught them to the Pelasgic women; but in the course of time, the Dorians having driven out the ancient

\* *Vide* Vol. I. p. 267.; *suprà*, p. 78; and Vol. I. (2d Series) p. 189. 327. &c.

† *Vide suprà*, Vol. I. (2d Series) p. 150. et seq.

‡ Herodot. ii. 171. Such appears to be the meaning of the historian. *Vide suprà*, Vol. I. (2d Series) p. 328.

inhabitants of Peloponnesus, they fell into disuse, except amongst the Arcadians; who, having remained in the country, continued to preserve them." He states that they resembled the ceremonies, or, as the Egyptians called them, the mysteries, performed on the sacred lake of Saïs, in allusion to the accidents which had befallen Osiris\*, whose tomb was in that city.

In Athens, the worshippers at the Thesmophoria "were free-born women† (it being unlawful for any of servile condition to be present), whose husbands defrayed the charges of the solemnity; which they were obliged to do, if their wives' portion amounted to three talents. These women were assisted by a priest called *στειφανοφορος*, because his head was adorned with a crown whilst he executed his office; as also by certain virgins, who were strictly confined, and kept under severe discipline, being maintained at the public charge in a place called *Θεσμοφορειον*. The women were clad in white apparel, to intimate their spotless innocence, and were obliged to observe the strictest chastity for two or three days before, and during the whole time of the solemnity, which lasted four days. For which end they used to strew upon their beds such herbs as were thought to calm the passions, such as *Agnus castus*, fleabane, and vine branches.‡ It was held unlawful to eat pomegranates, or to adorn themselves with gar-

\* *Vide supra*, p. 302.; and Vol. I. (2d Series) p. 328.

† Potter's *Antiq.* vol. i. p. 463.

‡ These last were used by the Milesian women.

lands. Every thing was carried on with the greatest appearance of seriousness and gravity, and nothing was tolerated that bore the least show of wantonness and immodesty, or even of mirth; the custom of jesting upon one another excepted, which was constantly done in memory of Iambe, who, by a taunting jest, extorted a smile from Ceres, when in a pensive and melancholy humour. Three days at least were spent in making preparations for the festival. Upon the 11th of Pyanepsion, the women, carrying books upon their heads containing the laws, in memory of Ceres's invention\*, went to Eleusis, where the solemnity was kept. This day was hence called *Ανοδος*, 'the ascent.' Upon the 14th the festival began, and lasted till the 17th. Upon the 16th they kept a fast, sitting upon the ground, in token of humiliation: whence the day was called *Νηστεια*, 'the fast.'

“It was usual at this solemnity to pray to Ceres, Proserpine, Pluto, and Calligenia; though some will have this Calligenia to have been Ceres's nurse, others her priestess, others her waiting-maid, and some suppose her the same as Ceres.† The custom was omitted by the Eretrians alone of all the Grecians. There was also a mysterious sacrifice called *Διωγμα*, or *Αποδιωγμα*, either because all men were excluded and *banished* from it, or because in a dangerous war the women's prayers

\* Conf. Diod. i. 14., where Ceres was called *Θεσμοφορον*.

† This is refuted by the testimony of Aristophanes. *Vide* Potter, p. 464.

were so prevalent with the Gods, that their enemies were defeated and put to flight as far as Chalcis: whence it was sometimes called *Χαλκιδικόν διωγμα*. Another sacrifice, called *Ζημια*, ‘the mulct,’ was offered as an expiation of any irregularities which happened during the solemnity. At the beginning of the festival, all prisoners committed to gaol for smaller faults, that is, such as did not render them incapable of communicating in the sacrifices and other parts of divine worship, were released.”

The Eleusinian mysteries, the most noted solemnity of any in Greece, were also instituted in honour of Ceres; and from their being derived from Egypt, it may not be foreign to the present subject to introduce some account of their mode of celebration in Greece.\* “They were often called, by way of eminence, *Μυστηρια*, ‘the mysteries,’ without any other note of distinction; and so superstitiously careful were they to conceal these sacred rites, that if any person divulged any part of them †, he was thought to have called down the divine judgment upon his head, and it was accounted unsafe to abide in the same house with him. He was even apprehended as a public offender, and put to death. Every thing contained a mystery: Ceres herself (to whom, with her daughter Proserpine, this solemnity was sacred) was not called by her own name, but by the unusual title of *Αχθεια*, which seems to be derived from *αχθος*,

\* Potter’s Grecian Antiq. vol. i. p. 449.

† Conf. Herodot. ii. 171. &c.; and Hor. Od. iii. 2. 26.

*grief* or *heaviness*; because of her sorrow for the loss of her daughter, when stolen by Pluto. The same secrecy was strictly enjoined, not only in Attica, but in all other places of Greece where the festival was observed, except Crete; and if any person, not lawfully initiated, did even through ignorance or mistake chance to be present at the mysterious rites, he forfeited his life. . . . Persons of both sexes, and all ages, were initiated. Indeed it was not a matter of indifference whether they would be so or not; for the neglect of it was looked upon as a crime, insomuch that it was one part of the accusation for which Socrates was condemned to death. All persons initiated were thought to live in a state of greater happiness and security than other men, being under the more immediate care and protection of the Goddess. Nor did the benefit of it extend only to this life; even after death they enjoyed (as was believed) far greater degrees of felicity than others, and were honoured with the first places in the Elysian shades. But since the benefits of initiation were so great, no wonder they were very cautious what persons they admitted to it. Such, therefore, as were convicted of witchcraft, or any other heinous crime, or had committed murder, though against their will, were debarred from these mysteries; and though in later ages all persons, barbarians excepted, were admitted to them, yet in the primitive times the Athenians excluded all strangers, that is, all who were not members of their own commonwealth. Hence, when Hercules, Castor,

and Pollux desired to be initiated, they were first made citizens of Athens.\* Nor were they admitted to the *greater mysteries*, but only to the *less*, which were sacred to Proserpine, and were instituted for this purpose, in order that the laws might not be violated by the admission of Hercules." They were not celebrated, like the former, in the month Boëdromion, at Eleusis (an Attic borough, from which Ceres was called Eleusinia), but at Agræ, a place near the river Ilissus, in the month Anthesterion. "In latter times, the lesser festival was used as a preparative to the greater; for no persons were initiated in the greater, unless they had been purified at the lesser. The manner of the purification was this: — having kept themselves chaste and unpolluted nine days, they came and offered sacrifices and prayers, wearing crowns and garlands of flowers, which were called *ισμερα*, or *ιμερα*. They had also, under their feet, *Διος κωδιον*, 'Jupiter's skin,' which was the skin of a victim offered to that God. The person that assisted them herein was called *υδρανος*, from *υδωρ*, 'water,' which was used at most purifications; and they themselves were named *μυσται*, or persons 'initiated.'

"About a year after, having sacrificed a sow to Ceres, they were admitted to the greater mysteries, the secret rites of which, some few excepted (being reserved for the priests alone), were frankly revealed to them; whence they were called *εφοροι*,

\* "Plut. in Thes."

and *εποπται*, ‘inspectors.’ The manner of initiation was thus: — the candidates, being crowned with myrtle, had admittance by night into a place called *μυστικός σηκος*, ‘the mystical temple,’ which was an edifice so vast and capacious that the most ample theatre did scarce exceed it. At their entrance they purified themselves by washing their hands in holy water; and, at the same time, were admonished to present themselves with minds pure and undefiled, without which the external cleanliness of the body would by no means be accepted. After this the holy mysteries were read to them out of a book called *πετρωμα*; which word is derived from *πετρα*, ‘a stone,’ because the book consisted of two stones fitly cemented together. Then the priest who initiated them, called *ιεροφαντης*, proposed certain questions, as whether they were fasting, &c.; to which they returned answers in a set form.\* This done, strange and amazing objects presented themselves. Sometimes the place they were in seemed to shake round them; sometimes it appeared bright and resplendent with light and radiant fire, and then again was covered with black darkness. Sometimes thunder and lightning, sometimes frightful noises and bellowings, sometimes terrible apparitions astonished the trembling spectators. The being present at these sights was called *αυτοψια*, ‘intuition.’ After this they were dismissed with these words, ‘*κογξ, ομπαξ.*’”†

\* “See Meursius’s treatise on this festival.”

† Some have supposed these words to answer to the “*Procul, O procul, este profani,*” and to have that meaning in Sanscrit. If so, they were misapplied.

During that part of the ceremony called *επιπτεία*, “inspection,” the Gods themselves were supposed to appear to the initiated; and it was in order to discover if the candidates were sufficiently prepared for such a mark of their favour that these terrific preludes were instituted. Proclus thus describes them in his Commentary on Plato’s Republic: “In all initiations and mysteries, the Gods exhibit themselves under many forms, and appear in a variety of shapes. Sometimes their unfigured light is held forth to the view; sometimes this light appears under a human form; and it sometimes assumes a different shape.” In his commentary on the first Alcibiades, he also says, “In the most holy of the mysteries, before the God appears the impusions of certain terrestrial dæmons become visible, alluring the initiated from undefiled goods to matter.”

Apuleius\* mentions the same extraordinary illusions, — “the sun being made to appear at midnight, glittering with white light;” and it is supposed that Ezekiel † alludes to similar scenes when speaking of the abominations committed by the idolatrous “ancients of the house of Israel in the dark, every man in the *chambers of his imagery*.”

The preliminary ordeals, through which candidates were obliged to pass, previous to admission into the Egyptian mysteries, were equally, if not more, severe; and it frequently happened that their lives were exposed to great danger, as is said to have

\* Metam. lib. ii. 256.

† Ezek. viii. 12.



been the case with Pythagoras. But the reluctance of the Egyptians, particularly in the time of the Pharaohs, to admit strangers to these holy secrets, probably rendered his trial more severe even than that to which the Egyptians themselves were subjected; and it appears that, notwithstanding the earnest request made by Polycrates to Amasis to obtain this favour for the philosopher, many difficulties were thrown in the way by the priests, on his arrival in Egypt. Those of Heliopolis\*, to whom he first presented the letters given him by Amasis, referred him to the college of Memphis, under the pretext of their seniority; and these again, on the same plea, recommended him to the priests of Thebes. Respect for the king forbade them to give a direct refusal; but they hoped, says Porphyry, to alarm him by representing the arduous task he had to perform, and the repugnance of the previous ceremonies to the feelings of the Greeks. It was not, therefore, without surprise that they beheld his willingness to submit to the trials they proposed; for though many foreigners were, in after times, admitted to the mysteries of Egypt, few had then obtained the indulgence, except Thales and Eumolpus. This prejudice of the Egyptians against the Greeks is perfectly consistent with the statement of Herodotus; and is shown by other writers to have continued even after the accession of the Ptolemies and the Roman conquest.

“ The garments † of those initiated into the

\* Porphyr. de Vita Pythag.

† Potter, p. 452.

Eleusinian mysteries were accounted sacred, and of no less efficacy to avert evils than charms and incantations. They were therefore never cast off till completely worn out. Nor was it then usual to throw them away; but they were made into swaddling clothes for children, or consecrated to Ceres and Proserpine.

“The chief person who attended at the initiation was called *ιεροφάντης*, ‘the revealer of holy things.’ He was a citizen of Athens, and held his office during life; though amongst the Celeans and Phliasians it was customary for him to resign his place every fourth year, at the time of the festival. He was obliged to devote himself wholly to divine service, and to live a chaste and single life; to which end it was usual for him to anoint himself with the juice of hemlock, which, by its extreme coldness, is said to extinguish in a great measure the natural heat. The *hierophantes* had three assistants; the first of whom was called, from his office, *δαδουχος*, ‘*torch-bearer* \*,’ and to him it was permitted to marry; the second was the *κηρυξ*, or ‘*herald* ;’ the third ministered at the altar, and was for that reason named *ο επι τω βωμω*. The *hierophantes* is said to have been a type of the great Creator of all things, the *δαδουχος* of the Sun, the *κηρυξ* of Mercury, and *ο επι τω βωμω* of the Moon.

\* An inscription on one of the tombs of the Kings at Thebes was written by a “*δαδουχος των αγιωτατων Ελευσινων μυστηριων*,” in the time of Constantine. This was about sixty years before those mysteries were abolished by Theodosius.

“ There were also certain public officers, whose business it was to take care that all things were performed according to custom. First, βασιλευς, ‘*the king*,’ who was one of the Archons, and was obliged, at this solemnity, to offer prayers and sacrifices ; to see that no irregularity was committed ; and, the day following the mysteries, to assemble the senate to take cognizance of all the offenders. Besides the king, were four επιμεληται, ‘*curators*,’ elected by the people ; one of whom was appointed out of the sacred family of the Eumolpidæ, another out of the Ceryces, and the remaining two from the other citizens. There were also ten persons who assisted at this and some other solemnities, who were called ιεροποιοι, because it was their business to *offer sacrifices*.

“ This festival was celebrated in the month Boëdromion, and continued nine days, beginning upon the 15th, and ending upon the 23rd day of that month ; during which time it was unlawful to arrest any man, or present a petition, under a penalty of 1000 drachms, or (as others report) under pain of death. It was also unlawful for those who were initiated to sit upon the covering of a well, or to eat beans, mullets, or weasles. If any woman went in a chariot to Eleusis, she was, by an edict of Lycurgus, obliged to pay 6000 drachms ; the design of which was to prevent the richer women distinguishing themselves from those who were poor.

“ 1. The first day was called Αγυρμος, ‘*an as-*

sembly;’ because then the worshippers first met together.

“2. The second was named *Αλαθε Μυσται*, that is, ‘to the sea, you that are initiated;’ because (I suppose) they were commanded to purify themselves by washing in the sea.

“3. Upon the third they offered sacrifices, consisting chiefly of an Æxonian mullet (in Greek *τριγλη*\*), and barley out of Rharium, — a field of Eleusis, in which that sort of corn was first sown. These oblations were called *Θυα*, and accounted so sacred that the priests themselves were not allowed (as in other offerings) to partake of them.

“4. Upon the fourth they made a solemn procession, wherein the *καλαθιον*, or holy *basket* of Ceres, was carried in a consecrated cart; crowds of people shouting as they went along, *χαιρε, Δημητερ*, ‘hail, Ceres.’ After these followed certain women, called *κιστοφοροι*, who (as the name implies) *carried baskets*, containing sesamin, carded wool, some grains of salt, a serpent, pomegranates, reeds, ivy-boughs, a sort of cake called *φθεις*, poppies, and other things.

“5. The fifth was called *Η των λαμπαδων ημερα*, ‘the torch day;’ because at night the men and women ran about with torches in their hands. It was also customary to dedicate torches to Ceres, and to contend who should present the largest; which was done in memory of Ceres’s journey, when she sought Proserpine; being conducted

\* The Triglia of the modern Italians.

by the light of a torch, kindled in the flames of Etna.

“6. The sixth was called *Ιακχος*, from Iacchus, the son of Jupiter and Ceres, who accompanied the Goddess in her search for Proserpine, with a torch in her hand; whence it was that his statue held a torch. This statue was carried from the Ceramicus to Eleusis in solemn procession, called after the hero's name *Ιακχος*. The statue, and the persons that accompanied it, had their heads crowned with myrtle. They were named *Ιακχογαγοι*, and all the way danced and sang, and beat brazen kettles. The road by which they issued out of the city was called *ιερα οδος*, ‘the sacred way,’ — the resting place, *ιερα συκη*, from a *fig-tree* which grew there, and was (like all other things concerned in this solemnity) accounted sacred. It was also customary to rest upon a bridge built over the river Cephissus, where they made themselves merry by jesting on those who passed by. Having crossed this bridge they went to Eleusis, the way into which was called the mystical entrance.

“7. Upon the seventh day were sports, in which the victors were rewarded with a measure of barley, that grain being the first sown in Eleusis.

“8. The eighth was called ‘the *Epidaurian day*,’ because it once happened that *Æsculapius*, coming from Epidaurus to Athens, and desiring to be initiated, had the lesser mysteries repeated. Whence it became customary to celebrate them a second time upon this day, and to admit to initiation such persons as had not before enjoyed that privilege.

“ 9. The ninth and last day of the festival was called ‘ *the earthen vessels,*’ because it was usual to fill two such vessels with wine ; one of which was placed towards the east, and the other towards the west. These, after the repetition of certain mystical words, were both thrown down ; and the wine being spilt upon the ground, was offered as a libation.”

#### DRESSES OF THE STATUES.

During “ the feasts and festivals,” the statues of the Gods were dressed in “ the sacred vestments\* ;” and the priests ministered to them “ three times” in the course of the day, according to certain regulations “ ordained by law.” † The ceremony of clothing them was the peculiar office of a class of priests called Hierostoli by Greek writers, who had the privilege of entering the sanctuary for this purpose, like the chief priests and prophets. Each Deity had its particular emblems, and a proper dress, of a form and character prescribed in the sacred books. Thus the vestures of Osiris were of an uniform shadowless white, as we learn from Plutarch and the sculptures of the temples ; those of Iris were dyed with a variety of colours, and frequently imitated the complicated hue and arrangement of feather work, as if she were enveloped in the wings of the sacred vulture.‡ “ For,”

\* Conf. Jerem. x. 9. ; and Baruch, vi. 12. 58. 72. Where also the custom of gilding the wooden idols of Babylon is mentioned (v. 8. 39. &c.) ; and of making “ crowns for the heads of their Gods” (v. 9.) ; and “ lighting them candles” (v. 19.).

† Rosetta Stone, lines 7. and 40.

‡ Like the figure of Mant, in Plate 20.

says the same author \*, “ as Osiris is the First Principle, prior to all beings, and purely intelligent, he must ever remain unmixed, and undefiled; consequently, when his vestments are once taken off his statues, they are ever afterwards put by, and carefully preserved untouched; while those of Isis, whose power is totally conversant about matter, which becomes and admits all things, are frequently made use of, and that too without the same scrupulous attention.” This ceremony of dressing the statues is still retained in the religious rites of some people at the present day, who clothe the images of Gods or saints on particular festivals, and carry them in procession, like the ancient Egyptians and Greeks. Nor can the custom of putting the *kisweh*, or sacred covering, upon the tomb of a Moslem shekh, fail to remind us of the *ιερον κοσμηον* (holy ornament or covering) of antiquity; as the “ crowning the tomb of Osiris with flowers †,” which was done on stated occasions by the priests of that Deity at Philæ, recalls that of carrying flowers and palm branches to the grave of a departed friend, in the cemeteries of modern Egypt. The same was done to individuals as well as in honour of Osiris; and sarcophagi are frequently found in the tombs of Thebes, with flowers and garlands placed in or near them, either by the priests, or the relations of the deceased, who attended at the funeral.

\* Plut. s. 78.

† Plut. s. 21.

## CONVOCAATION OF THE PRIESTS AT THE CAPITAL.

In the time of the Ptolemies the religious societies\* were obliged to perform an annual voyage to Alexandria, the royal residence at that period, to present themselves at the palace. This was doubtless in conformity with a custom established in the olden times of the Pharaohs, when the seat of government was at Thebes or Memphis; and it continued to be observed until dispensed with by Epiphanes.

## PRIVATE FASTS AND PENANCE.

Besides the feasts and ceremonies of public rejoicing, or of general abstinence, many fasts were enjoined to each individual, either as occasional voluntary expiations of secret offences, which were dependent upon their own conscience, or in compliance with certain regulations at fixed periods. They were then required to abstain from the enjoyment of luxuries, as of the bath, the table, and perfumes; and, above all, from the gratification of the passions. Some of these, as Apuleius † informs us, lasted ten days, during which time the latter prohibition ‡ was strictly enforced: a measure which appears in Italy to have called forth great complaints from the votaries of Isis, when her wor-

\* Rosetta Stone, line 17.: “*εργων εθνων.*”

† Metam. ii. p. 1000.

‡ Conf. Juven. Sat. vi. 535.



ship was established in that country. It is to this Propertius \* alludes in the following verses : —

“ Tristia tam redeunt iterum solemnia nobis.  
 Cynthia jam noctes est operata decem,  
 Atque utinam Nilo pereat quæ sacra tepente  
 Misit matronis Inachis Ausoniis.  
 Quæ Dea tam cupidos toties divisit amantes.  
 Quæcunque illa fuit, semper amara fuit.  
 \* \* \* \* \*  
 An tibi non satis est fuscis Ægyptus alumnis ?  
 Cur tibi tam longa Roma petita via est ?  
 Quidve tibi prodest viduas dormire puellas ? ” †

#### OTHER FÊTES.

In the time of the Greeks and Romans they had some fêtes of a wanton character, in which the object was to seek amusement and indulgences of every kind ; but it does not appear whether they were instituted in early times, or were a Greek innovation. Strabo mentions † one of these, “ during which a dense crowd of people hurried down the canal from Alexandria to Canopus to join the festive meeting. Day and night it was covered with boats bringing men and women, singing and dancing, with the greatest licentiousness ; and at Canopus itself, inns were opened upon the canal, purposely for the convenience of indulging in these amusements.”

Athenæus mentions a grand procession in the time of Ptolemy Philadelphus, the splendor of which

\* Propert. lib. ii. Eleg. 33. lines 1. and 15.

† Conf. these lines of Ovid's (*Amor.* iii. 10. 1.) : —

“ Annua venerunt Cerealis tempora sacri  
 Scenbat in vacuo sola puella toro.”

‡ Strabo, xvii. p. 551.

was surprising. The most rare and curious animals from all countries were conducted in it; and the statues of the Gods, as well as every thing which could give dignity and interest to the spectacle, were brought together on the occasion. There is reason to suppose that it resembled, in many respects, similar pomps of the early Pharaohs; I therefore refer the curious reader to the full account of it in the work of that author.\*

#### EARLY OFFERINGS.

I have already mentioned, in a preceding chapter†, the nature of sacrifices offered in early ages, and have shown at how remote an era the mode of addressing prayers to the Deity, the adoption of the peculiar forms and attributes of the Gods, the establishment of oracles, and other matters connected with religion, were introduced among the Egyptians. If at the earliest periods of their history they were contented with herbs and incense‡, they afterwards admitted animals§ into their sacrifices, and victims were bound and slain on the altar, and either offered entire or divided into portions before the statue of the God, together with cakes, fruit, and other offerings prescribed by law. To some deities oblations of a peculiar kind were made, being deemed more particularly suited to their

\* Athen. Deipn. v. p. 196. *et seq.* † Beginning of chap. xii.

‡ *Vide supra*, Vol. I. (2d Series) p. 144. 146.

§ See Pausanias (lib. i. c. 24.) on the remains of a prejudice against slaughtering oxen; and Varro, *de Re Rustica*, ii. 5.

worship; and some festivals required an observance on this head, which differed greatly from ordinary custom, as the burning of the body of the victim at the fête of Isis \* and the offering of a pig at the festivals of Bacchus † and the Moon. For though many ceremonies, as the libations of wine, and certain formulas, were common to all or most of the Egyptian sacrifices, the inspection of entrails, and the manner of burning the victims, required a particular method in the rites of some Deities ‡; and peculiar offerings were reserved for remarkable occasions.

#### INCENSE.

Incense was offered to all the Gods, and introduced on every grand occasion whenever a *complete* offering was made. For the Egyptians, like the Jews and other people, frequently presented a simple oblation of wine, oil, or other liquid, or any single gift, as a necklace, a bouquet of flowers, ointment, or whatever they had vowed, or the occasion required.

Incense was sometimes presented alone, though more usually accompanied by a libation of wine. It consisted of various qualities or ingredients, according to circumstances, as I have stated in the offerings made to the Sun §, when resin, myrrh, and *keuphi* were adapted to different times of the day. Myrrh, says Plutarch, is supposed to be

\* Herodot. ii. 40.

† Herodot. ii. 39.

‡ Herodot. ii. 48. *Vide supra*, p. 300.

§ *Supra*, p. 315. Plut. s. 52. 80.

called *Bal*\* by the Egyptians, signifying the dissipation of melancholy; and the “Kuphi is a mixture composed of the sixteen following ingredients, honey, wine, raisins, cyprus, resin, myrrh, asphaltus, seselis, sthoenanthus, asphaltus, saffron, and dock (?) †, the greater and lesser juniper (?), cardamums, and (aromatic) reed.”

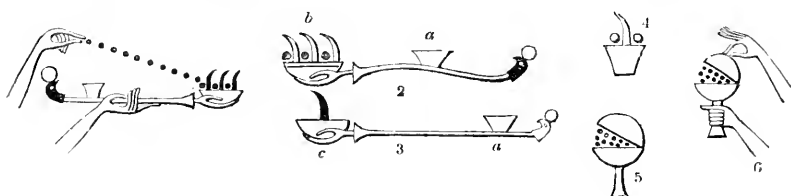
Some resinous substances have been found in the tombs at Thebes; but it does not appear if they were used for incense, or other purposes, and one of those brought to England by Lord Claud Hamilton is probably mastic, used by women in the East at the present day, and probably also in former times, to sweeten their breath. According to the chemical examination made of it by Dr. Ure, “it has a specific gravity of 1.067, and dissolves both in alcohol and oil of turpentine, which circumstance, with its topaz yellow colour,” leads him “to believe it to be mastic,” a gum resin that exudes from the lentiscus, well known to be common in the island of Scio. The other is thus described by Dr. Ure: “it has a ruby red colour and the remarkable density of 1.204, being much more than any resinous substance known at the present day. It intumesces when heated over a lamp, and burns much like amber. Like it, also, it affords a musky odour, when heated with nitric acid. It dissolves in alcohol and wood spirit, in

\* *Bal* signifies the “eye,” or the “end,” in Coptic;  $\text{Ⲛⲓⲗ}$  “is myrrh.”

† The Greek name is  $\lambda\alpha\pi\alpha\theta\omicron\varsigma$ . Democrates substitutes for “seselis, asphaltus, saffron ( $\alpha\pi\theta\omicron\varsigma$ ) and *lapathus*,” “bdellium, spikenard, crocus and cassia,” and for “cardamum,” “cinnamon.” (*Vide* note, Squire’s translation of Plutarch, de Is. s. 81.)

which respect it differs from amber. It is insoluble in oil of turpentine or caustic eye.”

The incense burnt in the temples before the altar was made into small balls, or pastiles, which were thrown by the hand into the censer. The latter generally consisted of an open cup of bronze (sometimes two), holding the fire, supported by a long handle, whose opposite extremity was ornamented with the head of a hawk; and in the centre of this was an-



No. 472.

Fig. 1. Throwing the balls of incense into the fire.

2, 3. Censers. A cup for holding the incense balls.

*b, c.* The cup in which was the fire. In *b* are three flames of fire; in *c* only one.

4. A censer without a handle.

5, 6. Other censers with incense balls or pastiles within. These two last are from the tombs near the pyramids.

other cup, from which the pastiles were taken with the finger and thumb to be thrown upon the fire. Sometimes the incense was burnt in a cup without the handle, and some censers appear to have been made with a cover, probably pierced with holes to allow the smoke to escape, like those now employed in the churches of Italy.

#### SACRIFICES. VICTIMS.

When a victim was sought for the altar, it was carefully examined by one of the *Sphragistæ*\*, an order of priests to whom this peculiar office

\* Herodot. ii. 38. Plut. de Is. s. 31.

belonged. According to Plutarch\*, red oxen were alone selected for the purpose, and so scrupulous," he adds, "were they on this point, that a single black or white hair rendered them unfit for sacrifice, in consequence of the notion that Typho was of that colour. For in their opinion sacrifices ought not to be made of such things as are in themselves agreeable to the Gods, but rather of those creatures into which the souls of wicked men have been confined, during the course of their transmigration."

The same remark is made by Diodorus†; who not only states that it was lawful to offer red oxen, because Typho was supposed to be of that colour, but that red (or red-haired) *men* were formerly sacrificed by the Egyptian Kings at the altar of Osiris. This story is repeated by Athenæus, and by Plutarch‡, who states, on the authority of Manetho, that "formerly in the city of Idithya (Eilethya?), they were wont to burn even men alive, giving them the name of Typhos, and winnowing their ashes through a sieve to scatter and disperse them in the air; which human sacrifices were performed in public, at a stated season of the year, during the dog-days." But from its being directly contrary to the usages of the Egyptians, and totally inconsistent with the feelings of a civilised people, it is scarcely necessary to attempt a refutation of so improbable a

\* Plut. s. 31.

† Diodor. i. 88.

‡ Plut. s. 73. Athen. iv. p. 172.

tale : and Herodotus justly blames the Greeks \* for supposing that “ a people, to whom it was forbidden to sacrifice any animal, except pigs, geese, oxen, and calves, and this only provided they were clean, should ever think of immolating a human being.†”

Some have felt disposed to believe that in the earliest times (to which indeed Manetho and Diodorus confine those sacrifices), and long before they had arrived at that state of civilisation in which they are represented by the Bible history and the monuments, the Egyptians may have been guilty of these cruel practices and have sacrificed their captives at the altars of the Gods. The abolition of the custom was said to have taken place in the reign of Amosis ‡ ; and M. de Pauw, who is disposed to believe the statement, endeavours to excuse them by observing §, that “ the famous act for burning heretics alive was only abrogated in England under the reign of Charles II.,” as though it were analogous to a human sacrifice. Many even suppose the record of this ancient custom may be traced in the groups represented || on the façades of Egyptian temples ;

\* It was a Greek custom in early times. *Twelve* Trojan captives were killed at the funeral of Patrochus, xi. 33. Menelaus was seized by the Egyptians for sacrificing young children, with the Greek notion of appeasing the winds. (Herodot. ii. 119.)

Conf. “ Sanguine placastis ventos, et virgine caesa.”

Virg. *Æn.* ii. 116.

† Herodot. ii. 45.

‡ Certainly not the Amosis of the eighteenth dynasty.

§ Sur les Égyptiens et les Chinois, vol. ii. p. 113.

|| The men put to death in the ceremonies represented in the tombs

where the King occurs, as if in the act of slaying his prisoners in the presence of the God. But a strong argument against this being commemorative of a human sacrifice, is derived from the fact of the foreigners he holds in his hand not being bound, but with their hands free, and even holding their drawn swords \*, plainly showing that it refers to them in a state of war, not as captives. It is therefore an allegorical picture, illustrative of the power of the King, in his contest with the enemies of his country.

Indeed, if from this any one were disposed to infer the existence of such a custom in former times, he must admit that it was abandoned long before the erection of any existing monument †, consequently ages prior to the accession of the Amosis, whose name occurs in the sculptures; long before the Egyptians are mentioned in sacred history; and long before they were that people we call Egyptians. For it is quite incompatible with the character of a nation, whose artists thought acts of clemency towards a foe worthy of record ‡,

---

of the kings appear to be either *Neophytes*, who were required to “pass under the knife of the priest,” previous to initiation, and a *new life*; or those condemned to a particular fate hereafter. *Vide* Vol. I. (1st Series) p. 267.

\* *Vide* Plate 81.

† The learned Prichard (p. 363.) thinks that a subject described from the temple of Tentyra proves this custom to have existed in Egypt. But that temple is of late Ptolemaic and Roman date, and “*the figure of a man, with the head and ears of an ass, kneeling, and bound to a tree, with two knives stuck into his forehead, two in his shoulders, one in his thigh, and another in his body,*” can scarcely be an argument in favour of a human sacrifice, unless *men of that description* were proved to have lived in those days.

‡ *Vide supra*, Vol. I. p. 392. and 398.



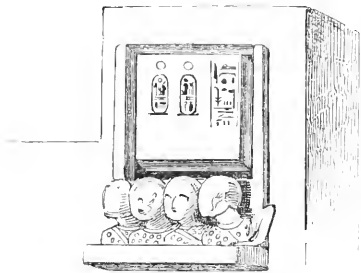
and whose laws were distinguished by that humanity which punished with death, the murder even of a slave.\*

I have, therefore, no scruple in doubting this statement altogether, and in agreeing with the historian of Halicarnassus, respecting the improbability of such a custom among a civilised people. And when we consider how solemnly the Moslems declare the pillar of clay, now left at the mouths of the canals, when opened to receive the water of the inundation, to have been the substitute which the humanity of Amer adopted in lieu of the virgin annually sacrificed to the Nile at that season, (previous to the conquest of Egypt by the Arabs,) we may learn how much reliance is to be placed on tradition, and what is stated to be *recorded* fact. For, though Arab historians lived very near to the time when that sacrifice is said to have been abolished, though the pillar of earth is still retained to commemorate it, and though it bears the name of Haróoset e'Neel, "the bride of the Nile,"—all far stronger arguments than any brought forward respecting the human sacrifices of early Egypt, — we are under the necessity of disbelieving the existence of such sacrifices in a *Christian* country, at the late period of A. D. 638, when the religion of Islam supplanted that of the cross on the banks of the Nile.

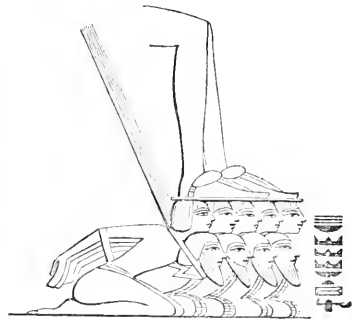
That red-haired men were treated with great contempt by the Egyptians, is perfectly true. But however much their prejudices were excited

\* *Vide supra*, Vol. II. p. 36.

against them, it is too much to suppose they thought them unworthy to live; and they were probably contented to express their dislike to foreigners, who were noted for that peculiarity, by applying to them some reproachful name; as the Chinese contemptuously designate us “red-haired barbarians.” “In Egypt,” says Diodorus, “few are found with red hair; among foreigners many.”\* Such, indeed, was the prejudice against them, that “they would not willingly converse with people of that complexion †;” and whenever they wished to show their contempt for a northern race, they represented them on their sandals, and in other humiliating positions, with red hair, and of a yellow colour.‡ This contempt for strangers induced the Egyptian architects to introduce them supporting on their heads portions of buildings, as



No. 473. Heads of foreigners which once supported part of the ornamental architecture at Meedenet Haboo in Thebes.



No. 474. Enemies as the footstool of a king. *Thebes.*

in the pavilion of King Remeses at Thebes; where they occupy the same uncomfortable positions

\* Diodor. i. 88.

‡ *Vide* Vol. I. p. 366.

† Plut. s. 33.

generally given to men and monsters on our old churches. The idea of “making his enemies his footstool,” is also shown from the sculptures to have been common in Egypt, as in other Eastern countries.

The sacrifice of red oxen cannot fail to call to mind the law of the Israelites, which commanded them to “bring a red heifer without spot, wherein was no blemish, and upon which never came yoke.”\* According to Maimonides, they were so particular in the choice of it, that “if only two white or black hairs were found lying upon each other, the animal was considered unfit for sacrifice †;” and Herodotus ‡ says, that if the Egyptians “found a single black hair upon the ox they were examining for that purpose, they immediately rejected it as unclean.” “They believe,” says the historian, “that all clean oxen belong to Epaphus, and this is the reason they examine them with so much care. There is a particular priest for that office; who, when the animal is brought, examines it in every position, standing, and lying on its back; and having drawn out its tongue, he ascertains if it is free from certain marks, described in the sacred books, which I shall mention elsewhere. § He even looks if the hairs of its tail are such as they ought to be naturally: and when all the requisite signs are found for pronouncing it clean, the priest marks it with his seal, after which it is

\* Numb. xix. 2.

† Maimonid. in lib. de Vaccâ rufâ, c. i.

‡ Herodot. ii. 38.

§ In lib. iii. 28. *Vide supra*, Vol. I. (2d Series) p. 350. *et seq.*

taken to the altar; but it is forbidden, under pain of death, to slay a victim which has not this mark."

His statement differs in some respects from that of Plutarch, nor does the historian consider the red colour necessary to render it fit for sacrifice. The principal point seems to be the absence of those marks which characterise Apis, or Epaphus, the sacred bull of Memphis; and the sculptures, as I shall presently show, abundantly prove that oxen with black and red spots were usually killed in Egypt, both for the altar and the table.

It was lawful to slay all oxen answering to a particular description in the sacred books; but the sacrifice of heifers was strictly forbidden, and in order to enforce this prohibition, they were held sacred.\* So great was their respect for this law, that the "cow was esteemed more highly among the Egyptians than any other animal †;" and their consequent horror of those persons whose religion permitted them to slay and eat it, was carried so far "that no Egyptian of either sex could be induced to kiss a Greek on the mouth, to make use of his knife, his spit, or his cooking utensils, nor even to taste the meat of a clean beast, which had been slaughtered by his hand."

Aware of this prejudice, and of the consequent displeasure of the Egyptians in the event of their sacrificing a heifer ‡, the Israelites proposed to withdraw into the desert a distance of three days

\* To Isis, or rather to Athor. *Vide supra*, Vol. I. (2d Series) p. 381. 389. 394.

† Herodot. ii. 41

‡ Exod. viii. 26.

journey, where they might perform the ceremony, without openly offending against the laws of Egypt. And when told by Pharaoh "to go and sacrifice," the answer of Moses was, "It is not meet so to do, for we shall sacrifice the abomination of the Egyptians to the Lord our God; lo, we shall sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice unto the Lord our God as he shall command us."\*

It does not appear that, in this instance, they were ordered to offer a red heifer, as described in a subsequent ordinance †; and indeed victims of that peculiar description, according to Maimonides, were reserved for certain occasions, nine only having been sacrificed from the time of Moses to "the desolation of the second temple." ‡ At other times the Israelites made no distinction between those of different colours, and their apprehensions from the anger of the Egyptians proceeded solely from their infringing a law, which forbade the slaughter of any but male cattle. Though they were then § commanded to slay a heifer, it is evident that they

\* Exod. viii. 26, 27.

† Numb. xix. 2.

‡ "Nine red heifers," says Maimonides, "have been sacrificed between the original delivery of this precept, and the desolation of the second temple. Our lord, Moses, sacrificed the first, Ezra offered the second, and seven more were offered up during the period which elapsed from the time of Ezra to the destruction of the temple; the tenth, King Messiah himself will sacrifice, by his speedy manifestation he will cause great joy." Maimon. de Vaccâ rufâ, c. 3. I do not however suppose this to be taken literally, and we trace in it that reference to numbers so common in ancient times. *Vide supra*, p. 316., and Vol. I. (2d Series) p. 197.

§ It was perhaps to break through, and prevent their being hereafter influenced by, this great Egyptian prejudice.

too, on most occasions, were restricted to male victims\*, a wise regulation for the preservation of the species, which the legislators of Eastern nations seldom overlooked. “In Egypt and Palestine,” says St. Jerome†, “in consequence of the great scarcity of cattle, no one eats the meat of cows;” and Porphyry‡ asserts, that “the scruples of the Egyptians and Phœnicians were so strong on this point, that they would rather have lived on the flesh of man than of the cow.” That the Egyptians abstained from the meat of heifers is attested by the authority of ancient authors, and by the sculptures themselves; but we find from these last, that the restriction to animals of a red colour, if really in force at any time, was not generally maintained, either in sacrifices or when required for the table. A black and white ox is represented at the altars of several gods, even of Osiris himself; and the butcher or the cook are frequently engaged in slaughtering spotted oxen, and preparing them for the use of the family.§

Nor did any colour exempt them from labour; and black, white, spotted, or red oxen were indiscriminately employed || in the plough, and “all manner of service in the field.” It is, therefore, evident, that if any restriction respecting colour actually existed, it was only attended to on certain occasions, or at peculiar ceremonies, in honour of

\* *Vide* Levit. i. 3. “Let him offer a *male* without blemish,” *et alib.*

† St. Jer. Hieron. adv. Jovin. ii. 7.

‡ Porphyr. de Abstin. ii. 11. Herodot. ii. 41.

§ *Vide* Plate 12. Vol. II. (1st Series) p. 222.

|| *Vide* Vol. I. (2d Series) p. 48.

some of the gods, and perhaps only when worshipped in a particular character. This is the more probable, as we find they did not scruple to offer a coloured victim before the altar of Osiris, to whom the red ox was said to be an offering peculiarly acceptable. Certain marks may have excluded an animal, and have rendered it unfit for the altar or the table, particularly if they bore any resemblance to those which characterised Apis; and some oxen may have been forbidden, in consequence of their being thought to appertain to Mnevis, the sacred bull of Heliopolis.

It was, perhaps, on the occasion of sacrificing the red ox, that the imprecations mentioned in Herodotus and Plutarch were uttered by the priest upon the head of the victim, which, as I have already observed\*, strongly reminds us of the scape-goat of the Jews†; and if so, this may serve to confirm my conjecture of that “important ceremony being confined to certain occasions, and to chosen animals, without extending to every victim which was slain.”

According to Herodotus, “they took the ox destined for sacrifice to the altar, and having lighted a fire, they poured a libation of wine upon the table and about the prostrate animal, and, invoking the Deity, slew it. They then cut off the head, and removed the skin from the body, and solemnly loading the former with imprecations, they prayed the gods to avert all the evils that might have happened to their country or them-

\* *Vide supra*, Vol. II. p. 378.

† Levit. xiv. 21.

selves, and to make them fall on that head. After which they either sold it to foreigners, or threw it into the Nile \* ; for no Egyptian would taste the head of any species of animal."

But, as I have already shown, the father of history is wrong in this assertion ; the heads of ordinary victims being commonly offered on the altars of the gods †, and even taken with other joints to the kitchen. The head may not have been a fashionable dish at a Theban dinner ; but this would not imply a prohibition ; and it may be said, that few people, as refined as the Egyptians, are in the habit of giving it a place at their table.

The ceremony of fixing upon a proper victim was probably very similar on all occasions. Herodotus and Plutarch state that it was done by a class of priests, called by the latter *sphragistæ* ("Sealers"), to whom this duty exclusively belonged.‡ After having examined the animal, and ascertained that its appearance accorded with the prescribed rules, the priest put on a mark as a token of its acceptance, which was done in the following manner. Having tied a band made of the stalk of the papyrus round its horns, he applied a piece of fine clay to the knot, and stamped it with his seal, after which an inferior functionary con-

\* Herodot. ii. 39. Ælian says the *Ombites* gave the heads of their victims to the crocodiles. *De Nat. Animal.* x. 21. *Plut. de Is.* s. 31. There was a ceremony practised by the Jews, in which the head of a heifer was cut off for the expiation of murder by an unknown hand, the elders of the vicinity washing their hands over the body. *Deut.* xxi. 4. 6.

† *Vide* Vol. II. (1st Series) p. 222. 379. 383. The sculptures, *passim*.

‡ Clemens says the *stolistes* was required to know the *μοσχοσφραγιστικά*, or those things relating to the rite of slaying victims. *Strom.* vi. p. 196.



ducted it to the altar. Herodotus fails to inform us respecting the nature of this seal \*; but Plutarch, on the authority of Castor, says it bore the figure of a man on his knees, with his hands tied behind him, and a sword pointed at his throat."



No. 475. 1 Seal of the priests, signifying that the victim might be slaughtered. 2

This figuratively symbolic group I have met with more than once, in the hieroglyphics of sculptures relating to the sacrifice of victims. The characters which refer to or explain similar ceremonies in the temples are generally phonetic, as in the commencement of the accompanying hieroglyphics, where the word "sat," (?) signifying to "slay," accords with the demonstrative sign following it, and recalls the Hebrew word שחט, "to kill," which it so closely resembles. But no oxen represented in the sculptures as victims about to be slaughtered have yet been found bearing this device, though they frequently occur decked with flowers for the occasion.

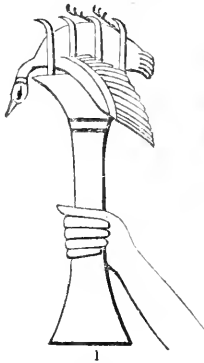
The usual mode of slaying a victim was by cutting the throat †, as was the commandment of Moses to the Israelites, probably from one ear to the other; which is the custom of the Moslems at the present day. The officiating priest generally placed his hand upon its head ‡, as he drew the knife across its throat, and if an ox or a goat he held it by the horns, the feet having been previously tied together, as it lay upon the ground. Birds were either

\* Of the seals of the Egyptians, *vide infra*, chap. xvi. p. 395.

† *Ide* woodcuts 275, 276.

‡ Conf. Levit. i. 4. and iii. 8. &c.

offered entire\*, or after their heads had been taken off, as was customary in the sacrifices of the Jews, who were commanded, if the offering was of fowls, “to wring off the head,” and allow the blood to fall upon the ground at the side of the altar. † But this difference appears to exist between the rites of the Jews and Egyptians, that, in the former, the sacrifice of birds was confined to certain occasions‡; and



in the latter, they were commonly deposited on the altar with oxen and other offerings. When presented alone, they were sometimes placed upon a portable stand, furnished with spikes §, over which the bird was laid; and the same mode of arranging the offerings was adopted

on a larger scale upon the altars themselves, when filled with the profusion usually presented at the shrines of the gods. It is, however, proper to observe, that the Egyptian artists may have intended by this drawing to represent the burning of the offering, the apparent spikes being flames of fire; though the former is far more probable.

Geese, the most favourite offering||, were gene-

\* *Vide* Vol. II. p. 379. Woodcut 275.

† *Levit.* i. 15.

‡ *Levit.* v. 7, 8.; xii. 6, 7.; and xiv. 4. 49.

§ The Greeks and Etruscans had a sort of patera, furnished in like manner with spikes to hold offerings.

|| *Conf. Juv. Sat.* vi. 540. :—

“Ansero magno  
Scilicet et tenui popano corruptus Osiris.”

The round thin cake (*popanum*) occurs on all altars.

rally trussed, but wading birds were frequently offered with their feathers, unplucked; a peculiarity occasionally extended also to geese. Even oxen and other animals were sometimes offered entire, though generally after the head had been taken off; but it does not appear if this depended on any particular ceremony, or was confined to the rites of certain Deities.

According to Porphyry, as quoted by Eusebius \*, “there were gods of the earth in the Greek mythology, and gods of the lower regions, to whom four-footed victims were offered; with this difference, that to the former they were presented on altars, but to the infernal gods in a hole made in the earth. To the gods of air birds were offered, the bodies being burnt whole, and the blood sprinkled around the altar; as to the sea gods likewise: but for these last the libation was thrown into the waves, and the birds were of a black colour.” † Sometimes fruit or flowers alone were presented to certain Deities, as to Pomona and others; and sometimes a hecatomb was offered on great occasions, as in a public calamity or rejoicing, and other events of importance: though not always confined to a hundred oxen, as the word implies, since the number might be made up with other animals. ‡ Credulity has even tried to insist upon the story of Pythagoras offering a hecatomb on his demonstrating the 47th proposition of Euclid, — a custom which, if still in vogue on that

\* Eus. Prep. Ev. i. 3.

† Hom. Od. iii. 6

‡ Hom. Od. i. 25

and similar occasions, would tend materially to increase the embarrassments of modern education.

The same marked difference does not appear to have existed in the sacrifices of an Egyptian temple, though peculiar forms, as well as offerings, were suited to some Deities, and at certain festivals.\* Even those presented at the same altar varied on particular occasions.

In slaying a victim, the Egyptians suffered the blood to flow upon the ground, or over the altar, if placed upon it; with the Jews it was either poured upon the ground, or purposely brought by the priest to be sprinkled over the horns, and poured out at “the bottom† of the altar.”‡ The Egyptians were not so strict in regard to the use of the blood on ordinary occasions, when animals were slaughtered for the table, as the Jews and modern Moslems; to both of whom it is forbidden by the strictest ordinance of religion§; and we even find them represented in the kitchen catching the blood for the purposes of cooking.||

The mode of cutting up the victim appears to have been the same as when it was killed for the table. The head was first taken off; and after the skin had been removed, they generally cut off the

\* *Vide supra*, p. 182. 300. 337. *et seq.*; Vol. I. (2d Series) p. 300. 328. 335. 363. 380.

† “Yesood,” יֶסוּד.

‡ Levit. iv. 7. and viii. 15. The Moslems slay the animal over the altar stone.

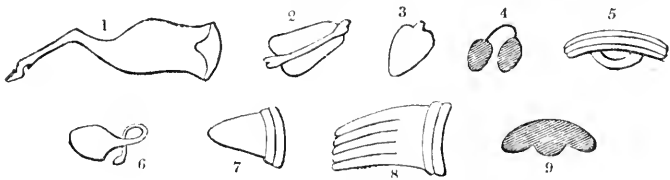
§ Levit. xvii. 13. Whoever “hunteth and catcheth any beast or fowl that may be eaten, he shall even pour out the blood thereof, and cover it with dust.” The Moslems generally attend to the custom of covering it with dust, and they are always scrupulous about its use.

|| *Vide* Vol. II. p. 383. Woodcut, No. 276.

right shoulder\*, and the other legs and parts in succession; which, if required for the table, were placed on trays, and carried to the kitchen, or if intended for sacrifice, were deposited on the altar, with fruit, cakes, and other offerings.

With the Greeks, the thigh† was the part selected as a chosen offering to the gods, which was burnt on a clear fire of wood. Apollonius Rhodius also states this‡; and Lucian tells us that the sacrifices depended in some degree on the quality or employment of the person by whom they were presented; as in the first offering made by Cain and Abel. Thus, “the tiller of the land immolated an ox, the shepherd a lamb, and the goatherd a goat. Some were permitted to present simple cakes or incense; and a poor man made his oblations by kissing his right hand.”

The joints and parts most readily distinguished in the sculptures are the legs, the hind leg (fig. 1) with



No. 477. Different joints placed on the altars or the tables. *Thcbes.*

its thigh§ (or upper joint (2)), the kidneys (4), the ribs (5 and 8), the heart (3), and the rump (6);

\* Conf. Levit. viii. 25. It is supposed to have been styled  $\text{C}\&\text{A}\text{N}\text{T}$ , “the chosen” part. Sometimes the left was the first taken off. *Vide* Woodcut, No. 273.

† Pausan. in Attic. and in Arcad. ‡ Apollon. Rhod. lib. i. 432.

§ *Vide* Vol. II. p. 337. Woodcut, No. 274.

and those most commonly seen on the altars are the head, the hind leg\*, and the ribs. When the Egyptians offered a holocaust, they commenced with a libation of wine†, a preliminary ceremony common, according to Herodotus, to all their sacrifices; and after it had been poured upon the altar, the victim was slain. They first removed the head and skin (a statement, as I have already shown, fully confirmed by the sculptures); they then took out the stomach, leaving only the entrails and the fat; after which the thighs, the upper part of the haunches, the shoulders, and the neck, were cut off in succession. Then, filling the body‡ with cakes of pure flour, honey, dried raisins, figs, incense, myrrh, and other odoriferous substances, they burnt it on the fire, pouring over it a considerable quantity of oil. The portions which were not consumed were afterwards given to the votaries, who were present on the occasion, no part of the offering being left; and it was during the ceremony of burning the sacrifice at the fête of Isis, that they beat themselves in honour of Osiris. Similar to this was the burnt offering§ of the Jews; when “the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the

\* This in hieroglyphics signified “power” or “strength.”

† Herodot. ii. 39, 40.

‡ This mode of filling the body with raisins and other sweet things recalls a common dish of modern Egyptian, and other Eastern tables; but they fortunately omit the myrrh and incense, which, however well adapted to the taste of the gods, would be by no means palatable to men.

§ Levit. viii. 25. 28.

*right* shoulder," were taken together with "one unleavened cake, a cake of oiled bread, and one wafer," placed "on the fat, and upon the right shoulder," and burnt on the altar.

Herodotus\* describes "the sacrifice of a pig to the Moon," in which "the end of the tail, the spleen, and the caul†, were covered with all the fat 'that was upon the inwards,' and then burnt, the rest of the victim being eaten on the day of the full moon." But this I have already noticed‡, as well as the difference observed in the manner of making offerings to some Deities. §

Many of the religious rites of the Jews bear a striking resemblance to those of Egypt, particularly the manner in which the sacrifices were performed; it may therefore not be irrelevant to state the nature of some of the principal offerings mentioned in the Levitical law. Among the first were the holocaust or burnt offering; the meat offering; the sin and trespass offering, or sacrifice of expiation; and the peace offering, or sacrifice of thanksgiving.

1. The *holocaust* was ordered|| to be a bullock, a sheep, or a goat, a male without blemish; and the person who offered it, having brought it to the door of the tabernacle of the congregation, and having put his hand upon its head, it was accepted to make atonement for him. He then killed it; and the priests taking the blood, and sprinkling it upon the altar of meat offering, flayed the victim, and

\* Herodot. ii. 47.

† Epiploon, or omentum.

‡ *Vide supra*, p. 182. and 300.

§ Herodot. ii. 39. *Supra*, p. 182. 337. 355.

|| Levit. i. 2. *et seq.* *Vide* Calmet.

cut it into pieces. The head, with the fat, and the other parts were laid upon the wood of the fire which was kindled upon the altar, the legs and the inside of the body having been previously cleansed with water. The whole of it was consumed ; and neither the priests, nor the individual who presented it, were permitted to reserve any portion of the sacrifice. Turtle doves, or young pigeons, were also accepted as a burnt offering ; and the priest having plucked the bird, and wrung off its head, burnt it on the wood.\* The fire upon the altar was required to burn incessantly ; and the priest replenished it with wood every morning, the offering being laid in order thereon, and the fat of the peace offering being burnt upon it.

2. The *meat offering* † consisted of fine flour, with oil and frankincense. The priest took a handful of the flour, and a portion of the oil, with all the frankincense, and burnt them on the altar, the remainder belonging to the priest who officiated on the occasion. This offering was also permitted to consist of unleavened cakes of fine flour mingled with oil, or of unleavened cakes anointed with oil, which might be baked either in the oven or the pan ; and being cut into pieces, oil was poured upon them, and a portion was burnt on the altar by the priest, who reserved the remainder for himself. No honey or leaven were allowed, but an abundance of salt was required in every offering which was

\* Levit. vi. 12, 13. "The fire upon the altar.... shall not be put out."

"The fire shall ever be burning upon the altar : it shall never go out."

† Levit. ii. 1. *et seq.*



burnt. In *oblations* of first fruits, no portion was consumed by fire. But when a *meat offering* of corn was presented, the grain was beaten out of full and green ears, and dried by the fire ; and oil and frankincense being put upon it, part of the corn and oil, with the whole of the the frankincense, were burnt as a token or “ memorial ” of the sacrifice.

3. A *peace offering* \* was from the herd, or from the sheep or goats, and might be either a male or female. It was killed in the same manner. In the *holocaust* all the fat that was upon the inwards, and the kidneys with their fat, and the caul above the liver, were burnt upon the altar ; and it was particularly commanded that no one should eat either of the fat or the blood of any animal.

4. The *sin offering* † was intended for the expiation of sin unintentionally committed. If the priest who was anointed had offended, he was required to bring a young bullock ; and having placed his hand, as usual, upon its head, to slay it, and to sprinkle the blood seven times before the vail of the sanctuary. He also put some of the blood on the horns of the altar of sweet incense, which was in the tabernacle of the congregation, and poured all the remainder at the bottom of the altar of burnt offering, which stood at the door of the tabernacle. Then taking off all the fat, with the caul and the kidneys, as in the peace offering, he burnt them upon the altar of burnt offering ; and the skin, with the flesh and the head, the legs, and all the remainder

\* Levit. iii. 1. *et seq.*

† Levit. iv. 1. *et seq.*

of the bullock, were carried out of the camp into a clean place, where the ashes were poured out, and the whole was burnt. If all the people had offended, the elders placed their hands upon the head of the victim ; and the rest of the ceremony was performed in the same manner, as in the peace offering : but if a ruler, he offered a male kid, and every other individual a female of the flock, either of sheep or goats.\*

5. The *trespass offering*† was regulated by the same law as the last.‡ If any one touched an unclean thing, or pronounced an oath, he was required to offer a lamb or a kid ; or if his means were limited, a pair of turtle doves, or two young pigeons, one for a sin offering, the other for a burnt offering ; or at least the tenth part of an ephah of fine flour for a sin offering, but without any oil or frankincense. If any one offended through ignorance§ in the holy things, he was commanded to bring a ram, estimated by shekels of silver after the shekel of the sanctuary, for a trespass offering ; and to make amends for the offence, and to “ add the fifth part thereto, and give it to the priest,” who made atonement for him with the ram.

6. The *peace offering* was a voluntary return of thanks for benefits received, a solicitation of favours, or solely a token of devotion ; and it depended on the will of the individual by whom it was presented. The victim might be either a male or female, and the law only required that it should be without ble-

\* Levit. v. 7, *et seq.*

‡ Levit. vii. 7.

† Levit. iv. 28, and 32.

§ Levit. v. 15.

nish. There were some other sacrifices very similar to those already mentioned,—as of the high priests, which consisted of a young calf for a sin offering, and a ram for a burnt offering; the perpetual sacrifice\*, a daily offering of two lambs, on the altar of burnt offerings, — one in the morning, the other in the evening; and some others, which it is unnecessary to enumerate. There were also five sorts of offerings, called *Mincha*, or *Korban Mincha* †: 1. fine flour, or meal: 2. cakes of various kinds, baked in the oven: 3. cakes baked on a girdle or plate: 4. cakes baked on a plate pierced with holes: 5. first fruits of new corn, offered either pure and unmixed, roasted or parched, in the ear or out of the ear; but these have been already mentioned ‡, as well as the offerings of bread, salt, fruits, wine, oil, honey, and other things included under the name of *Mincha*.

I have also noticed the primitive nature of sacrifices §, the probable worship of the Egyptians in their infancy as a nation ||, their early introduction of oracles ¶, and the rites practised on certain occasions. \*\*

#### VARIOUS OFFERINGS.

The most usual offerings mentioned in the sculptures, besides the sacrifices of animals and birds,

\* Exod. xxix. 38. Numb. xxviii. 3.

† Levit. ii. 1.

‡ *Suprà*, Vol. I. (2d Series) p. 155.;

§ *Suprà*, Vol. I. (2d Series) p. 147. 150.

|| Vol. I. (2d Series) p. 145. 146.

¶ *Suprà*, Vol. I. (2d Series) p. 143. 141. 211.

\*\* *Suprà*, p. 182. 299. &c. and Vol. I. (2d Series) p. 158.

are wine, oil, beer, milk, cakes, grain, ointment, flowers, fruit, vegetables, and various productions of the soil, which answered in some degree to the *Mincha* of the Jews. They are not only introduced upon the altars themselves, but are enumerated in lists or catalogues sculptured in the temples and tombs, some of which specify the day and month, on which they were dedicated to the Deity.

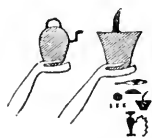
The ordinary subjects in the interior of the temples represent the king presenting offerings to the Deities worshipped there; the most remarkable of which are the sacrifices already mentioned, incense, libation, and several emblematic figures or devices connected with religion. He sometimes made an appropriate offering to the presiding Deity of the sanctuary, and to each of the contemplar Gods, as Diodorus \* says Osymandyas was represented to have done; the memorial of which act of piety was preserved in the sculptures of his tomb. The historian's words are, "Contiguous to the library stand the images of *all* the Gods of Egypt, to each of whom the king presents a suitable offering, in order to show to Osiris and the Assessors seated below him that his life had been spent in piety and justice towards gods and men." We are not, however, to suppose that every Deity of the country was there introduced; but those only who held a place among the contemplar Gods worshipped in the city, as was the

\* Diodor. i. 49.

custom in all the temples and sacred monuments of Egypt. And though the statues he mentions no longer remain, there is reason to believe that the list of offerings is still preserved in the innermost remaining chamber of the Remeseum or Memnonium, which, as I have had occasion to observe \*, has every appearance of being the monument alluded to by Diodorus.

In offering incense, the king held in one hand the censer, and with the other threw balls or pastiles of incense into the flame.† Then, addressing the God, before whose statue he stood, with a suitable prayer, to invoke his aid and favour, he begged him to accept the incense he presented : in return for which the Deity granted him “a long, pure, and happy life,” with other favours accorded by the Gods to men.

The censer ‡ has been already noticed. A libation of wine was frequently offered together with incense ; flowers were often presented with them ; and many sacrifices consisted of oxen or other animals, birds, cakes, fruit, vegetables, ointments, and other things, with incense and libation. On some occasions two censers of incense were offered, and several oxen, birds, and other consecrated gifts were placed on the altar. And that it was customary to present several of the same kind is shown by the ordinary formula of presentation, which says, “I



No. 477. a. Offering of incense and a libation.

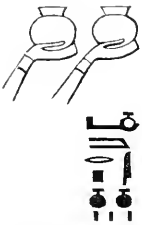
\* *Vide* Vol. I. p. 114, 115.

† *Vide supra*, p. 340.

‡ Plate 76. 84. &c.

give you a thousand (i. e. many) cakes, a thousand vases of wine, a thousand head of oxen, a thousand geese, a thousand vestments, a thousand censers of incense, a thousand libations, a thousand boxes of ointment.”\* The cakes were of various kinds. Many were round, oval, or triangular; and others had the edges folded over, like the *futeereh* of the present day. They also assumed the shape of leaves, or the form of an animal, a crocodile’s head, or some capricious figure; and it was frequently customary to sprinkle them (particularly the round and oval cakes) with seeds.†

Wine was frequently presented in two cups.‡



No. 477. b. Wine offered in two cups.

It was not then a libation, but merely an offering of wine; and since the pouring out of wine upon the altar was a preliminary ceremony, as Herodotus observes, common to all their sacrifices, we find that the king is often represented making a libation upon an altar covered with offerings of cakes, flowers, and the joints of a victim killed for

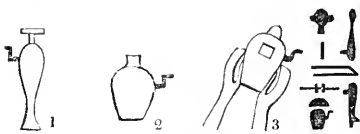
the occasion.

The Egyptian artists did not bind themselves to one instant of time in their representations of these subjects. The libation, therefore, appears to be poured over the mass of offerings collected upon the altar; but the knowledge of their mode of drawing, and the authority of Herodotus, explain

\* Of ointments, *vide* Vol. II. p. 214. and III. p. 378.; and Vol. I. (2d Series) p. 58. note †.

† *Vide supra*, Vol. II. p. 386. ‡ *Vide* Pl. 70. part 4., and Pl. 82.

that the libation was poured out before the offerings



No. 477. c. Vases used for libations.

were placed upon it; and instances are even found in the sculptures of this preparatory ceremony.\* Two kinds

of vases were principally used for libation, and the various kinds of wine were indicated by the names affixed to them.

White and red wines, those of the Upper and Lower Country, grape juice or wine of the vineyard (one of the most delicious beverages of a hot climate, and one which is commonly used in Spain and other countries at the present day), were the most noted denominations introduced into the lists of offerings on the monuments.



No. 477. d.  
Offering of milk,  $\epsilon\rho\omega\uparrow$ .

Beer and milk were also admitted amongst them; and oils of various kinds †, for which

Egypt was famous, were presented as welcome offerings at the shrines of the Gods.

I have already ‡ had occasion to notice some of the gifts presented to Isis for preserving an individual from the danger of the sea; and it is evident from this, and the prayer that accompanied it, that the size of the offering depended on the gratitude of the donor for the favour he received, and on the extent of the demand made by him for future blessings.

\* *Vide infra*, Woodcut, No. 484.

† *Vide supra*, Vol. I. (2d Series) p. 55., on the Oils of Egypt.

‡ *Supra*, Vol. I. (2d Series), p. 386.



No. 478. Various flowers from the Sculptures. *Thebes*.

In fig. 8. is an attempt at perspective. The upper part (*a*) appears to be the papyrus ; *b* is a lotus ; and *c* probably the melilotus. From fig. 1. *a*, it would seem that one bell-formed flower is a convolvulus ; though 1. *b*, 4. 6. 7. and 9. *a*, may be the papyrus ; and the shafts of columns with that kind of capital have an indication of the triangular form of its stalk. 3. the lotus. 2. 11, 12, 13. different bouquets. 10. the flower of fig. 5. of Woodcut No. 427. 5. perhaps the same as 4.



Flowers were presented in different ways; either loosely, tied together by the stalks \*, or in carefully-formed bouquets, without any other gifts. Sometimes those of a particular kind were offered alone; the most esteemed being the lotus, papyrus, convolvulus, and other favourite productions of the garden: and sometimes a bouquet of peculiar form was presented †, or two smaller ones carried in each of the donor's hands. ‡

Chaplets and wreaths of flowers were also laid upon the altars, and offered to the Deities, whose statues were frequently crowned with them. Those which were most grateful or useful to man were chosen as the most acceptable to the Gods; and the same feeling guided them in their selection of herbs and roots destined for the altar. It was probably the utility, rather than the flavour, that induced them to show so marked a preference for the onion, the *Raphanus* §, and cucurbitaceous plants, which so generally found a place amongst the offerings. Their frequent use is equally shown by the authority of the Bible ||, of Herodotus ¶, and of the sculptures, where they appear as the representatives of the vegetables of the country. We are thus enabled to account for the great importance attached to onions, which, being forbidden to the priests, and those initiated in the

\* *Vide* Woodcut, No. 478.      † *Vide* Woodcut, No. 478. fig. 12.

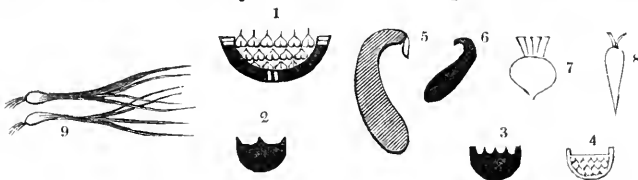
‡ *Vide* Woodcut, No. 478. fig. 13.

§ Eaten by the workmen who built the pyramids. *Vide* Vol. II. p. 370.

|| Num. xi. 5. The name of "melons" is Abtakhim, אַבְטַחִים, the Batéekh, بطيخ, or water melon of modern Egypt.

¶ Herodot. ii. 125.

mysteries, might appear unworthy of the Gods ; and I have already shown \* the peculiar form in



No. 479.

Fig. 1. A basket of sycamore figs.  
 2, 3, 4. Hieroglyphic signifying " wife."  
 5, 6. Cucurbita Lagenaria, γ, or Karra-toweél.  
 7, 8. Raphanus sativus var. edulis, or figl.  
 9. Onions.

which they were offered on some occasions, the mode of decking them with garlands, and the remarkable circumstance of their being frequently presented by the priests who wore the leopard-skin dress. In ordinary offerings they were bound together in a simple bundle, though still made up with great care ; and if instances occur of onions being placed on the altar singly † (even in sculptures executed during the time of the 16th Dynasty), they are of very rare occurrence.

Of fruits, the sycamore fig and grapes were the most esteemed for the service of the altar. They were presented on baskets or trays, frequently covered with leaves to keep them fresh ‡ ; and sometimes the former were represented placed in such a manner, on an open basket, as to resemble the hieroglyphic signifying " wife." §

Ointment was presented in different ways, according to the ceremony in which it was offered.

\* Vol. I. p. 277. ; Vol. II. p. 377. ; and Woodcut, No. 491. *infra*, p. 382.

† *Vide* Woodcut, No. 479. fig. 9.

‡ *Vide* Woodcut, No. 137. Vol. II. p. 150.

§ *Vide* Woodcut, No. 479. figs. 1, 2, 3, 4.

It was placed before the Deity in vases of al-



No. 480. Preparing to anoint. *Thebes.*

baster or other materials as a gift, which he was represented to receive with the promise of a suitable return to the donor; the name of the God to whom it was vowed being engraved upon the vases that contained it. Sometimes the king or priest took out a certain portion to anoint the statue of the Deity, which was done with the little finger of the right hand.\* Macrobius† says, “Those Egyptian priests, who were called prophets, when engaged in the temple near the altars of the Gods, moistened the ring-finger of the left hand (which was that next to the smallest) with various sweet ointments, in the belief that a certain nerve communicated with it from the heart.” But this probably refers to some other religious custom, since it is not likely that the left hand would be employed to anoint the statues of the Gods; and the sculptures abundantly show that the ceremony was performed as here represented.

Ointment often formed part of a large donation, and always entered into the list of those things which constituted the complete set of offerings

\* The notion of superiority attached to the right hand was always remarkable, and is now scrupulously maintained in the East. It calls to mind one of the precepts of Pythagoras, “Take off your right shoe first, but put your left foot first into the bath.” *Vide* Plate 77, part 2.

† Macrobius, Saturn. vii. p. 270.

already mentioned \* ; and the various kinds of sweet-scented ointments † used by the Egyptians were liberally offered at the shrines of the Gods. According to Clemens, one of the most noted was the *psagdai*, for which Egypt was particularly famed ; and Pliny and Athenæus both bear testimony to the variety of Egyptian ointments, as well as the importance attached to them ; which is confirmed by the sculptures, and even by the vases discovered in the tombs. ‡

Rich vestments, necklaces, bracelets, jewellery of various kinds, and other ornaments, vases of gold, silver, and porcelain, bags of gold, and numerous gifts of the most costly description, were also presented to the gods. They constituted the riches of the treasury of the temples ; and the spoils taken from conquered nations were deposited there by a victorious monarch as a votive gift for the success of his arms, or as a token of gratitude for favours he was supposed to have received. Tables of the precious metals and rare woods were among these offerings ; and an accurate catalogue of his votive presents was engraved on the walls of the temple, to commemorate the piety of the donor and the wealth of the sanctuary. They do not, however, properly come under the denomination of offerings to the Gods, but are rather dedications to their temples ; and it was in

\* P. 338. 362. and 364.

† *Vide* Vol. II. p. 214. ; Plin. xiii. l. 3. ; Clem. Pæd. ii. 8.

‡ *Vide* Vol. II. p. 214. ; Vol. III. p. 378. ; and *suprà*, Vol. I. (2d Series) p. 58. note †.

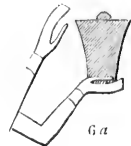
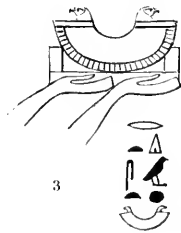
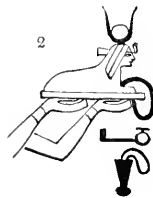
presenting them that some of the grand processions took place, to which I have already alluded.\*

But it was not only customary to deposit the necklaces and other "precious gifts" collectively in the temple; the kings frequently offered each singly to the Gods, decorating their statues with them, and placing them on their altars.

They also presented numerous emblems, connected with the vows they had made, the favours they desired, or the thanksgivings they returned to the Gods: among which the most usual were a small figure of Truth; the symbol of the assemblies (fig. 1); a cow of Athor† (2); the hawk-headed necklace of Sokari (3); a cynocephalus (4); parts of dress? (5); ointment (6); gold and silver



No. 481.  
"He gives Truth (or Justice) to his father."

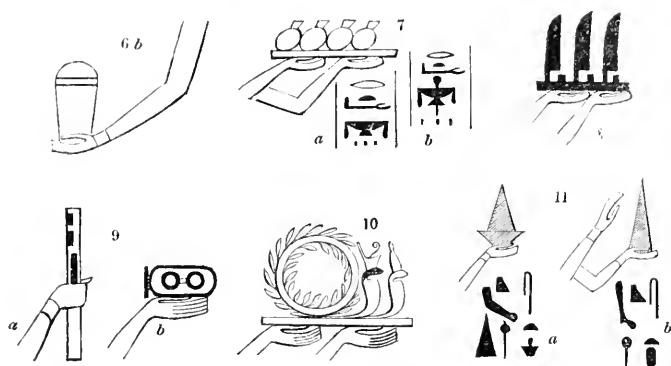


No. 481 a.

Emblematic offerings.

\* *Suprà*, p. 277.

† In lieu of a collar, or its counterpoise.



in bags or rings (7*a* and *b*); three feathers or heads of reeds, the emblem of a field (8); a scribe's tablet and ink-stand (9*a* and *b*); a garland or wreath (10); and an emblem of pyramidal form, perhaps the seal or key of the sanctuary (11).

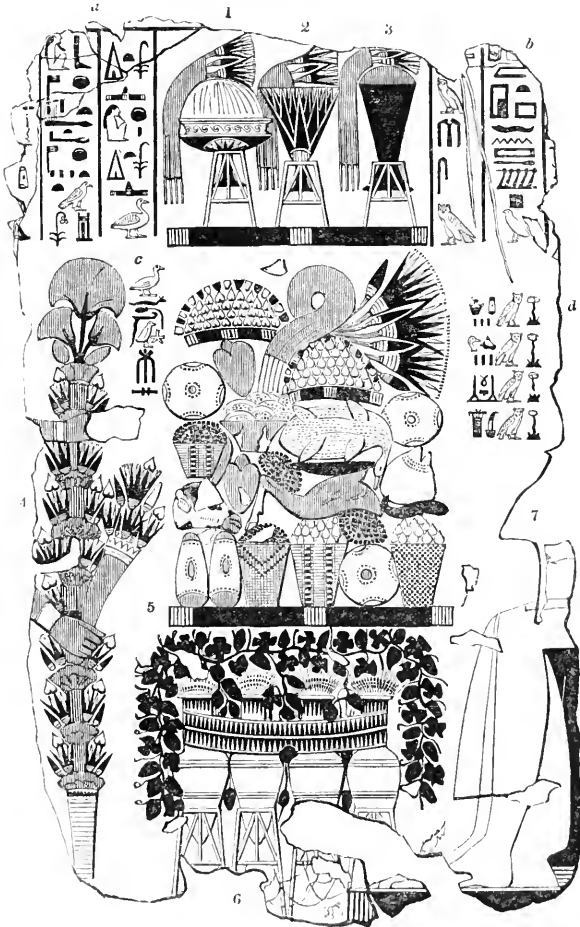
Thanksgivings for the birth of a child, escape from danger, or other marks of divine favour, were offered by individuals through the medium of the priests. The same was also done in private; and secret as well as public vows were made in the hope of future favours.\* The quality of these oblations depended on the God to whom presented, or the occupation of the donor; a shepherd bringing from his flocks, a husbandman from his fields, and others according to their means †; provided the offering was not forbidden by the rites of the Deity. But though the Egyptians considered certain oblations suited to particular Gods ‡, others

\* *Vide supra*, Vol. I. (2d Series) p. 386.

† *Vide supra*, p. 356.

‡ *Vide supra*, p. 338. 349. 354, 355. 358, &c.

inadmissible to their temples, and some more peculiarly adapted to prescribed periods of the year,



No. 482.

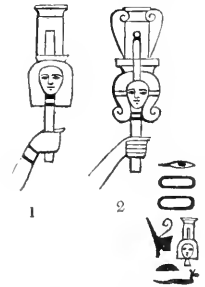
Offerings on the Altar.

*British Museum.*

- 1, 2, 3. Vases of ointment, &c. on stands crowned with lotus flowers.
4. Bouquets of lotus and other flowers presented by the son of the deceased.
5. Table of offerings; the most remarkable of which are cakes, grapes, figs, hind leg and head of a victim, two hearts, a goose, lotus flowers, and the cucurbita.
6. Four vases on stands, with their mouths closed with ears of corn; over them is a wreath of leaves.
7. The person of the tomb seated.

the greater part of the Deities were invoked with similar offerings; and in large sacrifices the same things were laid on all the Egyptian altars, with the exception of those expressly forbidden in particular temples.

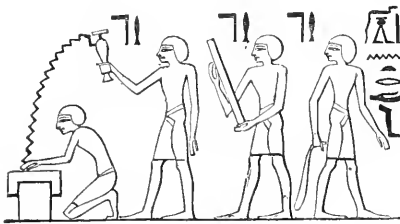
Sistra were often held forth, generally by the queens and princesses, in the presence of the Gods, as well as the emblematic instruments, surmounted by the head of Athor; and the privilege of bearing them in the temples was principally confined to those who held the office\* of *pallacides*. They frequently presented flowers at the same time that they performed the peculiar



No. 483. Emblems with the head of Athor presented to the Gods. *Thebes.*

rites required on this occasion.

A singular ceremony is frequently represented of the king retiring from the presence of the God, to whom he has been performing a libation, and holding in his hand an emblem which, from its appearance, is supposed to be a tail.



No. 484. 1 2 3 4 *Thebes.*

1. A priest kneeling at the altar, on which another pours a libation.
3. Appears to hold the cubit (*vide* p. 279. and 298.), or a tablet, from which he is reading.
4. Another priest, who holds what is supposed to be a tail.

He always looks back as he withdraws; and the same is done by the priests when officiating on a similar occasion. It is evidently not

\* *Fide* Vol. I. p. 259, 260.



the tail worn by the king taken off and held in his hand, since he is represented wearing it during the ceremony; and it differs\* also in form from that portion of the royal dress.

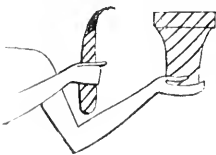
Sometimes a number of persons are seen beating themselves before the mummy of a dead person, under the usual form of Osiris; and another retires



No. 485. Beating themselves. *Thebes*.

holding one or even two of these emblems in his hand. But even this appears to be connected with a libation, which is performed in the compartment below, as part of the same solemnity in honour of the deceased. The custom of beating themselves in token of grief is frequently mentioned by Herodotus, who explains † that it was upon the breast, as throughout the East from the earliest times ‡ to the present day; and this is fully confirmed by the monuments themselves.

Another remarkable offering, if indeed it be distinct from the usual censer, is apparently a lamp made of glass, with a wick erect in the middle; which last is sometimes taken out and held separately, as though the bearer were about to place it in the vase previous to its being lighted.§ The same



No. 486. A lamp? *Thebes*.

\* In Plate 76. a priest appears to hold a royal tail in his hand, over a table or stand, during the ceremony of the coronation.

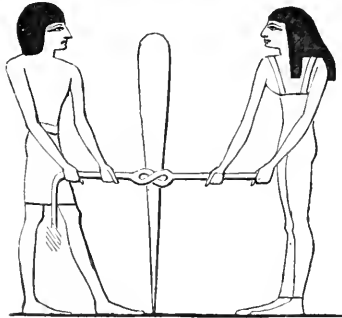
† Herodot. ii. 85.

‡ Conf. Luke, xxiii. 48.

§ This wick may have stood upright in the salt mentioned by Hero-

form is given to the flame of the censers wherein the incense is burnt.

There is also a ceremony which appears to have some connexion with the dead, the purport of



No. 487. A game or ceremony. Thebes.

which it is difficult to ascertain. Two persons, a man and a woman, hold the opposite ends of a cord, fastened in a knot around the centre of a pillar of wood, which, held in an upright position,

is struck against the ground; the lower end being pointed, the upper round. It may be connected with some religious rite, or be one of their numerous games.

“The Egyptians,” says Herodotus \*, “are very religious, surpassing all men in the honours they pay to the Gods.” The art of predicting future events, as practised in Greek temples, came from Egypt; and it is certain that they were the first people who established festivals, and the mode of approaching, and communing with the Deity.” † Of the customary mode of doing this I have already spoken; and while praying or presenting offerings it will be seen from the sculptures that the

---

dotus in the lamps at Saïs. The lines may represent the twisted nature of the cotton wick, as they do the watering of the glass vase. *Vide* Vol. I. (2d Series) p. 328. Herodot. ii. 62.

\* Herodot. ii. 37.

† Herodot. ii. 58.; *suprà*, Vol. I. (2d Series) p. 154.

kings and priests either stood with uplifted hands, or knelt before the statue of the God (usually on one knee). They bowed before it in token of respect, “lowering the hand to the knee;” which,



No. 488. An attitude of adoration. *Thebes.*

Herodotus \* says, was their manner of saluting each other when they met. They also put the hand upon the breast, as is the modern custom in the East, or bowed down with one or both hands to the level of the knee†; and sometimes placed one hand over the mouth.‡ But the usual mode of standing in the presence of a superior was with one hand passed across the breast to the opposite shoulder; they then bowed, lowering the other to the knee§; and the same position of the hand upon the shoulder was adopted when deprecating punishment.||

Sometimes libations were performed by priests kneeling on one or both knees, and other tokens of honour were shown to the Gods; but prostra-

\* Herodot. ii. 80. ; *suprà*, Vol. I. p. 34.

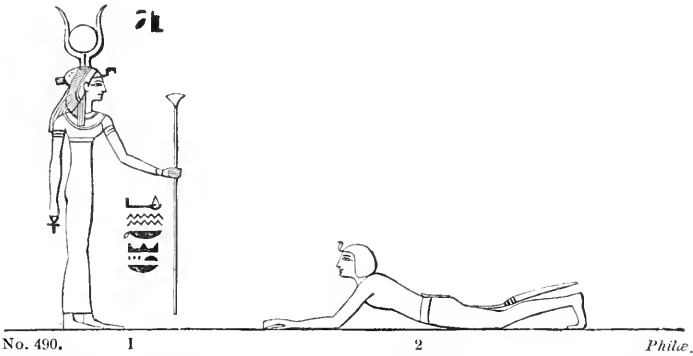
† *Vide* Woodcut, No. 86. Vol. II. p. 34.

‡ This was customary also in Persia. The object was to prevent the breath reaching the face of a superior. *Vide* Woodcut, No. 85. Vol. II. p. 33.

§ *Vide* also Woodcut, No. 86. fig. 5. Vol. II. p. 34. ; and Woodcut, No. 440. fig. 6. *suprà*, Vol. I. (2d Series) p. 129.

|| Woodcut, No. 87. fig. 5. Vol. II. p. 41.

tion\* seems seldom to have been required in the temple. We only find two instances of a votary in this attitude, both of which are in the sculptures at Philæ†, of Ptolemaic date, where the king, prostrate upon the ground, worships the Goddess Isis, apparently as a preliminary ceremony previous to his being admitted to the presence of Osiris.



No. 490. 1 King Ptolemy prostrate before Isis, who says, "I give you all the lands of the foreigners." 2

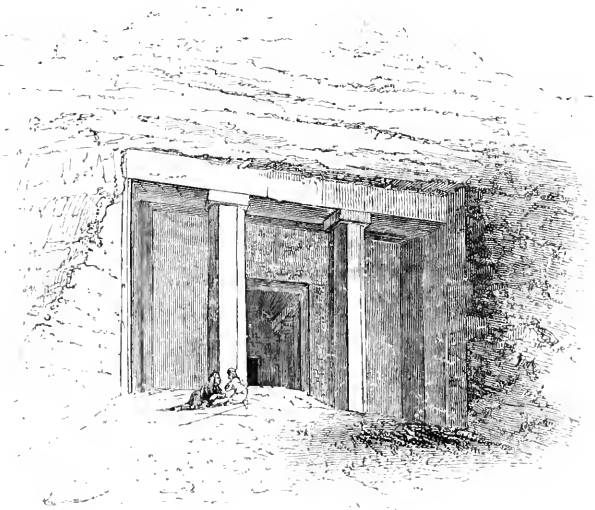
It is not a subject seen in any Egyptian temple of Pharaonic time ; and this extraordinary show of devotion in the Greek king was probably intended to flatter the priesthood, and obtain an influence which those foreigners often found it prudent to court.

The system of rendering religion subservient to ambitious or interested views is of all eras, and every country. But pretended sanctity generally betrays its real motive ; and we frequently dis-

\* In the presence of superiors they " bowed the knee," and even prostrated themselves on the ground. *Vide* Vol. II. p. 24. Gen. xli. xliii. and xlii. 6. Conf. Matthew, xviii. 26.

† The same occurs in the Ptolemaic sculptures at the Great Oasis.

cover, in the marks of favour bestowed by the Ptolemies on the religion of Egypt, a strained and unnatural display of devotion : the contrast of which with the simplicity and real feeling of ancient times cannot fail to strike those who compare the monuments of the two eras.



Exterior of a tomb cut in the rock at Beni Hassan.



VIGNETTE P. Interior of a mummy pit, or sepulchral chamber, at Thebes; with a *Fellâh* woman searching for papyri and ornaments.

## CHAP. XVI.

*Funeral Rites. — Offerings to the Dead. — Tombs. — Funeral Processions. — Trials of the Dead. — Sacred Lake. — Burial. — Embalming. — Sarcophagi. — Papyri, &c.*

### OFFERINGS TO THE DEAD.

THE offerings made to the dead were similar to the ordinary oblations in honour of the Gods. It was not to the deceased as a man translated to the order of the Gods that these ceremonies were performed; but to that particular portion of the divine essence which constituted the soul of each individual, and returned to the Deity after death. Every one, therefore, whose virtuous life entitled

him to admission into the regions of the blessed, was supposed to be again united to the Deity, of whom he was an emanation\* ; and, with the emblem of Thmei, purporting that he was judged or justified, he received the holy name of Osiris. His body was so bound up as to resemble the mysterious ruler of Amenti ; it bore some of the emblems peculiar to him ; and the beard, of a form which belonged exclusively to the Gods, was given to the deceased in token of his having assumed the character of that Deity.

Offerings were also made to the God Osiris himself, after the burial, in the name of the deceased ; and certain services or liturgies were performed for him by the priests, at the expense of the family ; their number depending upon their means, or the



No. 491.

1

2

3

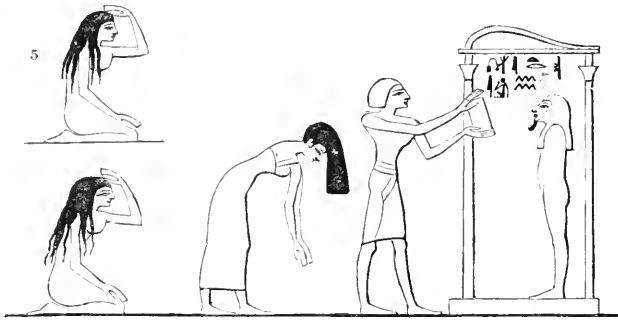
4

Thebes.

Services performed to the dead by one of the family. The principal part of the offering consists of onions. (*Vide supra*, p. 369.)

\* *Vide supra*, Vol. I. (2d Series) p. 318.

respect they were inclined to pay to the memory of their parent. If the sons or relations were of the priestly order, they had the privilege of officiating on these occasions ; and the members of the family had permission, and were perhaps frequently expected, to be present, whether the services were performed by strangers, or by relations of the de-



No. 492. 4 3 2 1 Thebes.  
The members of the family present when the services were performed.

ceased. The ceremonies consisted of a sacrifice, similar to those offered in the temples, vowed for the deceased to one or more Gods (as Osiris, Anubis, and others connected with *Amenti*): incense and libation were also presented; and a prayer was sometimes read, the relations and friends being present as mourners. They even joined their prayers to those of the priest; and, embracing the mummied



No. 493. A woman embracing, and weeping before, her husband's mummy. Thebes.



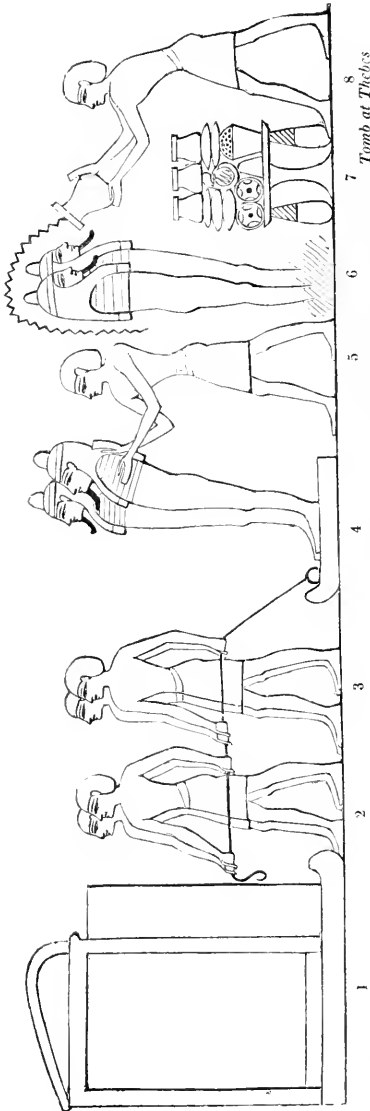
body, and bathing its feet with their tears, they uttered those expressions of grief, and praises of the deceased, which were dictated by their feelings on so melancholy an occasion.\*

The priest who officiated at the burial service was selected from the grade of Pontiffs who wore the leopard skin†; but various other rites were performed by one of the minor priests to the mummies previous to their being lowered into the pit of the tomb, as well as after that ceremony. Indeed they continued to be administered at intervals, as long as the family paid for their performance; and it is possible that upon the cessation of this payment, or after a stipulated time, the priests had the right of transferring the tomb to another family, which, as I have already observed, the inscriptions within them show to have been done, even though belonging to members of the priestly order.

When the mummies remained in the house, or in the chamber of the sepulchre, they were kept in moveable wooden closets, with folding doors, out of which they were taken by the minor functionaries to a small altar, before which the priest officiated. The closet and the mummy were placed on a sledge, in order to facilitate their movement from one place to another; and the latter was drawn with ropes to the altar, and taken back by the same means when the ceremony was over. On these occasions, as in the prayers for the dead, they made the usual offerings of incense and libation,

\* *Vide* also Plate 84.

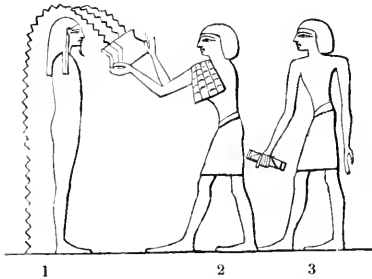
† *Vide* Plate 83, 84.



No. 494

Conveying the mummies on a sledge to the eloset in which they were kept, after the services had been performed to them. — The priest (fig. 8.) is pouring oil over them. On the altar are three vases of oil, cakes, a basket of grapes, and some other things (which were indistinct from being much defaced). Below are two glass bottles of wine. Even in this serious subject the Egyptian artists could not refrain from their love of caricature; and one of the mummies (fig. 4.) is falling down upon the priest, who supports it with his hands.

with cakes, flowers, and fruit ; and even anointed the mummy, oil or ointment being poured\* over its



No. 495. Pouring oil over a mummy.—The priest (fig. 1.) has a napkin on his shoulder. Fig. 2. holds a papyrus. The mode of placing the napkin is remarkable, being the same as now adopted in the East by servants while guests are washing their hands before meals. *Tomb at Thebes.*

head.† Sometimes several priests attended. One carried a napkin over his shoulder, to be used after the anointing of the mummy ; another brought a papyrus roll containing a prayer, or the usual ritual deposited in the tombs with the dead ; and

others had different occupations according to their respective offices. They were not of the order of Pontiffs ; but an inferior grade of priests, deputed to perform similar duties in lieu of the high priest, who, as already stated, officiated only at the burial, or on other important occasions.

Single oblations of various kinds were made to the mummies by individuals of the family, as well as by the priests ; but many of the ceremonies, as well as the emblematic offerings, were of a singular kind, the meaning of which it is difficult to comprehend. One‡ of these last has the appearance of some kind of instrument. It occurs in the names of several kings in the sense of “ *chosen* §,” or “ *ap-*

\* Conf. 2 Kings, ix. 3. “ Take a box of oil and pour on his head.”

† *Vide* Woodcuts, No. 494, 495.

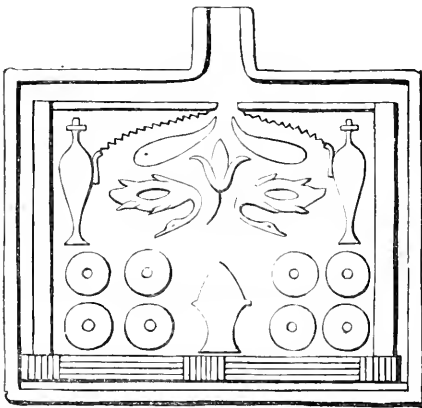
‡ *Vide supra*, p. 356. note ; and Plate 85. where it is held before a mummy.

§ As in that of Remeses the Great, where it occurs as “ *the chosen of the Sun.*”

*proved;*” and is probably intended to point out the excellence of the gifts selected for the deceased, being used as the demonstrative sign accompanying the “*chosen part*” of the sacrifices in the temples and the tombs.

It is probable that lamps were kept burning in the tomb while these ceremonies were performing, or as long as it was open, as in the Roman sepulchres ; a duty which fell to the charge of the keeper or servant of the tomb.

These funeral oblations answer exactly to the *inferiæ* or *parentalia* of the Romans, consisting of victims, flowers, and libations ; when the tomb was decked with garlands and wreaths of flowers, and an altar was erected before it for presenting the



No. 496. An altar, in the British Museum, showing that the trench is for carrying off the libation. The lower device is the ordinary hieroglyphic signifying “*chosen*,” as applied to *offerings*.

offerings. And that this last was also done by the Egyptians, is proved by the many small altars discovered outside the doors of the catacombs at Thebes.

These altars are of stone, frequently granite or basalt ; and

upon them are carved in bas relief the various offerings they bore, which are the same as those

represented in the paintings of the tombs. At one side projects a small spout, to which a channel, carried round the inside, is intended to convey the liquid of the libations; and some with two spouts are of a larger size, and intended for a greater number of offerings. Being very low, each was placed on a small pedestal or stool, which has been found, together with the flat altar stone it once supported, as figured on the monuments. The channel around the altar stone calls to mind the "trench" made by Elijah "round about the altar" at Mount Carmel \*; though the object was not the same, the water with which this was filled being intended to prove the miraculous interference of the Deity, when the fire that "consumed the burnt sacrifice licked up the water in the trench," and that of the Egyptian altar being merely intended to carry off the libation poured upon it.

It is probable that when any of the sacerdotal caste died, whose families could not afford the ex-

\* Kings, xviii. 32. et seq. "And he made a trench about the altar, as great as would contain two measures of seed; and he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, fill four barrels (pails) with water, and pour it on the burnt sacrifice, and on the wood. . . . And the water ran round about the altar; and he filled the trench also with water. . . . And the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." The word *barrels* is in the Hebrew כַּדִּים, *Kadim*, properly *pails* or *pitchers*, as in Gen. xxiv. 14.; from כַּד, answering to the *Cadus* of the Latins. I cannot in this place refrain from adding my humble testimony to the accuracy of our translation of the Bible; which is the more surprising, as it was done without all the aid which an insight into eastern customs has in later times afforded.

pense of the liturgies, certain collections\* were made to pay for their performance; which being deposited in the hands of the priests, added in no inconsiderable degree to their revenues. And the fact, as Dr. Young observes, “that one moiety of a third part of the collections for the dead (priests of Osiris), lying in Thynabumun,” when sold by “Onnophris†, one of the servants of the Goddess Isis,” required no less than sixteen witnesses, plainly proves the value of this privilege.

Diodorus and the Papyri show that it was not an uncommon thing to keep the mummies in the house, after they had been returned by the embalmers to the relations of the deceased, in order to gratify the feelings which made them desirous of having those they had loved in life as near them as possible after death. Damascenius states that they sometimes introduced them at table ‡, as though they could enjoy their society; and Lucian, in his Essay on Grief, says that he was an eyewitness of this custom. They were sometimes left in the house until the family could prepare a tomb for their reception; and the affection of a wife or husband frequently retained the body of a beloved consort, in order that both might be deposited at the same time in their final resting-

\* *Vide* Dr. Young's *Discov. in Hierog. Literature*, p. 60. 69. 74.

† Properly Ouonnofre. *Vide supra*, Vol. I. (2d Series) p. 320.

‡ *Vide supra*, Vol. II. p. 414. Silius Italicus also says, —

“Ægyptia tellus

Claudit odorato post funus stantia saxo

Corpora, et a mensis exanguem haud separat umbram.”

(*Punicorum*, lib. iii.)

place. A room was set apart for the purpose, the coffin being placed upright against the "firmest of the walls."\* Many months often elapsed between the ceremony of embalming and the actual burial; and it was during this period that the liturgies were performed before the mummy, which were afterwards continued at the tomb.† A Greek inscription upon the coffin of a mummy, found by Mr. Grey, states that "Tphuto (or Tphus), the daughter of Heracléus Soter and Sarapus, who was born in the 5th year of Adrian our lord, the 2d of Athyr, and died in the 11th year, the 10th of Tybi, aged 6 years, 2 months, and 8 days, was buried in the 12th year, the 12th of Athyr;" so that in this instance the burial took place a whole year after her death‡, and some were doubtless kept, for various reasons, much longer. It was during this interval that feasts were held in honour of the dead, to which the friends and relations were invited; as was customary among the Greeks and other people of antiquity.§

\* Diodor. i. 92. The word *λαρνακα* may apply to the coffin or mummy case, or to the closet above mentioned, as in woodcuts No. 492. 494. They bore some resemblance to the *thálami* or *παστοι*, in which the small figures of the Gods were carried; whence the bearers of them were called *παστοφοροι*. Vide Woodcut, No. 170. fig. 4. Vol. II. p. 203.; and *infra*, p. 410. Woodcut, No. 499.

† Vide Plate 84.

‡ Vide Dr. Young, Hierog. Lit. p. 115.

§ Hom. II. xxiii. v. 9. Achilles invites the Myrmidons to supper in honour of Patroclus:—

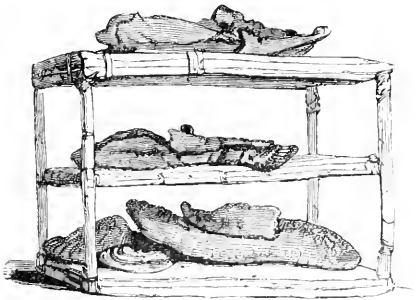
“ Πάτροκλον κλαίωμεν ὃ γὰρ, γέρας ἐστὶ Ξανόντων,  
 Ἄνταρ ἐπι κ' ὀλοοῖο τέταρπωμασθα γοοιο,  
 Ἰπποὺς λῶσαμενοι δόρπησομεν ἐνθαδὲ πάντες.”

And verse 29.:—

“ Ἄνταρ ὃ τοῖσι τάφῳν μενοικεῖα δῶινν' ”

On these occasions they dined together, and enjoyed the same festivities as when invited to a repast, the guests being in like manner anointed and decked with flowers, and presented with other tokens of welcome usual at an Egyptian party; and it was principally at this νεκροδείπνον that I suppose the introduction of the mummy to have taken place.

Small tables made of reeds or sticks bound together, and interlaced with palm leaves, were sometimes placed in the tombs, bearing offerings of cakes, ducks, or other things, according to the wealth or inclination of the donors; one of which was found at Thebes by Mr. Burton, and is now in the British Museum. On the lower compart-



No. 497. A table found in a tomb by Mr. Burton, on which are a duck trussed, and another cut open, with cakes. *British Museum.*

ment, or shelf, are cakes; the central shelf has a duck, cut open at the breast and spread out, “but not divided asunder”\* (in a manner frequently adopted at this day in Egypt

for grilling fowls and chickens); and at the top is a similar bird, trussed in the usual mode when brought to an Egyptian table. Similar offerings “for the dead” were strictly forbidden by the law of Moses†; and it was doubtless the Egyptian cus-

\* Conf. Levitic. i. 17.

† *Vide* Deut. xxvi. 14.



tom that the Hebrew legislator had in view when he introduced this wise prohibition.

Though the privilege of keeping a mummy in the house was sanctioned by law and custom, care was always taken to assign some plausible reason for it, since they deemed it a great privilege to be admitted to the repositories of the dead, as their final resting-place. To be debarred from the rites of burial reflected a severe disgrace upon the whole family; and the most influential individual could not be admitted to the very tomb he had built for himself, until acquitted before that tribunal which sat to judge his conduct during life.

In cases of debt, a certain law, enacted, according to Herodotus, by King Asychis, subjected the tomb to a claim from the creditors of the deceased, who had the right to prevent the body of a debtor from being buried with his fathers; and this law even put the former in possession of the family sepulchre.\*

#### THE TOMBS.

The tombs of the rich consisted of one or more chambers, ornamented with paintings and sculpture, the plans and size of which depended on the expense incurred by the family of the deceased, or on the wishes of the individuals who purchased them during their lifetime. They were the property of the priests †; and a sufficient number

\* This has been already mentioned among the laws of the Egyptians. Vol. II. p. 51.

† *Vide supra*, Vol. I. p. 93.; and *infra*, p. 396.

being always kept ready, the purchase was made at the “shortest notice ;” nothing being requisite to complete even the sculptures or inscriptions but the insertion of the deceased’s name, and a few statements respecting his family and profession. The numerous subjects representing agricultural scenes, the trades of the people, in short the various occupations of the Egyptians, were already introduced. These were common to all tombs, varying only in their details and the mode of their execution ; and were intended as a short epitome of human life, which suited equally every future occupant.

It has been a question why the Egyptians took so much care in embellishing their sepulchres, “styling them,” as Diodorus \* tells us, “*eternal habitations*, and neglecting no excess of magnificence in their construction ; whilst they termed the dwellings of the living *inns*, to be inhabited only for a limited period, paying little attention to the mode of building or ornamenting them.” Some have supposed that they considered the soul conscious of the beauty of these abodes, and that it took a pleasure in contemplating the scenes it delighted in during its sojourn upon earth, which were represented on their walls. The same idea may be traced in the writings of Plato †, who puts these words into the mouth of Socrates :—“Death seems to me nothing else than the dissolution of two things, viz. of the soul and body

\* Diodor. i. 51.

† Plato, Gorgias, p. 453-4.

from each other. But when they are mutually separated, each possesses its own habit, not much less than when the man was living; the body conspicuously retaining its own nature, attire, and passions. So that, for instance, if the body of any one while living was large by nature or aliment, or both, the body of such a one when dead will also be large; . . . . and so with respect to other things. And if any one while living was studious to obtain long hair, the hair also of the dead body of such a one will be long; . . . . and if the limbs of any one were broken or distorted while he lived, these will likewise appear so when he is dead. In short, whatever was the condition of the body of any one while living, such will be its condition entirely, or for the most part, during a certain time, when dead. The same thing also, Callicles, seems to take place respecting the soul; viz. that all things are conspicuous in the soul, after it is divested of the body, as well whatever it possesses from nature, as those passions which the man acquired in his soul from his various pursuits." A still closer resemblance is found in the description given by Virgil of the occupations of those, who, in a future state, were admitted to the abode of the blessed\* :—

“ Devenere locos lætos, et amœna vireta  
 Fortunatorum remorum, sedesque beatas.  
 . . . . . Quæ gratia currûm  
 Armorumque fuit vivis, quæ cura nitentes  
 Pascere equos, eadem sequitur tellure repòstos.”

The same notion would account for the custom

\* Virg. *Æn.* vi. 638. 653.

of burying different objects with the dead, which had belonged to them during life; as arms with the soldier, and the various implements of their peculiar trade with the bodies of artisans. Thus Æneas selected suitable objects for the sepulchre of Misenus.\* But another reason also suggests itself for this custom — the supposed return of the soul to the same body after the lapse of a certain period of years, which I shall have occasion to notice in treating of transmigration.†

In some instances all the paintings of the tomb were finished, and even the small figures representing the future occupant were introduced, those only being left unsculptured which being of a large size required more accuracy in the features in order to give his real portrait; and sometimes even the large figures were completed before the tomb was sold, the only parts left unfinished being the hieroglyphic legends containing his name and that of his wife. Indeed the fact of their selling old mummy cases, and tombs belonging to other persons, shows that they were not always over scrupulous about the likeness of an individual, provided the hieroglyphics were altered and contained his real name: at least when a motive of economy reconciled the mind of a purchaser to a *second-hand* tenement for the body of his friend.

\* Virg. Æn. vi. 232. : —

“ At pius Æneas ingenti mole sepulcrum  
Imponit, suaque arma viro, remumque, tubamque.”

† *Vide infra*, p. 440.

The tomb was always prepared for the reception of a husband and his wife ; and whoever died first was buried at once there, or was kept embalmed in the house until the decease of the other, as I have already had occasion to observe. The manner in which husband and wife are always portrayed, with their arms round each other's waist or neck, is a pleasing illustration of the affectionate feelings of the Egyptians ; and the attachment of a family is shown by the presence of the different relations, who are introduced in the performance of some tender office to the deceased. Each is said to "love," or to "be loved by him ;" and when children died they were buried in the same tomb with their parents.

Any person desirous of purchasing a tomb for himself, or for a deceased friend, applied to those who were known to have them for sale, and the parties proceeded to view them and make a selection. The bargain, no doubt, took the usual time occupied on such occasions in the East ; but notwithstanding all the efforts of the purchaser, the advantage was greatly on the side of the *seller*, who profited by the wants of the former, as well as by immense profit on a small outlay ; and no competition could be expected among the priests, who enjoyed this privileged monopoly. When the bargain had been agreed to, a deed was carefully drawn up to secure to the purchaser the property he had bought ; and some idea may be formed of the precautions taken by the Egyptians to prevent any future question upon the subject, by the number

of witnesses required for the smallest contracts.\* And, judging from the minute repetition of expressions, and the precision with which the acceptance of the price was acknowledged, we may conclude that they were as ready to take advantage of the least flaw in a deed as any people of the present day.

Besides the upper rooms of the tomb, which were ornamented with the paintings already mentioned, were one or more pits, varying from 20 to 70 feet in depth; at the bottom or sides † of which were recesses, like small chambers, for depositing the coffins. The pit was closed with masonry after the burial had been performed, and sometimes reopened to receive other members of the family. The upper apartments were richly ornamented with painted sculptures, being rather a monument in honour of the deceased than the actual sepulchre; and they served for the reception of his friends, who frequently met there, and accompanied the priests when performing the services for the dead. Each tomb, and sometimes each apartment, had a wooden door, either of a single or double valve, turning on pins, and secured by bolts or bars, with a lock; which last was protected by a seal of clay, upon which the impress of a signet was stamped when the party retired, as Herodotus describes at the treasury of Rhampsinitus.‡ Remains of the

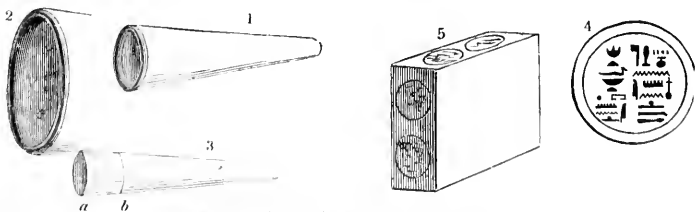
\* *Vide* Vol. II. p. 53. 56.

† Conf. "Whose tombs are in the side of the pit;" and the common expression in the Bible, "They that go down to the pit," meaning those that die. Ezek. xxxii. 29. &c.

‡ *Vide* Vol. II. p. 111.

clay have even been found adhering to some of the stone jambs of the doorways in the tombs of Thebes; and the numerous stamps buried near them were probably used on those occasions.

It may be a question whether these stamps were really seals, by which the impressions were made upon the clay; because the characters upon them are in relief, and because their edges are sometimes raised unequally around their faces, both arguing that *they* had been impressed with another seal. We even find them of a square form, with a stamp on all the sides, and made of the same materials; which is a clay mixed with fine ashes, and afterwards burnt, the exterior being of a finer quality than the inside. It may also be said that the red ochrous colour, with which they are sometimes stained, was imparted to them from the seal that stamped the impression; though, on the other hand, as the colour frequently extends halfway up the whole length, it is evident that *they* were dipped into this red mixture for some purpose. Again, if they were mere impressions, and not used as seals, it is difficult to understand the reason



No. 498.

Seals found near the tombs at Thebes.

1. 2. An instance of one with a raised edge round the stamped part.
3. Another stained with red ochre from *a* to *b*.
4. Style of the inscriptions on some of them.
5. A brick stamped in a similar manner.

of their being so stamped, and buried near the tombs: unless, indeed, they were passports from the family, or the priest who had the superintendence of the tomb, to permit strangers to visit it. They generally bear the name of the person of the adjacent tomb, with that of his wife; and sometimes the same characters occur on different ones, which vary also in size. They are mostly of a conical shape, about a foot in length; the circular face bearing the inscription being about three inches in diameter\*; and they appear to be made for holding in the hand, and for giving rather than receiving an impression. The characters were probably first put upon them, when unburnt, from a mould. This they afterwards imparted to the clay seals; and the red liquid, into which they were dipped, was intended to prevent their adhering.

Similar seals were used for securing the doors of temples, houses, and granaries.

Tombs were built of brick and stone, or hewn in the rock, according to the position of the Necropolis. Whenever the mountains were sufficiently near, the latter was preferred; and these were generally the most elegant in their design and the variety of their sculptures, not only at Thebes, but in other parts of Egypt. Few, indeed, belonging to wealthy individuals were built of masonry, except those at the Pyramids in the vicinity of Memphis.

The sepulchres of the poorer classes had no up-

\* Several are met with in the British Museum and other European collections.



per chamber. The coffins were deposited in pits in the plain, or in recesses excavated at the side of a rock, which were closed with masonry, as the pits within the large tombs. Mummies of the lower orders were buried together in a common repository; and the bodies of those whose relations had not the means of paying for their funeral, after being “merely cleansed by some vegetable decoctions, and kept in an alkaline solution for seventy days\*,” were wrapped up in coarse cloth, in mats, or in a bundle of palm sticks, and deposited in the earth.

Some tombs were of great extent; and when a wealthy individual bought the ground, and had an opportunity during a long life of making his family sepulchre according to his wishes, it was frequently decorated in the most sumptuous manner. And so much consequence did the Egyptians attach to them, that people in humble circumstances made every effort to save sufficient to procure a handsome tomb, and defray the expenses of a suitable funeral. This species of pomp increased as refinement and luxury advanced; and in the time of Amasis and other monarchs of the 26th Dynasty, the funeral expenses so far exceeded what it had been customary to incur during the reigns of the early Pharaohs, that the tombs of some individuals far surpassed in extent, if not in splendour of decoration, those of the kings themselves.

Many adorned their entrances with gardens, in which flowers were reared by the hand of an

\* Herodot. ii. 88. *Vide infra*, on embalming, p. 454. 459.

attached friend, whose daily care was to fetch water from the river, or from the wells on the edge of the cultivated land ; and I have myself found remains\* of alluvial soil brought for this purpose, and placed before some of the sepulchres at Thebes.

It is reasonable to suppose that in early times the tombs were more simple and of smaller dimensions ; which is proved by the appearance of those at Thebes, and in the vicinity of Memphis. The tombs in the rock at the Necropolis of Thebes, of the time of Amunoph I. and other early monarchs of the 18th Dynasty, were smaller and more simple than those made at the close of that dynasty ; and this display in the mode of decorating them, and extending their dimensions continued to increase, to the time of Amasis, when, as Herodotus states, the wealth of Egypt far surpassed that of any previous period. But as a detailed description of them would encroach too much on the limits of this work, I must be contented for the present with referring to my “*Topography of Thebes*† ;” where I have spoken of their dimensions and general plan, as well as the subjects that adorn the walls of their passages and chambers, nearly all of which are hewn in the limestone rock of the Libyan mountain.

Those tombs at Memphis and the Pyramids, which are of masonry, differ in their plan, and in many instances in the style of their sculptures. The subjects, however, generally relate to the

\* I have indicated some of these in my *Survey of Thebes*.

† *Vide* p. 124, *et seq.*

manners and customs of the Egyptians; and parties, boat scenes, fishing, fowling, and other ordinary occupations of the people, are portrayed there, as in the sepulchres of Thebes.

The tombs of the kings at Thebes are principally of Pharaohs of the 18th and 19th Dynasties; the oldest in the eastern valley, where they are nearly all situated, being of Remeses I., the grandfather of the conqueror of the same name. That of the third Amunoph is in the western valley, with two others of an old and uncertain era. They have likewise been mentioned in my "Topography of Thebes\*;" where their plans, and the subjects of their sculptures, are described as of the sepulchres of private individuals.

#### MOURNING FOR THE DEAD.

"When any one died†, all the females of his family, covering their heads and faces with mud, and leaving the body in the house, ran through the streets, with their bosoms exposed, striking themselves‡, and uttering loud lamentations."§ Their friends and relations joined them as they went, uniting in the same demonstrations of grief; and when the deceased was a person of consideration, many strangers accompanied them, out

\* Topogr. of Thebes, p. 100. *et seq.*

† Herodotus (ii. 85.) says "a person of rank;" but the same lamentation was made by the family, whatever his station in life might be; the only difference being that the funeral was not attended by strangers, out of respect to the deceased, when unknown or of low condition.

‡ They were forbidden to cut themselves, as were the Jews. Lev. xix. 28.; Dent. xiv. 1. *Vide supra*, Vol. I. (2d Series) p. 380. This was a Syrian custom at the worship of Baal. 1 Kings, xviii. 28.

§ *Vide* Woodcut, No. 7. Vol. I. p. 256.

of respect to his memory.\* Hired mourners were also employed to add, by their feigned demonstrations† of grief, to the real lamentations of the family, and to heighten the show of respect paid to the deceased. “The men, in like manner, girding their dress below their waist‡, went through the town smiting their breast,” and throwing dust and mud upon their heads.§ But the greater number of mourners consisted of women||, as is usual in Egypt at the present day; and since the mode of lamentation now practised at Cairo is probably very similar to that of former times, a description of it may serve to illustrate one of the customs of ancient Egypt.¶

As soon as the marks of approaching death are observed, the females of the family raise the cry of lamentation; one generally commencing in a low tone, and exclaiming, “O my misfortune!” which is immediately taken up by another with increased vehemence; and all join in similar exclamations, united with piercing cries. They call on the deceased, according to their degree of relationship, —as, “O my father,” “O my mother,” “O my sister,” “O my brother,” “O my aunt;” or ac-

\* As the Egyptians mourned for Jacob. Gen. 1. 3.

† “Ut qui conducti plorant in funere dicunt  
Et faciunt prope plura dolentibus ex animo.”  
(Hor. de Arte Poet. verse 429.)

Conf. Jerem. ix. 17.; Matt. ix. 23.

‡ Herodot. ii. 85. “Ἐπέζωσμενοι καὶ ὄντοι.” *Vide passim.*

§ Herodot. ii. 85. Diodor. i. 91.

|| From the sculptures. In the Woodcut, No. 7. (Vol. I. p. 256.), are nine women, one man, and one child

¶ For minute details of this I refer to Lane’s admirable work on the Modern Egyptians, vol. ii. p. 286.

according to the friendship and connection subsisting between them, as "O my master," "O lord of the house," "O my friend," "O my dear, my soul, my eyes;" and many of the neighbours, as well as the friends of the family, join in the lamentation. Hired mourning women are also engaged, who utter cries of grief, and praise the virtues of the deceased; while the females of the house rend their clothes, beat themselves, and make other violent demonstrations of sorrow. A sort of funeral dirge\* is also chanted by the mourning women to the sound of a tambourine, from which the tinkling plates have been removed.

This continues until the funeral takes place, which, if the person died in the morning, is performed the same day; but if in the afternoon or evening, it is deferred until the morning, the lamentations being continued all night. Previous to, or immediately after, the departure of the vital spark, they take care to close the eyes and mouth †; which is always looked upon as a tender and dutiful office worthy of the kind feelings of a sincere friend; and soon after the mourners have collected, the body is given over to the *moghussel* (or washer), who, placing it on a bench, the eyes being closed, and the mouth bound up, washes it, the barber having previously performed his office.

In the mean time prayers are read in an adjoining apartment by the *fekkees*, who officiate as

\* Like the "inconditum quoddam carmen," mentioned by Quintus Curtius, sung by matrons and virgins at the temple of Ammon. *Vide supra*, Vol. I. (2d Series) p. 152.

† As did the Romans. *Virg. Æn.* ix. 487. &c.

priests ; and preparations are then made for carrying out the corpse to the grave. It is placed on a bier borne by four friends of the deceased, who, after a short distance, are relieved by four others, and so on, till arrived at the cemetery ; the procession which accompanies it depending on the rank of the person, or the attentions of his friends. This has been so fully and so accurately described by Mr. Lane \*, that I cannot do better than give it from his valuable book.

“ The first persons (in the procession), are about six or more poor men, called Yemenéeh, mostly blind, who proceed two and two, or three and three together. Walking at a moderate pace, or rather slowly, they chant in a melancholy tone the profession of faith, or sometimes other words : they are followed by some male relations and friends of the deceased, and in many cases by two or more persons of some sect of Dervishes, bearing the flags of their order. . . . Next follow three or four or more schoolboys, one of whom carries a copy of the Corán, . . . placed upon a kind of desk formed of palm sticks, and covered over, generally with an embroidered kerchief. These boys chant, in a higher and livelier voice than the Yemenéeh, usually some words of a poem descriptive of the events of the last day, the judgment, &c., commencing —

“(I assert) the absolute glory of Him who createth whatever hath form,  
And reduceth his servants by death :

\* Modern Egyptians, ii. 289.

Who bringeth to nought (all) his creatures, with mankind.  
 They shall all lie in the graves :  
 The absolute glory of the Lord of the East \* :  
 The absolute glory of the Lord of the West † :  
 The absolute glory of the illuminator of the two lights ;  
 The sun, to wit, and the moon :  
 His absolute glory : how bountiful is He ! †

“ The schoolboys immediately precede the bier, which is *borne head foremost*. Three or four friends of the deceased usually carry it for a short distance ; then three or four other friends ; who are in like manner relieved. Behind the bier walk the female mourners ; sometimes a group of more than a dozen or twenty, with their hair dishevelled, though generally concealed by the head-veil, crying and shrieking ; and often the hired mourners accompany them, celebrating the praises of the deceased. Among the women the relations and domestics of the deceased are each distinguished by a strip of linen, or cotton stuff, or muslin, generally blue, bound round the head, and tied in a single knot behind, the ends hanging down a few inches. Each of these also carries a handkerchief, usually dyed blue, which she sometimes holds over her shoulders, and at other times twirls with both hands over her head, or before her face. The cries of the women, the lively chanting of the youths, and the deep tones uttered by the Yeménéch, compose a strange discord.

“ The *wailing of women* at funerals was forbidden by the Prophet ; and so also was the celebration of

\* “ Literally, ‘ the two Easts,’ or ‘ the two places of sunrise ;’ the point where the sun rises in summer, and that where it rises in winter.

† “ Or ‘ the two places of sunset.’ ”

the *virtues* of the deceased. . . . Some of these precepts are every day violated ; . . . and I have seen mourning women of the lower classes following a bier, having their *faces* (which were bare), and their head-coverings and bosoms, *besmeared with mud*.

“The funeral procession of a man of wealth, or of the middle classes, is sometimes preceded by three or four or more camels, bearing bread and water to give to *the poor at the tomb*, and is composed of a more numerous and varied assemblage of persons.” In this, besides the persons already mentioned, “the led horses of the bearers, if men of rank, often follow the bier ; and a buffalo, to be sacrificed at the tomb, where its flesh is to be distributed to the poor, closes the procession.”

The funeral of a devout Shekh differs in some respects from that of ordinary mortals ; and “the women, instead of wailing, rend the air with the shrill and quavering cries of joy, called *zughareet* : and if these cries are discontinued but for a minute, the bearers of the bier protest they cannot proceed, that a supernatural power rivets them to the spot.” Very often, it is said, a *wélee* impels the bearers of his corpse to a particular place ; a curious anecdote of which is related by Mr. Lane \* ; and I have repeatedly witnessed instances of this at Cairo, having for some time lived in the main street leading to a cemetery near one of the gates of the city.

\* Lane, p. 294. *Vide supra*, p. 298. note †.



Several points of resemblance may be observed between the funeral processions of ancient Egypt and the above-mentioned ceremony: as in the female mourners; their heads bound with a fillet; the procession of the friends on foot; the head of the corpse foremost; the horses (or chariot) in the procession; and the ox or calf for sacrifice, the meat of which was probably given to the poor, like the *visceratio* of the Romans.

Of the magnificent pomp of a royal funeral in the time of the Pharaohs no adequate idea can be formed from the processions represented in the tombs of ordinary individuals; and the solemn manner in which a public mourning was observed in his honour, the splendour of the royal tombs, and the importance attached to all that appertained to the king, sufficiently show how far these last must have fallen short of regal grandeur. A general mourning was proclaimed throughout the country, which lasted seventy-two days after his death. “The people tore their garments\* ; all the temples were closed; sacrifices were forbidden; and no festivals were celebrated during that period. A procession of men and women, to the number of 200 or 300, with their dresses attached below their breast, wandered through the streets, throwing dust † and mud upon their heads; and twice every day they sang the funeral dirge in

\* Diodor. i. 72. *Vide supra*, Vol. I. p. 256.

† The Greeks say “mud;” but in the dry dusty Egypt this would have been more difficult to find than dust in England, if we had so unpleasant a custom at our funerals.

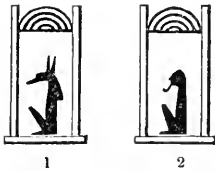
honour of the deceased monarch, calling upon his virtues, and passing every encomium upon his memory. In the meantime a solemn fast was established; and they neither allowed themselves to taste meat or wheaten bread \*, abstaining also from wine and every kind of luxury; nor did any one venture, from a religious scruple, to use baths or ointments, to lie on soft beds, or in any way to gratify his appetites; giving himself up entirely to mourning during those days, as if he had lost the friend most dear to him.”

Considering the marked distinction maintained between the sovereign and the highest subjects in the kingdom, in a country where the royal princes walked on foot when in attendance upon their father, and even bore him in his chair of state upon their shoulders,—where the highest functionaries of the priestly order, the most influential of the hereditary nobles of the land, walked behind the chariot† of their monarch, — we may readily believe how greatly the funeral processions of the wealthiest individuals fell short of those of the kings. But from the pomp of ordinary funerals, some idea may be formed of the grand state in which the body of a sovereign was conveyed to the tomb.

In the funeral processions of the Egyptian grandees the order was frequently as follows: —

\* Conf. “As the bread of the mourners.” Hos. ix. 4.

† The greatest honour conferred on Joseph was permission “to ride in the second chariot which he (the King) had.” This was a royal chariot, no one being allowed to appear in his own in the presence of majesty, except in battle.



No. 499. Closets containing figures of Gods.

First came several servants carrying tables laden with fruit, cakes, flowers, vases of ointment\*, wine and other liquids, with three young geese and a calf for sacrifice, chairs and wooden tablets, napkins †, and other things. Then others bringing the small closets in which the mummy of the deceased and of his ancestors had been kept, while receiving the funeral liturgies previous to burial, and which sometimes contained the images of the Gods.‡ They also carried daggers, bows, sandals, and fans; each man having a kerchief or napkin on his shoulder. Next came a table of offerings, fauteuils, couches, boxes, and a chariot§; and then the charioteer with a pair of horses yoked in another car, which he drove as he followed on foot, in token of respect to his late master. After these were men carrying gold vases on a table, with other offerings, boxes, and a large case upon a sledge borne on poles by four men, superintended by two functionaries of the priestly order; then others bearing small images of his ancestors, arms, fans, the sceptres, signets, collars, necklaces, and other things appertaining to the king, in whose service he had held an important office. To these succeeded the bearers of

\* I have had occasion to notice the different materials of which vases used for holding ointment were made. Alabaster was most common, as with the Greeks and Romans, who even adopted the name "alabaster" to signify a vase, as in Theocr. Id. xv. 112. Συμφερει μυρω χρυσει' αλαβαστρα.

† These were sometimes spread over the tables of offerings as table-cloths. *Vide* Plate 86.

‡ *Vide supra*, p. 298. note †.

§ *Vide* Vol. III. p. 176.

a sacred boat, and the mysterious eye\* of Osiris(?) as God of Stability †, so common on funereal monuments, — the same which was placed over the incision in the side of the body when embalmed, was the emblem of Egypt, and was frequently used as a sort of amulet, and deposited in the tombs. Others carried the well-known small images of blue pottery representing the deceased under the form of Osiris, and the bird emblematic of the soul. Following these were seven or more men bearing upon staves, or wooden yokes, cases filled with flowers and bottles for libation; and then seven or eight women, having their heads bound with fillets, beating their breasts, throwing dust upon their heads, and uttering doleful lamentations for the deceased, intermixed with praises of his virtues.

One is seen in the picture turning round, in the act of adoration, towards a sacred case containing a sitting Cynocephalus, the emblem of the God of Letters ‡, placed on a sledge drawn by four men; the officiating high priest or pontiff, clad in a leopard skin, following, having in his hand the censer and vase of libation, and accompanied by his attendants bearing the various things required for the occasion.

Next came the hearse, placed in the consecrated boat upon a sledge §, drawn by four oxen and by seven men, under the direction of a super-

\* *Vide* Plate 83. and *suprà*, p. 269.

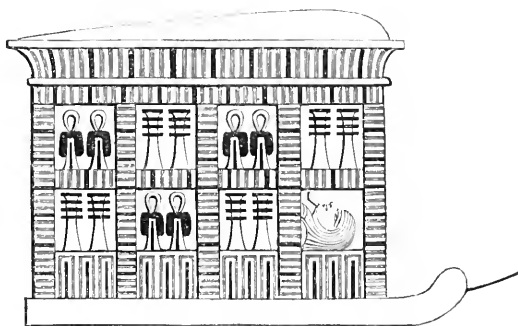
† Given also to Pthah in the same character.

‡ This emblem of Thoth seems to correspond to the *book* carried on the desk of palm-sticks at the Moslem funerals.

§ *Vide* Plut. de Is. s. 35.

intendant, who regulated the march of the procession. A high functionary of the priestly order walked close to the boat, in which the chief mourners, the nearest female relatives of the deceased, stood or sat at either end of the sarcophagus; and sometimes his widow, holding a child in her arms, united her lamentations with prayers for her tender offspring, who added its tribute of sorrow to that of its afflicted mother.

The sarcophagus was decked with flowers; and on the sides were painted alternately the emblems of Stability\* and Security (?) two by two (as on the sacred arks or shrines †) upon separate panels, ‡ one of which was sometimes taken out to expose to view the head of the mummy within.



No. 500. The mummy's head, seen at an open panel of the coffin. Thebes.

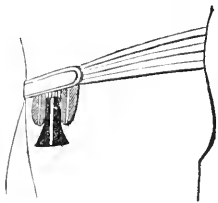
These two emblems are frequently put into the hands of the mummies, as may be seen in the

\* This perhaps represents the four *bases* of Iamblichus. It appears to be called *ταρ*. *Vide supra*, p. 266. and Vol. I. (2d Series) p. 253. 341.

† *Vide* the ark of Neph on the exterior of these two volumes; and Contents, p. xxiii.

‡ *Vide* also Plates 83. and 85.

coffins of the British Museum and other collections. The first appears to be a sort of stand used by workmen for supporting vases, or other things they were chiseling which required a firm position; and the other resembles the knot or clasp of a belt worn by the Gods and Kings.\*



No. 500. a. Knot of a belt.

Behind the hearse followed the male relations and friends of the deceased; some beating their breasts; others, if not giving the same tokens of grief, at least showing their sorrow by their silence and solemn step as they walked, leaning on their long sticks. These closed the procession.

Arrived at the sacred lake, the coffin was placed in the *baris*†, or consecrated boat of the dead, towed by a larger one furnished with sails and oars, and having frequently a spacious cabin‡, which, in company with other sailing boats carrying the mourners and all those things above mentioned appertaining to the funeral§, crossed to the other side. Arrived there, the procession went in the same order to the tomb; at which the priest offered a sacrifice, with incense and libation; the

\* *Vide supra*, p. 26. note \*.

† “The boat which carries over the bodies of the dead is called *baris*.” Diod. i. 96. *Vide infra*, p. 433. *Baris* signifies the “boat of the sun.”

‡ It is probable that Strabo alludes to these boats with cabins under the name of *thalamegi* or *thalamiferi*, in which the Egyptians made parties of pleasure on the water. Lib. xvii. p. 550. Some were very small, and towed on the lakes of their pleasure grounds by servants.

§ On the cabin of the *baris* is the case containing the *Cynocephalus*.

women still continuing their lamentations, united with prayers and praises of the deceased. It frequently happened that the deceased, with his wife, if dead at the time of his funeral, was represented seated under a canopy\*, in lieu of the coffin. Before him stood an altar laden with offerings; and a priest, opening a long roll of papyrus, read aloud the funeral ritual, and an account of his good deeds, "in order to show to Osiris and the Assessors the extent of his piety and justice during his life." When the boats reached the other side of the lake, the yards were lowered to the top of the cabin; and all those engaged in the ceremony left them and proceeded to the tomb; from which they appear to have returned by land, without recrossing the lake.

Such was the funeral procession of a *basilico-grammat*, or royal scribe, a member of the priestly order. He lived during the four successive reigns of Thothmes III., Amunoph II., Thothmes IV., and Amunoph III., and held the office of tutor to one of the young princesses, as the sculptures inform us, which represent him nursing her on his knee, while entertaining a party of friends.† This, since it shows that the education of the daughters of kings was entrusted to members of the priestly order distinguished for their talents, is another trait of resemblance in the customs of

\* This canopy was very similar to that mentioned by Herodotus, of wood, gilt, in which the statue of a God was placed in processions. *Vide supra*, p. 310.

† *Vide* Plate 12. Vol. II. p. 222.

ancient Egypt and the most refined of modern European nations.

The funerals of other persons differed in the order of the procession, as well as in the pomp displayed on the occasion; and the mode of celebrating them appears to have depended on the arrangements made by the family, except in those particulars which were prescribed by law. The funeral of *Nofri-Othph*, a priest of Amun at Thebes, is thus described on the walls of his tomb; the scene of which lies partly on the lake, and partly on the way thence to the sepulchre itself: —

First came a large boat, conveying the bearers of flowers, cakes, and numerous things appertaining to the offerings, — tables, fauteuils, and other pieces of furniture; as well as the friends of the deceased, whose consequence is shown by their dresses and long walking-sticks, — the peculiar mark of Egyptian gentlemen. This was followed by a small skiff holding baskets of cakes and fruit, with a quantity of green palm-branches, which it was customary to strew in the way as the body proceeded to the tomb; the smooth nature of their leaves and stalks being particularly well adapted to enable the sledge to glide over them.

In this part of the picture the love of caricature common to the Egyptians is shown to have been indulged in, even in the serious subject of a funeral; and the retrograde movement of the large boat, which has grounded and is pushed off the bank, striking the smaller one with its rudder, has overturned a large table loaded with



cakes and other things upon the rowers seated below, in spite of all the efforts of the *prowman*, and the earnest vociferations of the alarmed steersman.

In another boat men carried bouquets, and boxes supported on the usual yoke over their shoulders; and this was followed by two others, one containing the male, the other the female mourners, standing on the roof of the cabin, beating themselves, uttering cries, and making other demonstrations of excessive grief. Last came the consecrated boat, bearing the hearse, which was surrounded by the chief mourners, and the female relations of the deceased. A high priest burnt incense over the altar, which was placed before it; and behind it stood the images of Isis and Nephthys. They were the emblems of the Beginning and the End, and were thought to be always present at the head and feet of the dead who had led a virtuous life, and who were deemed worthy of admission into the regions of the blessed.

Arrived at the opposite shore of the lake, the procession advanced to the catacombs, crossing the sandy plain which intervened between them and the lake; and on the way several women of the vicinity, carrying their children in shawls suspended at their side or at their back\*, joined in the lamentation. The mummy being taken out of the sarcophagus,

\* This is the common custom of the Arab women on the west bank of the Nile at this day. It may perhaps be analogous to "Thy daughters shall be nursed at thy side." Is. lx. 4.

was placed erect in the chamber of the tomb ; and the sister or nearest relation, embracing it, commenced a funeral dirge, calling on her relative with every expression of tenderness, extolling his virtues, and bewailing her own loss. In the mean time the high priest presented a sacrifice of incense and libation, with offerings of cakes and other customary gifts, for the deceased ; and the men and women without continued the ululation, throwing dust upon their heads, and making other manifestations of grief.

Many funerals were conducted in a more simple manner ; the procession consisting merely of the mourners and priests, with the hearse conveyed, as usual, on a sledge drawn by two or three oxen, and by several men, who aided in pulling the rope. The priest who wore the leopard skin dress and who performed the sacrifice, was in attendance, burning incense and pouring out a libation as he went ; and behind him walked a functionary of an inferior grade, clad in a simple robe, extending a little below the knees and standing out from the body. In form it was not altogether unlike a modern Abbaíeh, and was made of some stiff substance, with two holes in front, through which the arms passed, in order to enable him to hold a long taper.\* At the head and foot of the hearse was a female, who generally clasped one arm with her hand in token of grief, her head being bound with

\* I believe this to be a taper or torch. *Vide* Plate 83.



No. 501. A peculiar attendant at a funeral.

a fillet, her bosom exposed, and her dress \* supported, like that of mourning women, by a strap over the shoulder. She sometimes wore a scarf tied across her hips; much in the same manner as Egyptian women now put on their shawls both in the house and when going out of doors. She appears either to be a type of mourning, or a woman who had some peculiar office on these occasions.

A procession of this kind was all that attended the funeral of a person who held the office of “scribe, of weights and measures;” but, as I have already observed, the pomp displayed in the ceremony depended on circumstances; and individuals surpassed each other in the style of their burial, as in the grandeur of their tombs, according to the sums their family, or they themselves by will, granted for the purpose. In another funeral † the order of the procession was as follows:—

First came eight men throwing dust upon their heads, and giving other demonstrations of grief; then six females, in the usual attire of mourners, preceding the hearse, which was drawn by two oxen—in this instance unassisted by men, two only being near them; one uttering lamentations, and the other driving them with a goad or a whip. Immedi-

\* *Ἐπιζωσμενη*. *Vide* p. 402. *Vide* Plate 83.; and Woodcut, No. 502. Arducius (Metam. xi. 250.) says the high priest made a purification “with a lighted torch, an egg, and sulphur.”

† *Vide* Plate 85.

ately before the sledge bearing the coffin was the *sprinkler*, who, with a brush dipped in a vase, or with a small bottle, threw water upon the ground, and perhaps also on those who passed. The same is done in the funeral ceremonies of the East at the present day; and so profusely do they sometimes honour the passengers, that Mr. Lane\* found his dress wetted very uncomfortably on one occasion when he happened to pass by. Next came the high priest, who, turning round to the hearse, offered incense and libation in honour of the deceased, the chief mourner being seated in the boat before it: other men followed; and the procession closed with eight or more women, beating themselves, throwing dust on their heads, and singing the funeral dirge. Arrived at the tomb, which stood beneath the western mountain of Thebes, the mummy was taken from the hearse; and being placed upright, incense was burnt, and a libation was poured out before it by the high priest as he stood at the altar, while other functionaries performed various ceremonies in honour of the deceased. The hierogammat or sacred scribe read aloud from a tablet, or a roll of papyrus, his eulogy, and a prayer to the Gods in his behalf; “not enlarging,” says Diodorus†, “on his descent, but relating his piety and justice, and other virtues; and supplicating the Deities of Hades to receive him as a companion of the pious, the multitude at

\* Modern Egyptians, vol. ii. p. 297.

† Diodor. i. 92. *Vide infra*.

the same time applauding, and joining in the praises of his memory.”

Sometimes this document was read from the boat, immediately after the deceased had passed that ordeal which gave him the right to cross the sacred lake, and proclaimed the presumed admission of his soul into the regions of the blessed; and it is probable that the same was again repeated when the body arrived at the tomb.

The order of the procession which accompanied the body from the sacred lake to the catacombs was the same as before they had passed it: the time occupied by the march depending, of course, on the position of the tomb, and the distance from which the body had been brought; some coming from remote towns or villages, and others from the city itself, or the immediate vicinity. The same was the case at Memphis and other places; and the capital of each province appears to have had its sacred lake, where the funerals were performed, with the same regard to the ceremonies required by the religion.

The tomb, in the subject above described, is represented at the base of the western mountain of Thebes, which agrees perfectly with its actual position; and from this, as from several other similar paintings, we learn that, besides the excavated chambers hewn in the rock, a small building crowned by a roof of conical or pyramidal form stood before the entrance. It is probable that many, if not all the pits in the plain below the hills, were once covered with buildings of this kind,

which, from their perishable materials, crude brick, have been destroyed after a lapse of so many ages. Indeed we find the remains of some of them, and occasionally even of their vaulted chambers, with the painted stucco on the walls. The small brick pyramids on the heights, which still stand to attest the antiquity of the arch, were built for the same purpose; and similar paintings occur on their stuccoed walls as on those of the excavated tombs.

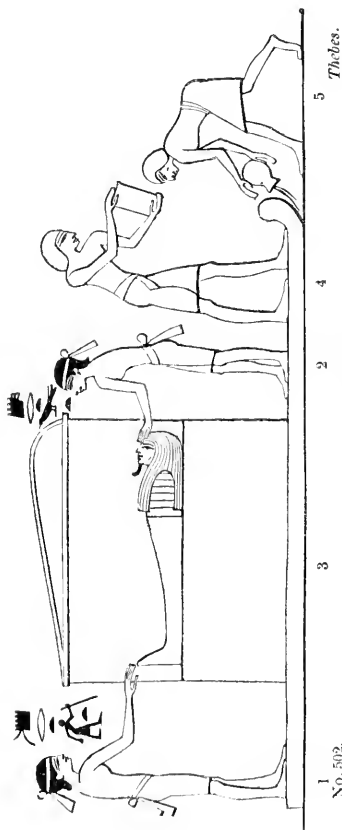
Many other funerals occur on the tombs, which vary only in some details from those already mentioned. I cannot however omit to notice an instance of palm branches strewed in the way\*, and the introduction of two tables or altars for the deceased and his wife, — one bearing a profusion of cakes, meat, fruit, vegetables, and other customary gifts; and the other numerous utensils and insignia, as flabella, censers, ostrich feathers, asps, and emblems, together with the hind leg of a victim, placed upon a napkin spread over the table. Another is curious, from its showing that water or grease was sometimes poured upon the ground or platform on which the sledge of the hearse passed, as was done in moving a colossus or any great weight by the same process.†

The hearse containing the mummy was generally closed on all sides; but it was sometimes open, partially or entirely; and the body was seen placed upon a bier, ornamented, like some of the

\* *Vide* Plate 86. They are represented as if standing upright, according to Egyptian custom, to show them, though in reality on the ground.

† Woodcut, No. 502. next page. *Vide* also Vol. III. p. 328.

couches in their houses, with the head and feet of a lion. Sometimes the mummy was placed on the top of the sarcophagus, within an open hearse; and three friends of the deceased, or the func-



1, 2. Certain personages who are mentioned in page 418.

3. The mummy with its coffin placed on a sledge, before which fig. 5. is pouring grease or some liquid.

4. A priest reading from a papyrus, or a tablet.

tionaries destined for this office, took it thence to convey it to the tomb, where it received the accustomed services previous to interment in the

pit; an affectionate hand often crowning it with a garland of “*immortelles*,” bay leaves, or fresh flowers \*; and depositing, as the last duty of a beloved friend, some object to which while alive he had been attached.

I must mention one more subject portrayed in the tombs, if not from its novelty, from the grouping and character of the figures. † Three women and a young child follow the hearse of their deceased relative, throwing dust upon their heads in token of grief; and the truth with which the artist has described their different ages is no less striking than the elegance of the drawing, — as well in the aged mother, as in the wife, the grown-up daughter, and the youthful son. This picture affords a striking confirmation of the conjecture that married women were alone permitted to wear the *magasées*, or ringlet at the side of the face; which, as I have already observed ‡, was frequently bound at the end with string, like the plaits at the back of the head. The grey hairs of the grandmother, shortened by age, still show this privileged mark of the matron; and its absence in the coiffure of the daughter indicates that, though grown up, she had not yet entered the connubial state. The child, less remarkable than the other three, is not without its interest, as it fully confirms a statement of Diodorus §, that “the Egyptians bring up their children at an incredibly small expense, both in

\* Some suppose that these wreaths of xeranthemums and other flowers were only given to unmarried persons.

† *Vide* my *Materia Hierog.*, Plate †.

‡ Vol. III. p. 370.

§ Diodor. i. 80.



food and raiment, the mildness of the climate enabling them to go without shoes, or indeed without any other clothing." For, judging from this, as from others represented in the sculptures, we may presume that the yearly bill for shoes, and all articles of dress, pressed very lightly on the purses of the parents in many classes of society. \*

Such are the principal funeral processions represented in the tombs of Thebes, which, as I have already observed, followed the same order in going to the sacred lake as from thence to the tomb. It remains for me to describe the preparatory rites, and the remarkable ceremony that took place on arriving at the lake, before permission could be obtained to transport the body to the opposite shore.

We have seen † that the first step taken by the friends of the deceased at the moment of his death was to run through the streets, throwing dust upon their heads, and uttering bitter cries of grief for his loss: "after which the body was conveyed to the embalmers. ‡ The afflicted family during seventy-two days § continued their lamentations at home ||, singing the funeral dirge, and fulfilling all the duties required both by custom and their own feelings on this mournful occasion." ¶

No opportunity was lost of showing their respect

\* *Vide* Vol. III. p. 363.

† *Vide supra*, p. 402.

‡ Herodot. ii. 85. In order not to interrupt the account of the funeral, I defer the description of embalming for the present.

§ *Vide infra*, on the embalming, p. 459.

|| Gen. i. 3.

¶ The same as at the death of a king. *Vide supra*, p. 408.

for the memory of their departed friend. They abstained from all amusements ; the indulgence in every kind of luxury, as “ the bath, wine, delicacies of the table, or rich clothing\* ;” “ they suffered their beard and hair to grow † ;” and endeavoured to prove, by this marked neglect of their personal comfort and appearance, how entirely their thoughts were absorbed by the melancholy event that had befallen them. But they did not cut themselves in token of grief ; and the command given to the Israelites ‡, “ Ye shall not cut yourselves, nor make any baldness between your eyes for the dead,” does not refer to a custom of the Egyptians, but of those people among whom they were about to establish themselves in Syria ; as is distinctly stated of the votaries of Baal.§

The body, having been embalmed, was restored to the family, either already placed in the mummy case, or merely wrapped in bandages, if we may believe Herodotus, who says the friends of the deceased made the coffin || ; though, from the paintings in the tombs, it would appear that the body was frequently enveloped and put into the case by the undertakers, previous to its being returned to the family. ¶ After it had been deposited in its case, which was generally inclosed in two or three others, all richly painted, according to the

\* Diodor. i. 91.

† Herodot. ii. 36.

‡ Deut. xiv. 1. *Vide supra*, p. 402.; and Vol. I. (2d Series.) p. 380.

§ 1 Kings, xviii. 28. “ Cut themselves after their manner with knives.”

|| The similarity of our word coffin and the Arabic *cuffen*, “ a winding sheet,” is remarkable.

¶ *Vide* Vol. III. p. 183. ; and *infra*, on the embalmers.

expense they were pleased to incur, "it was placed in a room of the house, upright against the wall," until the tomb was ready, and all the necessary preparations had been made for the funeral. The *coffin* or mummy case was then "carried forth," and deposited in the *hearse*, drawn upon a sledge, as already described, to the sacred lake of the nome; notice having been previously given to the judges, and a public announcement made of the appointed day. "Forty-two judges having been summoned, and placed in a semicircle, near the banks of the lake, a boat was brought up, provided expressly for the occasion, under the direction of a boatman called, in the Egyptian language, *Charon*; "and it is from hence," says Diodorus\*, "that the fable of Hades is said to be derived, which Orpheus introduced into Greece. For while in Egypt he had witnessed this ceremony, and he imitated a portion of it, and supplied the rest from his own imagination."

"When the boat was ready for the reception of the coffin†, it was lawful for any person who thought proper to bring forward his accusation against the deceased. If it could be proved that he had led an evil life, the judges declared accordingly, and the body was deprived of the accustomed sepulture; but if the accuser failed to establish what he advanced, he was subject to the

\* Diodor. i. 92.

† Diodorus (i. 72.) says that the coffin of a king was placed in the vestibule of the tomb when awaiting this sentence. *Vide suprâ*. Vol. I p. 257.

heaviest penalties. When there was no accuser, or when the accusation had been disproved, the relations ceased from their lamentations, and pronounced encomiums on the deceased. They did not enlarge upon his descent, as is usual among the Greeks, for they hold that all the Egyptians are equally noble\* ; but they related his early education and the course of his studies ; and then praising his piety and justice in manhood, his temperance, and the other virtues he possessed, they supplicated the Gods below to receive him as a companion of the pious. This announcement was received by the assembled multitude with acclamations ; and they joined in extolling the glory of the deceased, who was about to remain for ever with the virtuous in the regions of Hades. The body was then taken by those who had family catacombs already prepared, and placed in the repository † allotted to it.

“ Some,” continues the historian, “ who were not possessed of catacombs constructed a new apartment for the purpose in their own house ‡, and set the coffin upright against the firmest of the walls : and the same was done with the bodies of those who had been debarred the rites of burial on account of the accusation brought against them, or in consequence of debts they or their sons had

\* *Vide supra*, Vol. I. p. 244.

† This, *σηκη*, may allude to the stone or wooden sarcophagus, into which the mummy case was placed, and which was probably conveyed beforehand to the tomb.

‡ Cicero says, “ *Condiunt Ægyptii mortuos, et eos domi servant.*” *Tusc. Quæst. lib. i.*

contracted. These last however, if their children's children happened to be prosperous, were released from the impediments of their creditors, and at length received the ceremony of a magnificent burial. It was, indeed, most solemnly established in Egypt that parents and ancestors should have a more marked token of respect paid them by their family, after they had been transferred to their everlasting habitations. Hence originated the custom of depositing the bodies of their deceased parents\* as pledges for the payment of borrowed money; those who failed to redeem those pledges being subject to the heaviest disgrace, and deprived of burial after their own death."

The grief and shame felt by the family, when the rites of burial had been refused, were excessive. They not only considered the mortification consequent upon so public an exposure, and the triumph given to their enemies; but the awful sentence foretold the misery which had befallen the soul of the deceased in a future state. They beheld him excluded from those mansions of the blessed, to which it was the primary object of every one to be admitted; his memory was stained in this world with indelible disgrace; and a belief in transmigration suggested to them the possibility of his soul being condemned to inhabit the body of some unclean animal.

It is true that the duration of this punishment was limited according to the extent of the crimes

\* Diodor. loc. cit. Herodot. ii. 136. *Vide supra*, Vol. II. p. 51. Lucian says "a brother or father." Essay on Grief.

of which the accused had been guilty ; and when the devotion of friends, aided by liberal donations in the service of religion, and the influential prayers of the priests, had sufficiently softened the otherwise inexorable nature of the Gods, the period of this state of purgatory was doubtless shortened ; and Diodorus shows that grandchildren, who had the means and inclination, might avail themselves of the same method of satisfying their creditors and the Gods. But still the fear of that cruel degradation, however short the period, was not without a salutary effect. Those, too, who had led a notoriously wicked life, could not expect any dispensation, since the credit of the priesthood, even if they were corrupt enough to court the wealthy, would have suffered when the case was flagrant ; and in justice to them we may believe that, until society had undergone those changes, to which all nations are subject at their fall, the Egyptian priests were actuated by really virtuous feelings, both in their conduct and the object they had in view.

The disgrace of being condemned at this public ordeal was in itself a strong inducement to every one to abstain from crime : not only was there the fear of leaving a bad name, but the dread of exposure ; and we cannot refuse to second the praises of Diodorus in favour of the authors of so wise an institution.

The form of the ritual read by the priest in pronouncing the acquittal of the dead is preserved in the tombs, usually at the entrance passage ; in

which the deceased is made to enumerate all the sins forbidden by the Egyptian law, and to assert his innocence of each. They are supposed by Champollion to amount to forty-two, being equal in number to the assessors who were destined to examine the deceased at his final judgment \*, respecting the peculiar crime which it was his province to punish.

I have stated † that every large city, as Thebes, Memphis, and other places, had its lake, at which the same ceremonies were practised; and it is probable, from what Diodorus says of the “lake of the *nome*,” that the capital of each province had one in its immediate vicinity, to which the funeral procession of all who died within the jurisdiction of the *nomarch* was obliged to repair. Even when the priests granted a dispensation for the removal of a body to another town, as was sometimes done in favour of those who desired to be buried at Abydos‡ and other places, the previous ceremony of passing through this ordeal was doubtless required at the lake of their own province.

Those persons who, from their extreme poverty, had no place prepared for receiving their body when denied the privilege of passing the sacred lake, appear to have been interred on the shores they were forbidden to leave; and I have found the bones of many buried near the site of the lake of Thebes, which appeared to be of bodies imperfectly preserved, as of persons who could not afford

\* *Suprà*, p. 76.

† *Suprà*, p. 420.

‡ *Vide* Vol. I. (2d Series) p. 346.

the more expensive processes of embalming.\* This cannot fail to recall the “centum errant annos, volitantque hæc litora circum” of Virgil †; and though the souls he mentions were condemned to hover a hundred years about the Stygian shores in consequence of their bodies having remained unburied ‡, the resemblance is sufficiently striking: as are the many tales related by the Greeks respecting the “*Stygian marsh*,” and the various places or personages of their Hades, to those connected with the funeral rites of the Egyptians. Of their introduction into Greece Diodorus gives the following account §:—“Orpheus is shown to have introduced from Egypt the greatest part of his mystical ceremonies, the orgies that celebrate the wanderings of Ceres, and the whole fable of the shades below. The rites of Osiris and Bacchus are the same; those of Isis and Ceres exactly resemble each other, except in name: and the punishments of the wicked in Hades, the Elysian fields of the pious, and all the common imaginary fictions, were copied from the ceremonies of the Egyptian funerals. Hermes, the conductor of souls, according to the ancient institutions of Egypt,

\* *Vide* my Plan of Thebes, the S. W. corner of the lake.

† Virgil, *Æn.* vi. 330.

‡ For which reason the soul of Patroclus, appearing to Achilles in a dream, prays him to bury his body as quickly as possible:—

Θαπτε με οττι ταχιστα, πυλας αἶδω περιησω.

Τηλε με ειργουσι ψυχαι, ειδωλα καμοντων,

Ουδε με πως μισγεσθαι υπερ ποταμοιο εωσιν. (Il. xxiii. 71.)

Conf. Hor. *Car. lib. i. od. 23.*; and Virg. *Æn. vi. 526.*, “*hi quos velit unda, sepulti.*”

§ Diodor. i. 96.



was to convey the body of Apis to an appointed place, where it was received by a man wearing the mask of Cerberus; and this being communicated by Orpheus to the Greeks, gave rise to the idea adopted by Homer \* in his poetry:—

“‘Cyllenius now to Pluto’s dreary reign  
 Conveys the dead, a lamentable train!  
 The golden wand that causes sleep to fly,  
 Or in soft slumber seals the wakeful eye,  
 That drives the ghosts to realms of night or day,  
 Points out the long uncomfortable way:  
 Trembling the spectres glide, and plaintive vent  
 Thin, hollow screams, along the deep descent.’”

“And again,—

“‘And now they reached the earth’s remotest ends,  
 And now the gates where evening Sol descends,  
 And Leucas’ rock, and Ocean’s utmost streams,  
 And now pervade the dusky land of dreams;  
 And rest at last where souls embodied dwell,  
 In ever-flowery meads of asphodel:  
 The empty forms of men inhabit there,—  
 Impassive semblance, images of air!’”

“To the river he gives the name of Ocean, because, as they say, the Egyptians call the Nile Oceanus in their language; the gates of the Sun are derived from Heliopolis; and the meadow and the fabled dwelling of the dead are taken from the place about the lake called Acherusia, near Memphis, which is surrounded by beautiful meadows and marshes, abounding with lotus and flowering rushes. The reason of the dead being thought to inhabit those places, is that the greater part and the most considerable of the Egyptian catacombs are there, and the bodies are ferried over the river and Acherusian lake, previous to being deposited in

\* Homer, *Odys.*  $\Omega$ . 1. *et seq.*

those sepulchres. The rest of the Greek fancies respecting Hades are not less analogous to the present practices in Egypt. The boat which carries over the bodies is called *baris*; and a penny is paid as the fare to the boatman, who is called *Charon* in the language of the country. There are also in the neighbourhood of the same place a temple to gloomy Hecate; the gates of Cocytus and of Lethe, fastened with brazen bars; and other gates of Truth, near which stands the figure of Justice without a head.

“ Many other things mentioned in fable exist in Egypt, the habitual adoption of which still continues. For in the city of Acanthus, on the Libyan side of the Nile, 120 stades (15 miles) from Memphis, they say there is a barrel pierced with holes, to which 360 priests bring water every day from the Nile; and in an assembly in the vicinity the story of the ass is exhibited, where a man twists one end of a long rope, while other persons untwist the opposite end. Melampus, in like manner, brought from Egypt the mysteries of Bacchus, the stories of Saturn, and the battles of the Titans; as Dædalus\* imitated the Egyptian labyrinth in the one he built for King Minos, the former having been constructed by Mendes, or by Marus, an ancient king, many years before his time.”

That the fable of Charon and the Styx owed its origin to these Egyptian ceremonies, cannot be

\* The reputed dedication of a temple to Dædalus in one of the islands near Memphis, which he says existed in his time, and was honoured by the neighbouring inhabitants, is evidently a Greek fancy. Diodor. i. 97.

doubted; and when we become acquainted with all the names of the places and personages connected with the funeral rites of Egypt, these analogies will probably appear still more striking.

Of Charon it may be observed that both his name and character are taken from Horus\*, who had the peculiar office of steersman in the sacred boats of Egypt; and the piece of money given him for ferrying the dead across the Styx† appears to have been borrowed from the gold or silver plate put into the mouth of the dead by the Egyptians. For though they did not intend it as a reward to the boatman‡, but rather as a passport to show the virtuous character of the deceased, it was of equal importance in obtaining for him admittance into the regions of the blessed.§

The Egyptian custom of depositing cakes in the tombs probably led to the Greek notion of sending a cake for Cerberus, which was placed in the mouth of the deceased; and it was by means of a similar one, drugged with soporiferous herbs, and given to the monster at a hungry hour ||, that Æneas and

\* The Greeks had not the Egyptian letter ζ, and therefore substituted the χ, as they now do in modern names; as Charris for Harris, &c.

† “Coeyti stagna alta . . . . Stygiamque paludem.” Virg. Æn. vi. 323.

‡ Virg. Æn. vi. 299.:—

“Portitor has horrendus aquas et flumina servat  
Terribili squalore Charon. . . . .  
Ipsæ ratem conto subigit, velisque ministrat,  
Et ferruginea subvectat corpora cymba.”

§ Vide Pettigrew, Pl. 6. fig. 1. and p. 63.

|| Virg. Æn. vi. 419.:—

“Cui vates, horrere videns jam colla colubris,  
Melle soporatum et medicatis frugibus offam  
Objicit: ille fame rabida tria guttura pandens,  
Corripit objectam.”

the Sibyl obtained an entrance into the lower regions.

The judge of the dead is recognized in Osiris; the office of Mercury Psychopompos is the same as that of Anubis; the figure of Justice without a head, and the scales of Truth or Justice at the gate of Amenti, occur in the funereal subjects of the Egyptian tombs; and the hideous animal who there seems to guard the approach to the mansion of Osiris is a worthy prototype of the Greek Cerberus.

It was not ordinary individuals alone who were subjected to a public ordeal at their death, — the character of the king himself was doomed to undergo the same test; and if any one could establish proofs of his impiety or injustice, he was denied the usual funeral obsequies\* when in the presence of the assembled multitude his body was brought to the sacred lake, or, as Diodorus† states, to the vestibule of the tomb. “The customary trial having commenced, any one was permitted to present himself as an accuser. The pontiff’s first passed an encomium upon his character, enumerating all his noble actions, and pointing out the merit of each; to which the people, who were assembled to the number of several thousands, if they felt those praises to be just, responded with favourable acclamations. If, on the contrary, his life had been stained with vice or injustice, they showed their dissent by loud murmurs: and several instances are recorded of Egyptian monarchs having

\* *Vide supra*, Vol. I. p. 257.

† Diodor. i. 72.

been deprived of the honour of the customary public funeral by the opposing voice of the people.” “The effect of this,” adds the historian, “was that succeeding kings, fearing so disgraceful a censure after death, and the eternal stigma attached to it, studied by their virtuous conduct to deserve the good opinion of their subjects\* ; and it could not fail to be a great incentive to virtue, independent of the feelings arising from a wish to deserve the gratitude of men, and the fear of forfeiting the favour of the Gods.”

The custom of refusing funeral rites to a king was not confined to Egypt; it was common, also, to the Jews†, who forbade a wicked monarch to repose in the sepulchres of his fathers. Thus Joash, though “buried in the city of David,” was not interred “in the sepulchres of the kings‡;” Manasse§ “was buried in the garden of his own house,” and several other kings of Judah and Israel were denied that important privilege. That the same continued to the time of the Asmoneans, is shown by the conduct of Alexander Janneus, who, feeling the approach of death, charged his wife, “on her return to Jerusalem, to send for the leading men among the Pharisees, and show them his body, giving them leave, with great appearance of sincerity, to use it as they might please,—whether they would dishonour the dead body by refusing it burial, as having severely suffered through him, or

\* *Vide* Vol. II. p. 69., of the Gratitude of the Egyptians towards their Kings.

† 1 Kings, xiv. 13. 2 Kings, ix. 10.

‡ 2 Chron. xxiv. 25.

§ 2 Kings, xxi. 18. and 26.

whether in their anger they would offer any other injury to it. By this means, and by a promise that nothing should be done without them in the affairs of the kingdom, it was hoped that a more honourable funeral might be obtained than any she could give him, and that his body might be saved from abuse by this appeal to their generosity.”\* They had also the custom of instituting a general mourning for a deceased monarch †, whose memory they wished to honour.

But the Egyptians allowed not the same extremes of degradation to be offered to the dead as the Jews ‡ sometimes did to those who had incurred their hatred ; and the body of a malefactor, though excluded from the precincts of the necropolis, was not refused to his friends, that they might perform the last duties to their unfortunate relative. The loss of life and the future vengeance of the Gods was deemed a sufficient punishment, without the addition of insult to his senseless corpse ; and hence the unusual treatment of the body of the robber taken in Rhampsinitus’ treasury appeared to his mother a greater affliction than the death of her son.

It was not, however, a general custom among the Jews to expose the bodies of malefactors, or those who had incurred their hatred : it was thought sufficient to deprive them of funeral obsequies ; and the relations were permitted to inter the body in their own house, or in that of the deceased. Thus

\* Joseph. Antiq. xiii. 15. 5.

† 1 Kings, xiv. 18. &c.

‡ As Jezebel was eaten by dogs. 2 Kings, ix. 35.

Joab “ was buried in his own house in the wilderness \* ” when slain by the order of Solomon for the murders he had committed ; and the greatest severity to which they usually exposed an individual was to deny him the rites of burial. †

A question might arise whether the Egyptians positively prevented a king, thus rejected at his public ordeal, from being buried in the catacomb prepared for him, or, merely forbidding the celebration of the pomp customary on that occasion, conducted his body privately to the sepulchre. But the evidence of the sculptures, in one of the tombs of the kings of Thebes, appears conclusive on this point. The name of the monarch has been erased ; which shows that he was not admitted to the consecrated precincts of the royal cemetery ; and this suggests that the same custom prevailed in Egypt as with the Jews, of burying the kings rejected by the public voice either in their own private grounds, or in some place set apart for the purpose.

It was not the dread of this temporary disgrace which the Egyptians were taught to look upon as the principal inducement to virtue : a far graver consideration was held out to them in the fear of that final judgment which awaited them in a future state, where they were to suffer both for crimes of omission as well as of commission, and where nothing could shield them from the just vengeance of the Gods. The same doctrine is put forth in the writings of Plato, who, in his Seventh Epistle, says,

\* 1 Kings, ii. 34.

† Ps. lxxix. 3. Jer. xiv. 16., and viii. 2., and xvi. 4.

“ It is necessary, indeed, always to believe in the ancient and sacred discourses, which announce to us that the soul is immortal, and that it has judges of its conduct, and suffers the greatest punishment when it is liberated from the body.”

The commission of secret crimes might not expose them to the condemnation of the world; they might obtain the credit of a virtuous career, enjoying throughout life an unsullied reputation; and many an unknown act of injustice might escape those who applauded them on the day of their funeral. But the all-scrutinising eye of the Deity was known to penetrate into the innermost thoughts of the heart; and they believed that whatever conscience told them they had done amiss was recorded against them in the book of Thoth, out of which they would be judged according to their works. The sculptured walls of every sepulchre reminded them of this solemn ceremony; the rewards held out to the virtuous were reputed to exceed all that man could imagine or desire; and the punishments of the wicked were rendered doubly odious by the notion of a transmigration of the soul\* into the most hateful and disgusting animals. The idea of the punishment was thus brought to a level with their comprehension. They were not left to speculate on, and consequently to call in question, the kind of punishment they were to suffer, since it was not presented to them in so fanciful and unintelligible a

\* *Vide supra*, p. 183. Vol. I. (2d Series) p. 316. and Plate 87.



guise as to be beyond their comprehension: all could feel the disgrace of inhabiting the body of a pig; and the very one they beheld with loathing and disgust probably contained the soul of a wicked being they had known as their enemy or their friend.

#### TRANSMIGRATION AND IMMORTALITY OF THE SOUL.

“The Egyptians,” according to Herodotus\*, “were the first to maintain that the soul of man † is immortal; that after the death of the body it always enters into that of some other animal which is born; and when it has passed through all those of the earth, water, and air, it again enters that of a man; which circuit it accomplishes in 3000 years.” This doctrine of transmigration is mentioned by Plutarch, Plato, and other ancient writers as the general belief among the Egyptians, and it was adopted by Pythagoras ‡ and his preceptor Pherecydes, as well as other philosophers of Greece.

Plutarch § says that “the Egyptians thought

\* Herodot. ii. 123. *Vide supra*, Vol. I. (2d Series) p. 211.

† St. Augustin says, “Ægyptii soli credunt resurrectionem, quia diligenter curant cadavera mortuorum; morem enim habent siccare corpora et quasi ænea reddere; *gabbaras* ea vocant.” It is singular that the word now used in Egypt for a *tomb* is *gabr* or *gobber*. Aug. Sermon. c. 12.

‡ Conf. Lucian’s *Gallus*; and Hor. l. Od. xxiii. 10. :—

“Panthoiden iterum ore  
Demissum; quamvis clypeo Trojana refixo  
Tempora testatus, nihil ultra  
Nervos atque entem morti concesserat atrae.”

§ Plut. de Is. s. 72. and 31.

the souls of men, which still survive their bodies, returned into life again in animals ;” and that “ they considered it right to prefer for sacrifice those in whose bodies the souls of wicked men were confined during the course of their transmigration ;” while the precept in the golden verses of Pythagoras —

. . . εἰργου βρωτωνων εἰπομεν, εν τε καθαρμοις  
 εν τε λυσει ψυχης κρινων,”—

commands men to abstain from food connected with the purifications and solution of the soul.

The reason of this purification of the soul I have already noticed\*, as well as the greater or less time required, according to the degree of sin by which it had been contaminated during its sojourn in the world.† Herodotus fixes the period at 3000 years, when the soul returned to the human form ‡ ; and Plato says §, “ If any one’s life has been virtuous, he shall obtain a better fate hereafter ; if wicked, a worse. But no soul will return to its pristine condition till the expiration of 10,000 years,

\* *Vide supra*, Vol. I. (2d Series) p. 316.

† The same occurs in these lines of Milton’s *Comus* : —

. . . . . “ But when lust,  
 By . . . . lavish act of sin,  
 Lets in defilement to the inward parts,  
 The soul grows clotted by contagion,  
 Imbodies, and imbrutes, till she quite lose  
 The divine property of her first being.”

‡ This seems to disagree with the custom of giving all good men the name of Osiris *immediately* after their burial, as if their soul had *already* returned to the Deity, whence it emanated.

§ Plato, in *Phædro*, p. 325., transl. Taylor.

since it will not recover the use of its wings until that period, except it be the soul of one who has philosophised sincerely, or, together with philosophy, has loved beautiful forms. These, indeed, in the third period of 1000 years, if they have thrice chosen this mode of life in succession . . . shall, in the 3000dth year, fly away \* to their pristine abode ; but other souls being arrived at the end of their first life shall be judged. And of those who are judged, some, proceeding to a subterraneous place of judgment, shall there sustain the punishments they have deserved ; but others, in consequence of a favourable judgment, being elevated into a certain celestial place, shall pass their time in a manner becoming the life they have lived in a human shape. And, in the 1000dth year, both the kinds of those who have been judged, returning to the lot and election of a second life, shall each of them receive a life agreeable to his desire. Here also the human soul shall pass into the life of a beast ; and from that of a beast again into a man, if it has first been the soul of a man. For the soul which has never perceived the truth cannot pass into the human form.”

It is possible that the Egyptians also supposed the period of 3000 years to have been confined to those who had led a philosophically virtuous life ; but it is difficult to determine if the full number of 10,000 years was required for other souls. From the fact of the number 10 signifying completion

\* This agrees with the Egyptian notion of a winged soul. *Vide supra*, Vol. I. (Second Series) p. 442.

and return to unity, it is not altogether improbable; particularly since the Greek philosophers are known to have derived their notions on this, as on many other subjects, from the dogmas of Egypt.

Herodotus states that several Greeks adopted the doctrine of transmigration and used it as their own, whose names he refrains from mentioning; and it is generally supposed by Diodorus, Diogenes Laertius, Porphyry, and others, that Pythagoras had the merit of first introducing it into Greece.\* And if Cicero thinks Pherecydes of Syros, of whom Pythagoras was a disciple, to be the first to assert that the souls of men were immortal, the Egyptian origin of the doctrine is only the more confirmed, since he had also visited and studied under the Egyptian priests.

This metempsychosis, or rather metensomatosis, being the passage of the soul from one animal to another, was termed *κυκλος αναγκης*, “the circle (or orbit) of necessity;” and besides the ordinary notion of its passing through different bodies till it returned again in a human shape, some went so far as to suppose that after a certain period all events which had happened were destined to occur again, in the identical order and manner as before. The same men were said to be born again, and to fulfil the same career; and the same causes were thought to produce the same effects, as stated by Virgil.†

This idea of a similarity of causes and effects ap-

\* Diodor. i. 98. ; Diog. Laert. viii. 14. ; Porph. Vit. Pyth. 19.

† “Alter erit tum Tiphys, et altera quæ vehat Argo  
Delectos heroas; erunt etiam altera bella,  
Atque iterum ad Trojam magnus mittetur Achilles.”

pears to be quite consistent with the opinions of the Egyptians, mentioned by Herodotus \* ; and not only, says the historian, “ have the Greek poets adopted many of their doctrines,” but the origin of most of the religious speculations of Greece may be traced to the Egyptians ; who “ have invented more prodigies than all the rest of mankind.”

The Egyptian notion that the soul, after its series of migrations, returned to the same human body in which it had formerly lived on earth, is in perfect accordance with the passage of the Roman poet above alluded to, and this is confirmed by Theophrastus, who says, “ The Egyptians think that the same soul enters the body of a man, an ox, a dog, a bird, and a fish, until having passed through all of them it returns to that from which it set out.” There is even reason to believe that the Egyptians preserved the body in order to keep it in a fit state to receive the soul which once inhabited it, after the lapse of a certain number of years ; and the various occupations followed by the Egyptians during the lifetime of the deceased †, which were represented in the sculptures ; as well as his arms, the implements he used, or whatever was most precious to him, which were deposited in the tomb with his coffin, might be intended for his benefit at the time of this reunion, which at the least possible period was fixed at 3000 years. On the other hand, from the fact of animals being also embalmed (the preservation of whose bodies was not ascribable to any idea

\* Herodot. ii. 82.

† *Vide supra*, p. 393. and 395.

connected with the soul), the custom might appear rather owing to a sanitary regulation for the benefit of the living, or be attributable to a feeling of respect for the dead, — an affectionate family being anxious to preserve that body, or outward form, by which one they loved had been long known to them.

We are therefore still in uncertainty respecting the actual intentions of the Egyptians, in thus preserving the body, and ornamenting their sepulchres \* at so great an expense; nor is there any decided proof that the resurrection of the body was a tenet of their religion. It is, however, highly probable that such was their belief, since no other satisfactory reason can be given for the great care of the body after death. And if many a one, on returning to his tomb, might be expected to feel great disappointment in finding it occupied by another, and execrate in no very measured terms the proprietor who had re-sold it after his death, the offending party would feel secure against any injury from his displeasure, since his return to earth would occur at a different period. For sufficient time always elapsed between the death of two occupants of the same tomb, the 3000 years dating from the demise of each, and not from any fixed epoch.

The doctrine of transmigration was also admitted by the Pharisees; their belief, according to Josephus †, being “that all souls were incorruptible; but that those of good men were only removed into

\* *Vide also supra*, p. 393. 395. and 397.

† Joseph. Bell. Jud. ii. 8. 14.

other bodies, and that those of the bad were subject to eternal punishment." The Buddhist and other religions have admitted the same notion of the soul of man passing into the bodies of animals: and even the Druids believed in the migration of the soul, though they confined it to human bodies.\*

#### FUTURE JUDGMENT.

The judgment scenes, found in the tombs and on the papyri, sometimes represent the deceased conducted by Horus alone, or accompanied by his wife, to the region of Amenti. Cerberus is present as the guardian of the gates, near which the scales of Justice are erected; and Anubis, "the director of the weight," having placed a vase representing the good actions † of the deceased in one scale, and the figure or emblem of Truth in the other ‡, proceeds to ascertain his claims for admission. If on being "weighed" he is "found wanting §," he is rejected; and Osiris, the judge of the dead, inclining his sceptre in token of condemnation, pronounces judgment upon him, and condemns his

\* Cæs. Bell. Gall. lib. vi. " (Druides, in Galliâ) hoc volunt persuadere, non interire animas, sed ab aliis post mortem transire ad alios, atque hoc maxime ad virtutem excitari putant, metu mortis neglecto."

† This symbol is supposed by Champollion to be a human heart. It appears to be a vase containing perhaps the brains and heart, represented within it.

‡ Of the principle of these scales, *vide* Vol. III. p. 240., and II. 10. The same kind of balance is represented in a Greek subject in the *Archæologia* of Rome of 1833, Plate 47.; where the ape is seated above, and a figure in the attitude of Osiris sits on a throne holding a barred sceptre, similar to the emblem of Stability in the hand of the judge of Amenti.

§ Conf. Daniel, v. 27.; and Job, xxxi. 6.

soul to return to earth under the form of a pig, or some other unclean animal.\* Placed in a boat, it is removed, under the charge of two monkeys, from the precincts of Amenti, all communication with which is figuratively cut off by a man who hews away the earth with an axe after its passage; and the commencement of a new term of life is indicated by those monkeys, the emblems of Thoth. But if, when the sum of his deeds are recorded by Thoth, his virtues so far predominate as to entitle him to admission to the mansions of the blessed, Horus, taking in his hand the tablet of Thoth, introduces him to the presence of Osiris; who, in his palace, attended by Isis and Nephtys, sits on his throne in the midst of the waters, from which rises the lotus, bearing upon its expanded flower the four Genii of Amenti.†

Other representations ‡ of this subject differ in some of the details; and in the judgment scene of the royal scribe, whose funeral procession has been described §, the deceased advances alone in an attitude of prayer to receive judgment. On one side of the scales stands Thoth, holding a tablet in his hand; on the other the Goddess of Justice; and Horus, in lieu of Anubis, performs the office of director of the balance, on the top of which sits a Cynocephalus, the emblem of Thoth. Osiris, seated as usual on his throne ||, holding his crook

\* *Vide* Plate 87.

† *Vide* Plate 88.

‡ *Vide supra*, Vol. I. (2d Series) p. 315.

§ *Supra*, p. 410.

|| Conf. Lucian's description of "Minos on a high throne, with the punishments, avenging spirits, and furies standing near him." *Necromantia*.



and flagellum, awaits the report from the hands of his son Horus. Before the door of his palace are the four Genii of Amenti, and near them three Deities, who either represent the assessors, or may be the three assistant judges, who gave rise to the Minos, Æacus, and Rhadamanthus\* of Greek fable.†

Another, figured in the side adytum of the Ptolemaic temple of Dayr el Medeeneh, at Thebes, represents the deceased approaching in a similarly submissive attitude, between two figures of Truth or Justice; whose emblem, the ostrich feather, he holds in his hand. The two figures show the double capacity of that Goddess, corresponding, as already shown, to the Thummim, or two Truths, and according well with the statement of Diodorus respecting her position "at the gates of Truth."‡ Horus and Anubis superintend the balance, and weigh the actions of the judged; whilst Thoth inscribes an account of them on his tablet, which he prepares for presentation to Osiris, who, seated on his throne, pronounces the final judgment, permitting the virtuous soul to enjoy the blessings of eternal felicity. Before him four Genii of Amenti stand upon a lotus flower; and a figure of Harpocrates, seated on a crook of Osiris between the scales and the entrance of the divine abode, which is guarded by Cerberus, is intended to show

\* Virg. *Æn.* vi. 566. : —

"Gnosius hæc Rhadamanthus habet durissima regna,  
Castigatque auditque dolos; subigitque fateri."

† *Vide supra*, Vol. I. (2d Series) p. 326. *Vide* Diodor. i. 97., on the Punishment of the dead.

‡ *Supra*, p. 28. and 133.

that the deceased on admission to that pure state must be born again, and commence a new life, cleansed from all the impurities\* of his earthly career. It also represents the idea common to the Egyptians and other philosophers, that to die was only to assume a new form, — that nothing was annihilated, — and that dissolution was merely the forerunner of reproduction.† Above, in two lines, sit the forty-two assessors, the complete number mentioned by Diodorus; whose office, as I have already observed, was to assist in judging the dead, and whose various forms have been given among the other Deities of the Egyptian Pantheon.‡

Many similar subjects occur on funereal monuments, few of which present any new features. One, however, is singular, from the Goddess of Justice being herself engaged in weighing the deceased, in the presence of Thoth, who is represented under the form of a Cynocephalus, having the horns and globe of the Moon upon its head, and a tablet in its hand. Instead of the usual vase, the figure of the deceased himself is placed in one of the scales, opposed to that of the Goddess; and close to the balance sits Cerberus with open mouth, as though prepared to vent his savage fury on the judged§, if pro-

\* *Vide supra*, Vol. I. (2d Series) p. 316. Conf. Virgil, *Æn.* vi. 739. 745.

† *Vide supra*, Vol. I. (2d Series) p. 315. 407. 439. etc.

‡ *Supra*, p. 76. It might be suggested that they represented the different forms through which a soul migrated; but I think this not probable.

§ Cerberus, according to Hesiod, welcomed those who came in, and devoured those who endeavoured to go out of the gates of Hades. Hesiod. *Theogon.* 770.

nounced unworthy of admittance to the regions of the blessed.

Another may also be noticed, from the singular fact of the Goddess of Justice, who here introduces the deceased, being without a head, as described by Diodorus ; from the deceased holding in each hand an ostrich feather, the emblem of Truth ; and from Cerberus being represented standing upon the steps of the divine abode of Osiris, as if in the act of announcing the arrival of Thoth with the person of the tomb.

Sometimes the deceased wore round his neck the same vase, which in the scales typified his good actions ; or bore on his head the ostrich feather of Truth. They were both intended to show that he had been deemed worthy of admission to the mansions of the just ; and in the same idea originated the custom of placing the name of the Goddess after that of virtuous individuals who were dead, implying that they were “judged,” or “justified.”\* Some analogy to this may perhaps be traced in the following passage of Plato’s *Gorgias* † : — “Sometimes Rhadamanthus, beholding the soul of one who has passed through life *with truth*, whether it be the soul of a private man, or of any other . . . . is filled with admiration, and dismisses it to the islands of the blessed.‡ And the same things are done by Æacus.”

The Goddesses Athor and Netpe frequently presented the virtuous after death with the fruit and

\* *Vide supra*, p. 30.

† Plato, *Gorgias*, p. 458.

‡ Conf. Lucian on Grief.

drink of heaven\* ; which calls to mind the ambrosia and nectar of Greek fable. †

## EMBALMING.

The process of embalming is thus described by ancient writers : — “ In Egypt,” says Herodotus ‡, “ certain persons are appointed by law to exercise this art as their peculiar business ; and when a dead body is brought them they produce patterns of mummies in wood, imitated in painting, the most elaborate of which are said to be of him (Osiris) whose name I do not think it right to mention on this occasion. The second which they show is simpler and less costly ; and the third is the cheapest. Having exhibited them all, they inquire of the persons who have applied to them which mode they wish to be adopted ; and this being settled, and the price agreed upon, the parties retire, leaving the body with the embalmers.

In preparing it according to the first method, they commence by extracting the brain from the nostrils by a curved iron probe, partly cleansing the head by these means, and partly by pouring in certain drugs ; then making an incision in the side with a sharp Ethiopian stone, they draw out the intestines through the aperture. Having

\* *Vide supra*, Vol. I. (2d Series) p. 313. 391.

† Some suppose the former to have been eaten, the latter drunk. Hesiod (Theog. 640.) says,

“ Νέκταρ τ’ ἀμβροσίην τε, τα περ θεοὶ αὐτοῖ ἐδούσι.”

Though Homer (Od. γ. 359.) calls the wine “ a stream of ambrosia and nectar.”

‡ Herodot. ii. 86.

cleansed and washed them with palm wine, they cover them with pounded aromatics; and afterwards filling the cavity with powder of pure myrrh, cassia, and other fragrant substances, frankincense excepted, they sew it up again. This being done, they salt the body, keeping it in natron\* during seventy days; to which period they are strictly confined. When the seventy† days are over, they wash the body, and wrap it up entirely in bands of fine linen‡ smeared on their inner side with gum, which the Egyptians generally use§ instead of glue. The relations then take away the body, and have a wooden case made in the form of a man, in which they deposit it; and when fastened up, they keep it in a room in their house, placing it upright against the wall. This is the most costly mode of embalming.

“For those who choose the middle kind, on account of the expense, they prepare the body as follows. They fill syringes with oil of cedar||, and inject this into the abdomen, without making any incision or removing the bowels; and taking care that the liquid shall not escape, they keep it in salt during the specified number of days. The cedar oil is then taken out; and such is its strength that it brings with it the bowels, and all the in-

\* Not nitre.

† According to Genesis, l. 3., only forty days; which is more probable. Diodorus says “upwards of thirty.” The seventy or seventy-two, included the whole period of mourning. *Vide infra*, p. 454, 459.

‡ “Συρόνοος βυσσινυγῆ τελαμῶσι.” *Vide* Vol. III, p. 115.

§ On this occasion, but not for other purposes. *Vide* Vol. III, p. 173.

|| Pliny says (xvi. 11.), “In Syriâ cedrium (e pice) cui tanta vis est, ut in Ægypto corpora hominum defunctorum eo perlusa *serventur*.” (And lib. xxiv. 5.)

side, in a state of dissolution. The natron also dissolves the flesh; so that nothing remains but the skin and bones. This process being over, they restore the body without any further operation.

“The third kind of embalming is only adopted for the poor. In this they merely cleanse the body by an injection of *syrmoa*, and salt it during seventy days; after which it is returned to the friends who brought it.

“The bodies of women of quality are not embalmed directly after their death \*, and it is customary for the family to keep them three or four days before they are subjected to that process.”

The account given by Diodorus† is similar to that of the historian of Halicarnassus. “The funerals of the Egyptians are conducted upon three different scales,—the most expensive, the more moderate, and the humblest. The first is said to cost a talent of silver (about 250*l.* sterling); the second 22 minæ (or 60*l.*); and the third is extremely cheap. The persons who embalm the bodies are artists who have learnt this secret from their ancestors. They present to the friends of the deceased who apply to them an estimate of the funeral expenses, and ask them in what manner they wish it to be performed; which being agreed upon, they deliver the body to the proper persons

\* Herodotus says, “Τας δὲ γυναίκας τῶν ἐπιφανῶν ἀνδρῶν, ἐπειρ τελευτήσωσι, οὐ παραπικὰ δίδουσι ταριχεύειν, οὐδὲ οἶσαι ἀν ὥσι εὐεΐδες καρτὰ καὶ λόγον πλεονος γυναῖκες. Ἀλλ ἐπειρ τρίταιαι ἢ τετάρταιαι γέωνται, οὕτω παρὰ δίδουσι τοῖσι ταριχεύουσι, τούτω δὲ ποιεῖνσι οὕτω τούτω εὐεκεν, ἵνα μὴ σφοῖσι ταριχεύται μισγῶνται τῆσι γυναῖξι. λαρῆθῆναι γὰρ τίνα φασὶ μισγομένου νεκρῷ προσφάτω γυναῖκος. κατεπιπαι δὲ τον ὁμοτεχνον.”

† Diodor. i. 91.

appointed to that office. First, one, who is denominated the scribe, marks upon the left side of the body, as it lies on the ground, the extent of the incision which is to be made; then another, who is called *paraschistes* (the *dissector*), cuts open as much of the flesh as the law permits with an Ethiopian stone, and immediately runs away\*, pursued by those who are present, throwing stones at him amidst bitter execrations, as if to cast upon him all the odium of this necessary act. For they look upon every one who has offered violence to, or inflicted a wound or any other injury upon a human body, to be hateful; but the embalmers, on the contrary, are held in the greatest consideration and respect, being the associates of the priests, and permitted free access to the temples as sacred persons.

“As soon as they have met together to embalm the body thus prepared for them, one introduces his hand through the aperture into the abdomen, and takes every thing out, except the kidneys and heart.† Another cleanses each of the viscera with palm wine and aromatic substances. Lastly, after having applied oil of cedar and other things to the whole body for upwards of *thirty* days, they add myrrh, cinnamon, and those drugs which have

\* *Vide* Pausanias, Attic. lib. i. c. 24.; who speaks of the priest fleeing away as soon as he had killed the victim, before the altar of Jupiter Poliœus, at Athens.

† According to Pliny, the Egyptians believed the heart to be the great vital principle, and that man could not live beyond 100 years from its being impaired by that time. “Non vivere hominem ultra centesimum annum defectu cordis, Ægyptii existimant, quibus mos est cadavera asservare medicata.” (lib. xi. c. 37.)

not only the power of preserving the body for a length of time, but of imparting to it a fragrant odour. It is then restored to the friends of the deceased. And so perfectly are all the members preserved, that even the hairs of the eyelids and eyebrows remain undisturbed, and the whole appearance of the person is so unaltered that every feature may be recognised. The Egyptians, therefore, who sometimes keep the bodies of their ancestors in magnificent apartments set apart for the purpose, have an opportunity of contemplating the faces\* of those who died many generations before them; and the height and figure of their bodies being distinguishable, as well as the character of the countenance, they enjoy a wonderful gratification, as if they lived in the society of those they see before them."

On the foregoing statements of the two historians, I may be permitted some observations.

First, with regard to what Herodotus says of the wooden figures kept as patterns for mummies, the most elaborate of which represented Osiris. All the Egyptians who, from their virtues, were admitted to the mansions of the blessed, were permitted to assume the form and name of this Deity. It was not confined to the rich alone, who paid for the superior kind of embalming, or to those mummies which were sufficiently well made to assume the form of Osiris; and Herodotus should therefore have confined his remark to those

\* Diodorus is wrong in supposing that they could see the actual face of the dead body. *Vide infra*, p. 457.



which were of so inferior a kind as not to imitate the figure of a man. For we know that the second class of mummies were put up in the same form of Osiris; and if it was not so with the cheapest kind, this was in consequence of their being merely wrapped in cloths or matting, and assuming no shape beyond that of a bandaged body.\*

Secondly. It is evident from the mummies which have been found in such abundance at Thebes and other places, that in the three different modes of embalming several gradations existed; some of which differ so much in many essential points as almost to justify our extending the number mentioned by the historians, as will be seen from what I shall hereafter state respecting the various modes ascertained from the bodies themselves. I may also refer for this subject to Mr. Pettigrew's valuable work on the History of the Egyptian Mummies.

Thirdly. The extraction of the brain by the nostrils is proved by the appearance of the mummies found in the tombs; and some of the crooked instruments (always of bronze) supposed to have been used for this purpose have been discovered at Thebes.

Fourthly. The incision in the side is, as Diodorus says, on the left. Over it the sacred eye of Osiris (?) was placed, and through it the viscera were returned when not deposited in the four vases.

Fifthly. The second class of mummies without any incision in the side are often found in the

\* He perhaps had in view those only which had a cartouche.

tombs ; but it is also shown from the bodies at Thebes that the incision was not always confined to those of the first class, and that some of an inferior kind were submitted to this simple and effectual process.

Sixthly. The sum stated by Diodorus of a talent of silver can only be a general estimate of the expense of the first kind of embalming ; since the various gradations in the style of preparing them prove that some mummies must have cost far more than others : and the sumptuous manner in which many persons performed the funerals of their friends kept pace with the splendour of the tombs they made or purchased for their reception.

Seventhly. The execrations with which the *paraschistes* was pursued could only have been a religious form, from which he was doubtless in little apprehension ; an anomaly not altogether without a parallel in other civilised countries.

Eighthly. Diodorus is in error when he supposes the actual face of the body was seen after it was restored to the family ; for even before it was deposited in the case, which Herodotus says the friends made for it, the features, as well as the whole body, were concealed by the bandages which enveloped them. The resemblance he mentions was only in the mummy case, or the cartonage which came next to the bandages ; and, indeed, whatever number of cases covered a mummy, the face of each was intended as a representation of the person within, as the lower part was in imitation of the swathed body.

Diodorus mentions three different classes of persons who assisted in preparing the body for the funeral,—the scribe, who regulated the incision in the side; the *paraschistes*, or cutter; and the embalmers. To these may be added the undertakers, who wrapped the body in bandages, and who had workmen in their employ to make the cases in which it was deposited.\* Many different trades and branches of art were constantly called upon to supply the undertakers with those things required for funereal purposes: as the painters of mummy cases; those who made images of stone, porcelain, wood, and other materials; the manufacturers of alabaster, earthenware, and bronze vases; those who worked in ivory; the leather-cutters, and many others. And it is not improbable that to the undertakers, who were a class of priests, belonged a very large proportion of the tombs kept for sale in the cemeteries of the large towns.

I have stated that the body was enveloped and placed in its case previous to its delivery to the relations of the deceased†; but Herodotus seems to say that the undertakers having received it from the embalmers, and swathed it in bandages, sometimes returned it without any other covering than the linen wrappers, or, when of the better quality of mummies, in the painted cartouge; and these last employed other persons to make the coffins or mummy cases, in which it was finally deposited.

\* *Vide* Vol. III. p. 183.

† *Suprà*, p. 425.

We may however conclude that even in these instances the undertakers were again applied to for the purpose; and we see among people far less prejudiced than the Egyptians, and far less inclined to favour monopolies in religious matters, that few have arrogated to themselves the right of deviating from common custom in their funeral arrangements.

The number of days, seventy or seventy-two\*, mentioned by the two historians, is confirmed by the scripture account of Jacob's funeral; and this arbitrary period cannot fail to call to mind the frequent occurrence of the numbers 7 and 70, which are observed in so many instances both among the Egyptians and Jews. But there is reason to believe that it comprehended the whole period of the mourning, and that the embalming process only occupied a portion of it; forty being the number of days expressly stated by the Bible to have been assigned to the latter, and "three score and ten" to the entire mourning.

The custom of embalming bodies was not confined to the Egyptians: the Jews adopted this process to a certain extent, "the manner of the Jews" being to bury† the body "wound in linen cloths with spices."

The embalmers, as I have already observed‡, were probably members of the medical profession,

\* Diodorus (i. 72.) assigns only about thirty to the embalming process; and from Genesis we learn that "forty days were fulfilled" for Jacob, as was customary for those who were "embalmed." Gen. i. 3. *Vide supra*, p. 452. 454.

† John, xix. 40.

‡ Vol. III. p. 397.

as well as of the class of priests. Joseph is said to have “commanded the physicians to embalm his father \*;” and Pliny states that during this process certain examinations took place, which enabled them to study the disease of which the deceased had died. They appear to have been made in compliance with an order from the government †, as he says, the kings of Egypt had the bodies opened after death to ascertain the nature of their diseases, by which means alone the remedy for phthysical complaints was discovered. Indeed it is reasonable to suppose that a people so far advanced as were the Egyptians in knowledge of all kinds, and whose medical art was so systematically arranged that they had regulated it by some of the very same laws followed by the most enlightened and skilful nations of the present day, would not have omitted so useful an inquiry, or have failed to avail themselves of the means which the process adopted for embalming the body placed at their disposal. And nothing can more clearly prove their advancement in the study of human diseases than the fact of their assigning to each his own peculiar branch, under the different heads of oculists, dentists, those who cured diseases in the head, those who confined themselves to intestinal complaints, and those who attended to secret and internal maladies.‡

Their knowledge of drugs, and of their effects, is sufficiently shown by the preservation of the

\* Gen. i. 2.

† Plin. xix. 5.

‡ Herodot. ii. 84. *Vide supra*, Vol. III. p. 389, 390.

mummies, and the manner in which the intestines and other parts have been removed from the interior. And such is the skill evinced in the embalming process, that every medical man of the present day, who witnesses the evidence derived from an examination of the mummies, willingly acquiesces in the praise due to the ability and experience of the Egyptian embalmers.\*

Certain regulations respecting the bodies of persons found dead were wisely established in Egypt, which, by rendering the district or town in the immediate vicinity responsible in some degree for the accident, by fining it to the full cost of the most expensive funeral, necessarily induced those in authority to exercise a proper degree of vigilance, and to exert their utmost efforts to save any one who had fallen into the river, or was otherwise exposed to the danger of his life. From these too we may judge of the great responsibility they were under for the body of a person found murdered within their jurisdiction.†

“If a dead body,” says Herodotus, “was accidentally found, whether of an Egyptian or a stranger, who had been taken by a crocodile, or drowned in the river‡, the town upon the territory of which it was discovered was obliged to embalm it according to the most costly process,

\* Till lately some medical men doubted the possibility of their extracting the brain through the nostril, and other parts of the process. *Vide* Pettigrew, p. 52.

† In Vol. II. p. 36., I have shown how severe the Egyptian law was towards any one who did not assist in protecting human life.

‡ Herodot. ii. 90.

and to bury it in a consecrated tomb. None of the friends or relations were permitted to touch it; this privilege was accorded to the priests of the Nile alone, who interred it with their own hands, as if it had been something more than the corpse of a human being."

Another reason assigned for their embalming the dead (independent of those already mentioned \*) has been supposed to be a belief that the soul remained in the body as long as the latter was preserved, and was thus prevented from passing to any other.† But this is directly opposed to the known opinion of the Egyptians, which, as we see even from the sculptures, was that the soul left the body at the moment of death; and, according to Herodotus, they asserted that having quitted the body, it returned again after a certain period.‡

Cassian gives another reason, still more at variance with truth,—“that they were unable to bury their dead during the inundation;” which is at once disproved by the fact of the tombs being accessible at all seasons of the year. Herodotus§

\* *Suprà*, p. 445.

† Servius ad Virg. *Æn.* iii. v. 68. “*Ægyptii periti sapientiæ condita diutius reservant cadavera, scilicet ut anima multo tempore perduret, et corpori sit obnoxia, ne citò ad aliud transeat. Romani contra faciebant, comburentes cadavera, ut statim anima in generalitatem, id est, in suam naturam rediret.*” The latter assertion is as erroneous as the former: the Romans did not always burn their dead in early times, as Pliny (vii. 54.) tells us; Sylla having ordered his body to be burnt that the limbs might not be scattered about and insulted, as those of Marius were. It was, however, done sometimes in the early as well as the later periods of their history, being mentioned in the laws of Numa; but not universally.

‡ *Vide suprà*, p. 440. *et seq.*; and Vol. I. (2d Series) p. 74. and 316.

§ Herodot. iii. 16.

observes that “they forbade the body to be burnt, because they looked upon fire as a savage beast, devouring all that it can lay hold of, and dying itself after it is satiated, together with the object of its prey; and that being forbidden by their laws to suffer any animal to live upon a dead body, they embalmed it as a protection against worms.” This at least has more appearance of probability: and in the same fear of engendering these originated the prohibition against enveloping a corpse in woollen cloths.\* That the bandages were of linen has already been shown†; and the prejudice in favour of that quality of stuff extended even to the wrappers used for enveloping the small wooden figures deposited in the tombs, which were seldom if ever allowed to be of cotton, and apparently in no instance of woollen texture.

Herodotus fails to inform us what became of the intestines after they had been removed from the body of those embalmed according to the first process; but the discoveries made in the tombs clear up this important point, and enable us to correct the improbable account given by Porphyry. The latter writer says‡, “When the bodies of persons of distinction were embalmed, they took out the intestines and put them into a vessel, over which (after some other rites had been performed for the dead) one of the embalmers pronounced an invocation to the Sun in behalf of the deceased.

\* *Vide* Vol. III. p. 114.; and Vol. I. p. 250.

† Vol. III. p. 115.

‡ Porphyr. de Abstin. iv. 10.



The formula, according to Euphantus who translated it from the original into Greek, was as follows:—‘O thou Sun, our sovereign lord! and all ye Deities who have given life to man! receive me, and grant me an abode with the eternal Gods. During the whole course of my life I have scrupulously worshipped the Gods my fathers taught me to adore; I have ever honoured my parents, who begat this body; I have killed no one; I have not defrauded any, nor have I done an injury to any man; and if I have committed any other fault during my life, either in eating or drinking, it has not been done for myself, but for these things.’ So saying, the embalmer pointed to the vessel containing the intestines, which was thrown into the river; the rest of the body, when properly cleansed, being embalmed.”

Plutarch\* gives a similar account of their “throwing the intestines into the river,” as the cause of all the faults committed by man, “the rest of the body when cleansed being embalmed;” which is evidently borrowed from the same authority as that of Porphyry†, and given in the same words. But the positive evidence of the tombs, as well as our acquaintance with the religious feelings of the Egyptians, sufficiently prove this to be one of the many idle tales by which the Greeks have shown their ignorance of that people; and no one who considers the respect with which they looked upon

\* Plut. Sept. Sap. Conviv., and Orat. 2. de Esu. Carn.

† Plutarch lived in the time of Trajan; Porphyry died in the reign of Diocletian.

the Nile, the care they took to remove all impurities which might affect their health, and the superstitious prejudice they felt towards every thing appertaining to the human body, could for an instant suppose that they would on any consideration be induced to pollute the stream, or insult the dead by a similar custom.

I have frequently had occasion to remark how erroneous were the opinions of the Greeks respecting Egypt and the Egyptians; and not only have we to censure them for failing to give much interesting information, which they might have acquired after their intercourse with the country became unrestrained, but to regret that the greater part of what they have given us is deficient and inaccurate. To such an extent is this inaccuracy carried, that little they tell us can be received with confidence, unless in some way confirmed by the monuments or other plausible evidence; and many of those things which for a time were considered unquestionably true have proved incorrect,—as the description of Anubis with a dog's head, Amun with that of a ram, and many observations relating to the customs of the Egyptians.

Hence we often find ourselves obliged to undo what has been already done, which is a far more difficult task than merely to ascertain what has hitherto been untouched, and undisguised by the intervention of a coloured medium.

It might appear incredible that errors could have been made on the most common subjects, on things relating to positive customs which daily

occurred before the eyes of those who sought to inquire into them, and are described by Greek writers who visited the country. But when we observe the ignorance of Europeans respecting the customs of modern Egypt, — of Europeans, who are a people much less averse to inquire into the manners of other countries, much more exposed to the criticism of their compatriots in giving false information than the ancient Greeks, and to whom the modern inhabitants do not oppose the same impediments in examining their habits as did the ancient Egyptians; — when we recollect the great facilities they enjoy of becoming acquainted with the language and manners, and still find that Italians, French, and others, who have resided ten, twenty, or more years in Egypt, with a perfect knowledge of Arabic, and enjoying opportunities for constant intercourse with the people, are frequently, I may say generally, ignorant of their most ordinary customs, and are often prevented by preconceived notions from forming a right judgment of their habits and opinions;—when, I say, we bear this in mind, and witness so much ignorance in Europeans at the present day, we can readily account for the misconceptions of the Greeks respecting the customs or opinions of the ancient Egyptians.

As far as the invocation of the Sun \*, and the

\* This and the name of the boat of the dead, *Baris*, “the boat of the Sun,” seem to confirm what I have before remarked about the early worship of the Sun in Egypt. *Vide supra*, p. 443., and Vol. I. (2d Series) p. 288, 289, 291, &c.

confession pronounced by the priest (rather than the embalmer) on the part of the deceased, the account of Porphyry partakes of the character of truth; though the time when this was done should rather be referred to the ceremony on the sacred lake, or to that of depositing the body in the tomb. The confession indeed is an imperfect portion of that recorded in the sculptures, which has been already mentioned.\*

As soon as the intestines had been removed from the body, they were properly cleansed, and embalmed in spices and various substances, and deposited in four vases. These were afterwards placed in the tomb with the coffin, and were supposed to belong to the four Genii of Amenti, whose heads and names they bore. Each contained a separate portion, which, as I have before observed, was appropriated to its particular Deity.† The vase with a cover representing the human head of Amset held the stomach and large intestines; that with the cynocephalus head of Hapi contained the small intestines; in that belonging to the jackal-headed Smautf were the lungs and heart ‡; and for the vase of the hawk-headed Kebhnsnof were reserved the gall-bladder and the liver. They differed in size and the materials of which they were made. The most costly were of oriental alabaster, from 10 to 20 inches high, and about one third of that in diameter; each having its inscription, with the name of the particular Deity

\* *Vide supra*, p. 429.

† *Vide supra*, Vol. I. (2d Series) p. 71.      ‡ *Vide supra*, p. 454.

whose head it bore. Others were of common limestone, and even of wood ; but these last were generally solid, or contained nothing, being merely emblematic, and intended only for those whose intestines were returned into the body. They were generally surmounted by the heads above mentioned, but they sometimes had human heads ; and it is to these last more particularly that the name of Canopi has been applied, from their resemblance to certain vases made by the Romans to imitate the Egyptian taste. I need scarcely add that this is a misnomer, and that the application of the word Canopus\* to any Egyptian vase is equally inadmissible.

Such was the mode of preserving the internal parts of the mummies embalmed according to the most expensive process. And so careful were the Egyptians to show proper respect to all that belonged to the human body, that even the saw-dust of the floor where they cleansed it was taken and tied up in small linen bags, which, to the number of twenty or thirty, were deposited in vases and buried near the tomb.

In those instances where the intestines, after being properly cleansed and embalmed, were returned into the body by the aperture in the side, images of the four Genii of Amenti, made of wax, were put in with them, as the guardians of the portions particularly subject to their influence ; and

\* The city of Canopus probably derived its name from Κανὸς Νεοῦ, "the golden land ;" or Χρυσῶν Ἐσφαλῶν.

sometimes, in lieu of them, a plate of lead, or other material, bearing upon it a representation of these four figures. Over the incision the mysterious eye of Osiris (?) was placed, whether the intestines were returned or deposited in the vases.

I have stated \* that many different gradations existed in the three classes of mummies ; if indeed they can be limited to that number. They may be arranged under two general heads † : —

- I. Those with the ventral incision.
- II. Those without any incision.

- I. Of the mummies with the incision are,
  - 1. Those preserved by balsamic matter.
  - 2. Those preserved by natron.

1. Those dried by balsamic and astringent substances are either filled with a mixture of resin and aromatics, or with asphaltum ‡ and pure bitumen.

When filled with resinous matter they are of an olive colour : the skin dry, flexible, and as if tanned ; retracted and adherent to the bones. The features are preserved, and appear as during life. The belly and chest are filled with resins, partly soluble in spirits of wine. These substances have no particular odour by which they can be recognised ; but thrown upon hot coals a thick smoke is pro-

\* *Suprà*, p. 456.

† *Vide* Pettigrew, p. 70. ; from whom these observations are taken. He cites M. Rouger's " Notice sur les Embauments des Anciens Egyptiens."

‡ " When the asphaltum incorporates with the body it becomes brown and greasy, and easily crumbles into powder ; when it does not incorporate with the flesh it retains its shining black colour."

duced, giving out a strong aromatic smell. Mummies of this kind are dry, light, and easily broken; with the teeth, hair of the head, and eyebrows well preserved. Some of them are gilt on the surface of the body; others only on the face, or the sexual parts, or on the head and feet.

The mummies filled with bitumen are black; the skin hard and shining, and as if coloured with varnish; the features perfect; the belly, chest, and head filled with resin, black, and hard, and having a little odour. Upon being examined they are found to yield the same results as the Jews' pitch met with in commerce. These mummies are dry and heavy. They have no smell, and are difficult to develop or break. They have been prepared with great care, and are very little susceptible of decomposition from exposure to the air.

2. The mummies with ventral incisions prepared by natron, are likewise filled with resinous substances, and also asphaltum. The skin is hard and elastic: it resembles parchment, and does not adhere to the bones. The resins and bitumen injected into these mummies are little friable, and give out no odour. The countenance of the body is little altered, but the hair is badly preserved: what remains usually falls off upon being touched. These mummies are very numerous, and if exposed to the air they become covered with an efflorescence of sulphate of soda. They readily absorb humidity from the atmosphere.

Such are the characteristic marks of the first quality of mummies, according to the mode of em-

balming the body. They may also be distinguished by other peculiarities ; as,

1. Mummies of which the intestines were deposited in vases.

2. Those of which the intestines were returned into the body.

The former included all mummies embalmed according to the most expensive process (for though some of an inferior quality are found with the incision in the side, none of the first quality were embalmed without the removal of the intestines) ; and the body having been prepared with the proper spices and drugs, was enveloped in linen bandages, sometimes measuring 1000 yards in length.\* It was then enclosed in a cartonage fitting closely to the mummied body, which was richly painted, and covered in front with a network of beads and bugles arranged in a tasteful form, the face being laid over with thick gold leaf, and the eyes made of enamel. The three or four cases which successively covered the cartonage were ornamented in like manner with painting and gilding ; and the whole was enclosed in a sarcophagus of wood or stone, profusely charged with painting or sculpture. These cases, as well as the cartonage, varied in style and richness, according to the expense incurred by the friends of the deceased. The bodies thus embalmed were generally of priests of various grades. Sometimes the skin itself was covered with gold leaf ; sometimes the

\* *Vide* Pettigrew, p. 89.



whole body, the face, or the eyelids; sometimes the nails alone. In many instances the body, or the cartonage, was beautified in an expensive manner, and the outer cases were little ornamented; but some preferred the external show of rich cases or sarcophagi.

Those of which the intestines were returned into the body, with the wax figures of the four Genii, were placed in cases less richly ornamented; and some of these were, as already stated, of the secondary class of mummies.

II. Those without the ventral incision were also of two kinds.\*

1. Salted, and filled with bituminous matter less pure than the others.

2. Simply salted.

(1.) The former mummies are not recognizable; all the cavities are filled, and the surface of the body is covered with thin mineral pitch. It penetrates the body, and forms with it one undistinguishable mass. These mummies, M. Rouger conceives, were submersed in vessels containing the pitch in a liquid state. They are the most numerous of all kinds: they are black, dry, heavy, and of disagreeable odour, and very difficult to break. Neither the eyebrows nor hair are preserved, and there is no gilding upon them. The bituminous matter is fatty to the touch, less black and brittle than the asphaltum, and yields a very strong odour. It dissolves imperfectly in alcohol,

\* I quote again from Pettigrew, p. 71.

and when thrown upon hot coals emits a thick smoke and disagreeable smell. When distilled, it gives an abundant oil; fat, and of a brown colour and foetid odour. Exposed to the air, these mummies soon change, attract humidity, and become covered with an efflorescence of saline substances.

(2.) The mummies simply salted and dried are generally worse preserved than those filled with resins and bitumen. Their skin is dry, white, elastic, light, yielding no odour, and easily broken; and masses of adipocere are frequently found in them. The features are destroyed; the hair is entirely removed; the bones are detached from their connections with the slightest effort, and they are white like those of a skeleton. The cloth enveloping them falls to pieces upon being touched. These mummies are generally found in particular caves which contain great quantities of saline matters, principally the sulphate of soda.

Of the latter also several subdivisions may be made, according to the manner in which the bodies were deposited in the tombs; and some are so loosely put up in bad cloths and rags, as barely to be separated from the earth or stones in which they have been buried. Some are more carefully enveloped in bandages, and arranged one over the other without cases in the same common tomb, often to the number of several hundred; a visit to one of which has been well described by Belzoni.\*

Some have certain peculiarities in the mode of

\* Page 156. *Vide* Pettigrew, p. 39.

their preservation. In many the skulls are filled with earthy matter in lieu of bitumen; and some mummies have been prepared with wax and tanning, a remarkable instance of which occurs in that opened by Dr. Granville, — for a full account of which I refer the reader to his work descriptive of the body and its mode of preservation. I cannot, however, omit to mention a wonderful proof of the skill of the embalmers in this as in so many other instances, who, by means of a corrosive liquid, had removed the internal tegument of the skull, and still contrived to preserve the thin membrane below, though the heat of the embalming matter afterwards poured into the cavity had perforated the suture and scorched the scalp.

It has been a general and a just remark that few mummies of children have been discovered, — a singular fact, not easily accounted for, since the custom of embalming those even of the earliest age was practised in Egypt.\*

Greek mummies usually differed from those of the Egyptians in the manner of disposing the bandages of the arms and legs. The former had the arms placed at the sides, and bound separately; but the arms as well as the legs, and even the fingers of the Egyptians, were generally enclosed in one common envelop, without any separation in the bandages. In these last the arms were extended along the side, the palms inwards and resting on the thighs, or brought forwards over the groin;

\* *Fide* Pettigrew, p. 73.

sometimes even across the breast; and occasionally one arm in the former, the other in the latter position. The legs were close together, and the head erect. These different modes of arranging the limbs were common to both sexes, and to all ages; though we occasionally meet with some slight deviations from this mode of placing the hands. But no Egyptian is found with the limbs bandaged separately, as those of Greek mummies; though instances may occur of the latter having the arms enveloped with the body. Sometimes the nails and the whole hands and feet were stained with the red dye of the *henneh*\*; and some mummies have been found with the face covered by a mask of cloth fitting closely to it, and overlaid with a coating of composition†, so painted as to resemble the deceased, and to have the appearance of flesh. But these are of rare occurrence, and I am unable to state if they are of an early Egyptian or Greek epoch. This last is most probable; especially as we find that the mummies which present the portrait of the deceased painted on wood, and placed over the face, are always of Greek time. Some remarkable instances of these are preserved in the collections of Europe; and one upon a coffin sent to England by Mr. Salt, which has been figured by Mr. Pettigrew‡, is now in the British Museum.

On the breast was frequently placed a scarabæus, in immediate contact with the flesh. These sca-

\* *Lawsonia spinosa et inermis*, Linn.

† I have seen a very good specimen in the possession of Dr. Hogg.

‡ Plate 7., and p. 101.

rabæi\*, when of stone, had their extended wings made of lead or silver; and when of blue pottery,



No. 503. A stone scarabæus, covered with wings, and the sun and asps, of silver. *In my possession.*

the wings were of the same material. On the cartonage and case, in a cor-

responding situation above, the same emblem was also placed, to indicate the protecting influence of the Deity; and in this last position it sometimes stood in the centre of a boat, with the Goddesses Isis and Nephtys on either side in an attitude of prayer.† On the outer cases the same place was occupied by a similar winged scarabæus, or the winged globe, or a hawk, or a ram-headed vulture or hawk, or both these last, or the same bird with the head of a woman, or by the Goddess Netpe; and sometimes a disk was supported by the beetle, having within it a hawk and the name of Re.

The subjects represented on the mummy cases differed according to the rank of the persons, the expense incurred in their decoration, and other circumstances; and such was their variety, that few resembled each other in every particular. I shall, therefore, in describing them, confine my

\* The two most usual forms of the scarabæi found in tombs are with the lower part as a flat level surface for bearing an inscription, or with the legs inserted there in imitation of nature. They have then a ring for suspending them, being probably intended for ornamental purposes, as necklaces and the like. Sometimes the head and thorax are replaced by a human face, and occasionally the body (or elytra) has the form of a royal cap.

† *Vide* Pettigrew, Pl. 8. figs. 1, 2, 3.

remarks to their general character, and to the most common representations figured upon them.

In the first quality of mummies, the innermost covering of the body, after it had been swathed in the necessary quantity of bandages, was the *cartonage*. This was a pasteboard case fitting exactly to its shape; the precise measure having been carefully taken, so that it might correspond to the body it was intended to cover, and to which it was probably adjusted by proper manipulation while still damp. It was then taken off again, and made to retain that shape till dry, when it was again applied to the bandaged body, and sewed up at the back. After this it was painted and ornamented with figures and numerous subjects: the face was made to imitate that of the deceased, and frequently gilded; the eyes were inlaid; and the hair of females was made to represent the natural plaits, as worn by Egyptian women.

The subjects painted upon the cartonage were the four Genii of Amenti, and various emblems belonging to Deities connected with the dead. On the breast was placed the figure of Netpe, with expanded wings, protecting the deceased; sacred arks, boats, and other things were arranged in different compartments; and Osiris \* Isis, Nepthys, Anubis, Sokari, and other Deities, were frequently introduced. In some instances, Isis was represented

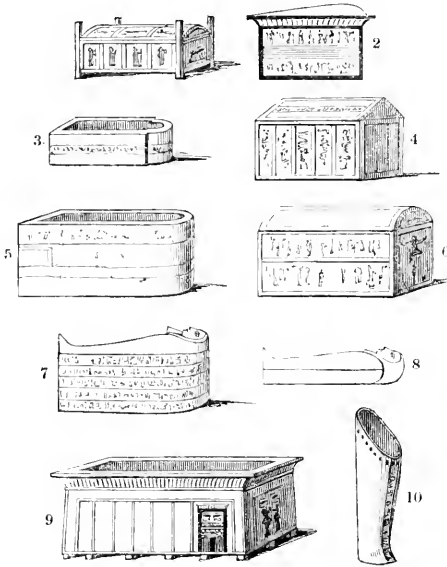
\* Osiris is sometimes introduced under the form of a vase or a peculiar emblem surmounted by two long feathers, and bound with a fillet. It is raised on a shaft, and over it are the names and titles of the God. Sokari was another form and character of Osiris. *Vide* Vol. I. (2d Series) p. 255. and 342.

throwing her arms round the feet of the mummy, with this appropriate legend, "I embrace thy feet;" at once explanatory of, and explained by, the action of the Goddess. A long line of hieroglyphics, extending down the front, usually contained the name and quality of the deceased, and the offerings presented for him to the Gods; and transverse bands frequently repeated the former, with similar donations to other Deities. But as the arrangement and character of these sacred ornaments vary in nearly all the specimens of mummies, it would be tedious to introduce more than a general notion of their character. Even the cartonage and different cases of the same mummy differ in all except the name and description of the deceased; and the figure of Netpe is sometimes replaced by a winged Sun, or a scarab. This Goddess, however, always occurs in some part of the coffin, and often with outspread arms at the bottom of the inner case, where she appears to receive the body into her embrace, as the protectress of the dead.

The face of the cartonage was often covered with thick gold leaf, and richly adorned; the eyes inlaid with brilliant enamel; the hair imitated with great care, and adorned with gold: and the same care was extended to the three cases which successively covered it, though each differed from the next; the innermost being the most ornamented. Rich necklaces were placed or represented on the neck of each, for all were made in the form of the deceased; and a net-work of coloured beads was

frequently spread over the breast, and even the whole body, worked in rich and elegant devices.

The outer case was either of wood or stone.



No. 504. Different forms of Mummy Cases.  
 1, 2, 4, 9. Of wood.  
 3, 5, 6, 7, 8. Of stone.  
 10. Of burnt earthenware.

When of wood, it had a flat or a circular summit, sometimes with a short square pillar rising at each angle. The whole was richly painted, and it frequently had a door represented near one of the corners. At one end was the figure of Isis, at the other Nephthys; and the top was painted with bands or fancy devices.\* In others the lid repre-

\* *Vide supra* (Vol. I. 2d Series), p. 359. of the Bull represented at the foot of some mummy cases.



sented the curving top of the ordinary Egyptian canopy.

The stone cases, usually called sarcophagi, were of oblong shape, having flat straight sides, like a box, with a curved or pointed lid. Sometimes the figure of the deceased was represented upon the latter in relief\*, and some were in the form of a king's name, or royal oval. Others were made in the shape of the mummied body, whether of basalt, granite, slate, or limestone, specimens of which are met with in the British Museum and other collections. I have even seen one of this form†, found during my stay at Thebes, of a red earthenware, very similar to our tiles, made in two pieces sewed together, small holes having been made in the clay before it was burnt for this purpose. The upper part was broken off, but it was evidently a continuation of the human figure in the form of the mummy it contained.

It is unnecessary to examine in detail all the various substances used in embalming, as they have been already indicated by Mr. Pettigrew. ‡ With regard to the question when the custom of embalming the body ceased in Egypt, it may be observed that some are of opinion that it ceased at an early time, when Egypt became a Roman province. But this has been fully disproved by modern discoveries; and it not only appears that the

\* As that of the Queen of Amasis at the British Museum. I have seen a figure raised nine inches in relief, and cut in granite, on the sarcophagus of one of the kings at Thebes.

† *Ibid* Woodcut, No. 504., fig. 10.

‡ Chap. vi.

early Christians embalmed their dead, but according to "St. Augustine mummies were made in his time, at the beginning of the fifth century." The custom may not have been universal at that period; and it is more probable that it gradually fell into disuse, than that it was suddenly abandoned from any accidental cause connected with change of custom, or from religious scruple.

The disposition of various objects placed with the dead varied in different tombs according to the rank of the person, the choice of the friends of the deceased, or other circumstances, as their number and quality depended on the expense incurred in the funeral. For, besides the richly decorated coffins, many vases, images of the dead, papyri, jewels, and other ornaments were deposited in the tomb; and tablets of stone or wood were placed near the sarcophagus, engraved or painted with funeral subjects and legends relating to the deceased. These last resembled in form the ordinary Egyptian shield, being squared at the base, and rounded at the summit\*; and it is probable, as already observed †, that their form originated in the military custom of making the shield a monument in honour of a deceased soldier. Many of the objects buried in the tomb depended, as I have already observed, on the profession or occupation of the individual.‡ A priest had the insignia of his office; as the scribe his

\* *Vide supra*, Woodcut, No. 456.; Vol. I. (2d Series) p. 401.

† *Vide* Vol. I. p. 299.

‡ *Vide supra*, p. 395.

inkstand or palette; the high priest the censer; the hieraphoros a small model of a sacred shrine, or a figure bearing an image or emblem of a Deity; and others according to their grade. In the soldier's tomb were deposited his arms; in the mariner's a boat; and the peculiar occupation of each artisan was pointed out by some implement employed in his trade.

The four vases, each with the head of one of the Genii of Amenti, have been already mentioned.\* There were also others of smaller size, of alabaster, hard stone, glass, porcelain, bronze, and other materials, many of which were of exquisite workmanship; but these were confined to the sepulchres of the rich, as were jewellery and other expensive ornaments.

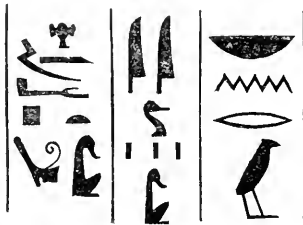
Papyri were likewise confined to persons of a certain degree of wealth; but small figures of the deceased, of wood or vitrified earthenware, were common to all classes, except the poorest of the community. These figures are too well known to need a detailed description. They usually present a hieroglyphic inscription, either in a vertical line down the centre, or in horizontal bands round the body, containing the name and quality of the deceased, with the customary presentation of offerings for his soul to Osiris, and a funereal formula very similar to many on the scarabæi. In the hands of these figures are a hoe and a bag of seed. Their arms are crossed in imitation of certain representations of Osiris, whose name and form I

\* *Suprà*, p. 467.

have before shown the dead assumed; and their beard indicates the return of the human soul, which once animated that body, to the Deity from whom it emanated.

I do not enter into a minute description of all the modes of arranging the objects in the tombs, the endless variety of Egyptian mummies, or the subjects of their painted cases. The subject, even if it were sufficiently interesting to the reader, would lead to an inquiry beyond the scope of the present work; and now, having accompanied the Egyptians to the tomb, I take my leave of them with this wish,

“Sedibus ut saltem placidis in morte quiescant.”



END OF THE SECOND VOLUME  
(SECOND SERIES).

LONDON :  
Printed by A. SPOTTISWOODE,  
New-Street-Square.





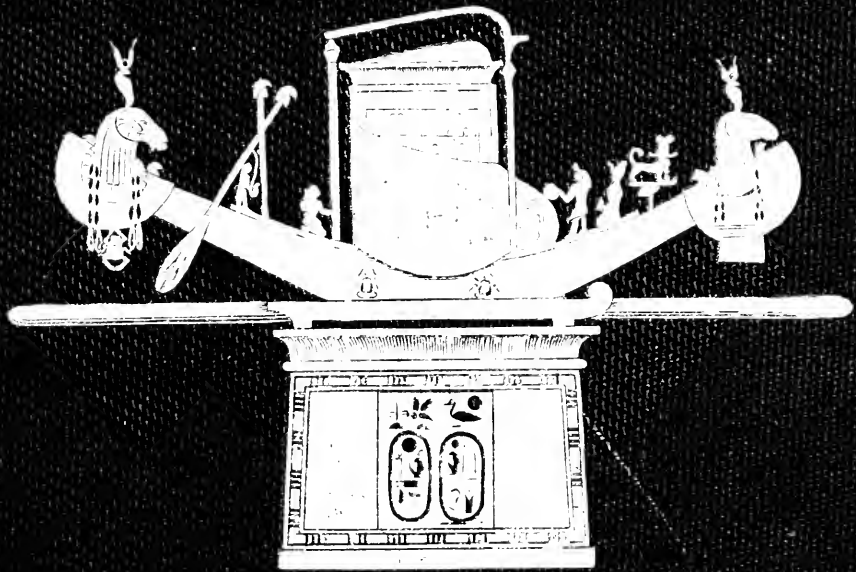
GETTY CENTER LIBRARY



3 3125 00808 3855









Handwritten signature or scribble, possibly containing the word "Lester".

Small handwritten mark or signature.







MANNERS AND CUSTOMS  
OF  
THE ANCIENT EGYPTIANS.  
SUPPLEMENT.



LONDON :  
Printed by A. SPOTTISWOODE,  
New-Street-Square.

**A SECOND SERIES**

OF THE

**MANNERS AND CUSTOMS**

OF

**THE ANCIENT EGYPTIANS,**

INCLUDING

THEIR RELIGION, AGRICULTURE, &c.

DERIVED FROM A COMPARISON OF

THE PAINTINGS, SCULPTURES, AND MONUMENTS STILL EXISTING,  
WITH THE ACCOUNTS OF ANCIENT AUTHORS.

---

BY SIR J. GARDNER WILKINSON, F.R.S.  
F.R.G.S. M.R.S.L. M.I.B.A. &c.

AUTHOR OF "A GENERAL VIEW OF EGYPT, AND  
TOPOGRAPHY OF THEBES," ETC.

---

SUPPLEMENT.

**INDEX AND PLATES.**

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

---

MDCCCXLI.



## LIST OF PLATES.

---

### PLATES REFERRED TO AND DESCRIBED IN VOL. I.

Page

108. Plate 18. Sections of the Valley of the Nile and mountains,  
&c.
198. Plate 19. Egyptian numbers.
230. Plate 20. Great triad of Thebes.
235. Plate 21. NEPH, and SATÉ.
243. Plate 22. AMUN-RE.
249. Plate 23. PTHAH.
253. Plate 24. PTHAH-SOKARI-OSIRIS.
254. Plate 24. *a.* PTHAH-SOKARI-OSIRIS, and figures of  
DEATH and HERCULES.
256. Plate 25. Pthah under the form of Stability. TORÉ,  
BATRACHOCEPHALUS, and BATRACHOCEPHALÉ.
258. Plate 26. KHEM.
270. Plate 27. MAUT, and PASHT.     •
282. Plate 28. NEITH.
287. Plate 29. RE.
298. Plate 30. Atin-ré.
305. Plate 30. *a.* The Phœnix.
308. Plate 31. SEB, OSIRIS, APIS, and SARAPIS.
312. Plate 32. NETPE.
314. Plate 33. OSIRIS.
366. Plate 34. ISIS.
367. Plate 35. ISIS, and NEPHTHYS.
382. Plate 35. *a.* PASHT, Cow of Athor, a Triad, and Isis with  
her child.
386. Plate 36. ATHOR.
391. Plate 36. *a.* Athor in the Persea-tree.

Page	
395.	Plate 37. HORUS, and AROERIS.
405.	Plate 37. <i>a.</i> HARPOCRATES, and EHÔOU.
412.	Plate 38. HOR-HAT, and OMBTE.
414.	Plate 39. Ombte teaching the king the use of the bow.
428.	Plate 40. TYPHO ? or Gestation ?
431.	Plate 41. DEATH ?
433.	Plate 43. <i>a.</i> An astrological and mythological subject.
435.	Plate 42. APHÔPHIS.
Ibid.	Plate 44. ANUBIS, and MACEDO ?
444.	Plate 43. Pthah-Sokari, the God of the Solar Disk ? ( <i>vide</i> the Errata of Vol. I.) and a dog.

---

PLATES REFERRED TO AND DESCRIBED IN VOL. II.

Page	
2.	Plate 45. THOTH.
12.	Plate 46. 1. HERMES TRISMEGISTUS ; 2. AO, or IO ; and 3. KHONSO.
21.	Plate 46. <i>a.</i> 1. HAKÉ ; PNÊB-TO ; 3. HOR-PI-RÉ ; 4. HOR- SENEB-TO ; 5. T-SON-T-NOFRE ; and 6. An unknown Deity.
23.	Plate 47. ATMOO.
25.	Plate 48. 1. NOFRÉ-ATMOO ; and 2. ANOUKÉ.
29.	Plate 49. 1. THMEI, Truth or Justice ; and 2. MANDOO.
35.	Plate 50. 1. MALOOLI ; and 2. SAVAK.
38.	Plate 51. 1. TAFNE ; 2. HEKTE ; 3. MENHAI ; and 4. A form of PASHT ?
41.	Plate 52. EILETHYIA, Lucina, Soven ? or Sebn ?
45.	Plate 53. 1. The GODDESS OF THE LOWER COUNTRY ; 2. KHÊMI, or Egypt ; and 3. The WEST BANK OF THE NILE ?
51.	Plate 54. SOFH ?
52.	Plate 54. <i>a.</i> The king seated in the Persea-tree.
54.	Plate 55. 1. SELK ; 2. ASCLEPIUS ; and 3. TPE.
56.	Plate 56. NILUS.
58.	Plate 57. Nilus binding the throne of a king.
62.	Plate 58. 1. TAPÉ ; 2. TENTYRIS ; 3. KAH1 ; and 4. RANNO.
64.	Plate 59. 1. BAI ? 2. HOH ? 3. ROMPI ; and 4. AMENTA.

Page

67. Plate 60. 1. NĒB? 2. EHE; 3. The HOURS; and 4. HAWK and JACKAL-HEADED DEITIES.
70. Plate 61. THE FOUR GENII OF AMENTI.
75. Plate 62. THE FORTY-TWO ASSESSORS.
77. Plate 63. 1. Isis covering Osiris with her wings; and 2. CERBERUS.
78. Plate 64. 1. TOSÉS? 2. HOII? and 3. *Another God*.
79. Plate 65. 1. SMOT? 2. AO? 3. SPOT? and 4. *A Goddess*.
80. Plate 66. 1. *Isis the Defender?* 2. *A God*; and 3. NEHI-MEOU?
81. Plate 67. 1. MELSIGOR, or MERSOKAR? 2. MERTE, or MILT? and 3. PHUT?
83. Plate 68. 1. *A snake-headed God*; 2. *A character of Osiris?* 3. *A form of Amun-re?* and 4. RETO, or RITHO?
84. Plate 69. RANPO, the God of War.
85. Plate 70. 1. *Goddess of War*; *God of Wady Gusoos*; 3. *A form of Sothis?* and 4. The Goddess MAK?
86. Plate 71. 1. *A lion-headed God*; 2. *A God with a lion as his hieroglyphic*; 3, 4. *Two others with a lion in their legends*; and 5. *A Goddess with a lion's head* — perhaps RITA, or ERTA?
86. Plate 72. 1. *Goddess bearing the eye on her head*; 2. Totouon? 3. Nêboo? 4. An unknown God; and 5. Two forms of the youthful Deity ΕΗΘΟΥ.
- (Plates 73 and 74. have been transferred to another part of the work, and are numbered 24. a. and 46. a.)
202. Plate 75. Birds, snakes, and some insects, from the Sculptures.
277. Plate 76. Coronation of the king. (*Vide* Vol. III. p. 287.) On fig. G. 18. see the procession given from Clemens in p. 279., "persons bearing loaves of bread." From fig. H. 3. it appears that the statue of the reigning king is indicated by one of the royal caps; the same occurs in the upper line of statues, though not at L. 13.
280. Plate 77. 1. Pouring emblems of life and purity over the king; and 2. Anointing the statue of a God.
282. Plate 78. The Gods placing the crown on the king's head
289. Plate 79. King running with the flagellum of Osiris, and

Page

other emblems. On the right of the picture is the king Remeses the Great, standing in the form of Pthah under a shrine, which seems to represent one of the avenues between the central and lateral columns of the Hall of Assembly. He holds in his hand a palm branch with a frog the emblem of years with incipient life; and over the arm which holds forth the sign of Life is the representative of the God Ombte. The palm branch is again repeated, behind which the jackal of Anubis (or of Macedo?) stands on a perch, supported by the emblem of Life, accompanied by a sacred symbol usually bore in great processions, also on a perch held up by arms proceeding from the emblem of Purity. The Goddess Milt, standing on the golden house, stretches forth her hand towards the king as he runs forward; the whole being apparently connected with the Panegyries or Great Assemblies, which were held in the temple, and over which the sovereign presided. The God himself is sometimes introduced, into whose presence the king is shown to be hastening; and the dedication of the temple frequently appears to be connected with part of the ceremony, as though it recorded the anniversary of its erection. The king here wears the cap of Lower Egypt; but on the corresponding side of the doorway, over which this subject is sculptured, he has that of the Upper Country: where, in lieu of Ombte, is Hor-Hat, and the vulture of Eilethya is substituted for the asp of the Genius of Lower Egypt.

293. Plate 80. Investiture of a chief to the office of fan-bearer by putting gold necklaces round his neck. This calls to mind the arraying of Joseph in vestures of fine linen, and putting a gold chain about his neck. The king is Osirei, the father of Remeses the Great. He is seated under a canopy, holding the flagellum and crook of Osiris; and behind him is the Goddess of Truth or Justice.

343. Plate 81. A King slaying the enemies of Egypt.

363. Plate 82. Various offerings presented to the Gods. Fig. 1. The king crowned with the *pshent*, or double crown of

Page

Upper and Lower Egypt, presents incense to Re. A vase of libation and flowers are on the altar. Fig. 2. A peculiar ceremony, signifying the dedication of part of a temple. (*Vide* Woodcut, No. 470. p. 276.) Fig. 3. The king, wearing the crown of Upper Egypt, presents incense and libation; and the queen, fig. 4., holds forth two emblems of the office of the *Pallacides*, for which are often substituted two *sistra*. Figs. 8. and 9. The king kneeling presents silver images of his ancestors, which bear various offerings.

410. Plate 83. Great funeral procession of a royal scribe at Thebes. The beginning of this procession is in line 3., where persons bring various offerings, and a calf to be killed for the use of the poor. Then follow others bearing small closets for the statues of the Gods, or the ancestors of the deceased, chairs, tables, couches, and a chariot; next comes a led chariot; and in the 2d line are other persons carrying vases, boxes, images, insignia of office, fans, and other objects, together with a boat. In the uppermost line are the bearers of cases covered with palm branches; then female mourners, and a chest containing a sitting Cynocephalus on a sledge, followed by a high priest; after which is the coffin on a sledge, decked as usual with flowers; the procession closing with the friends or male relatives of the deceased. In the lowest line the funeral is supposed to pass over the lake. On the top of the cabin is the case containing the Cynocephalus; and in the small boat are the figures of the deceased and his sister seated under a canopy with a table of offerings before them, while a priest reads their eulogium, to show their claims to admission to the regions of the just. Having landed on the other side of the lake, the priest presents offerings, with incense and libation, before the mummies; and the female mourners throw dust upon their heads in token of grief.

415. Plate 84. Funeral procession crossing the Lake of the Dead at Thebes, and going thence to the tomb. The first boat (beginning on the left) contains the coffin,



Page

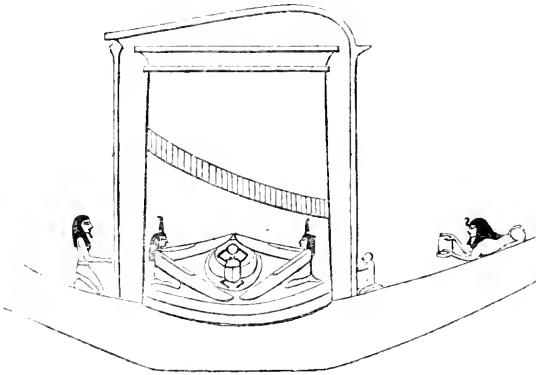
decked with flowers. A high priest presents incense before a table of offerings, and the females of the family lament the loss of their relative. This is preceded by two other boats, one having on board the female mourners, the other the male friends of the deceased; and two more contain persons, employed to carry offerings, boxes, chairs, and other objects appertaining to the procession. In one of them, at the upper part of the picture, are several men, who attended the funeral out of friendship and respect to the family, the same who follow the coffin in Plate 83. On arriving at the opposite shore, one of these boats has grounded; and being pushed back has struck a small skiff with its rudder, upsetting a table upon the rowers: one of the many proofs of the fondness of the Egyptians for caricature even in serious subjects. All matters being adjusted, the procession lands on the western shore of the lake, and proceeds to the necropolis, where the mummy is set up in the sepulchre of his ancestors. The high priest again offers incense and libation on an altar before the tomb,—a place where stone altars are frequently found; and prayers and lamentation for the deceased are offered by his assembled relatives and friends.

419. Plate 85. Another funeral procession to the tomb beneath the mountain of the Theban Necropolis. Figs. 3. and 4. are the same as mentioned in p. 418.; fig. 6. the sprinkler; fig. 9. holds the emblem alluded to in p. 386. Anubis, fig. 13., the type of Death, supports the mummy. Behind him is the tablet, or tombstone, mentioned in p. 481.; and fig. 15. is the tomb itself, at the end of the mountain, fig. 16.
421. Plate 86. A procession, in which palm branches are strewed in the way. Figs. 8. and 10. are two tables of offerings for the deceased and his wife, whose mummies, figs. 13. and 15., are attended by their relations. Among the offerings on the table, fig. 8., are the emblems mentioned in p. 386. Over the table is a napkin.
447. Plate 87. A soul condemned to return to earth under

Page

the form of a pig; having been weighed in the scales before Osiris, and "found wanting." Being placed in a boat, and accompanied by two monkeys, it is then dismissed from the precincts of Amenti, all communication with which is figuratively cut off by a man who hews away the ground with an axe after its passage.

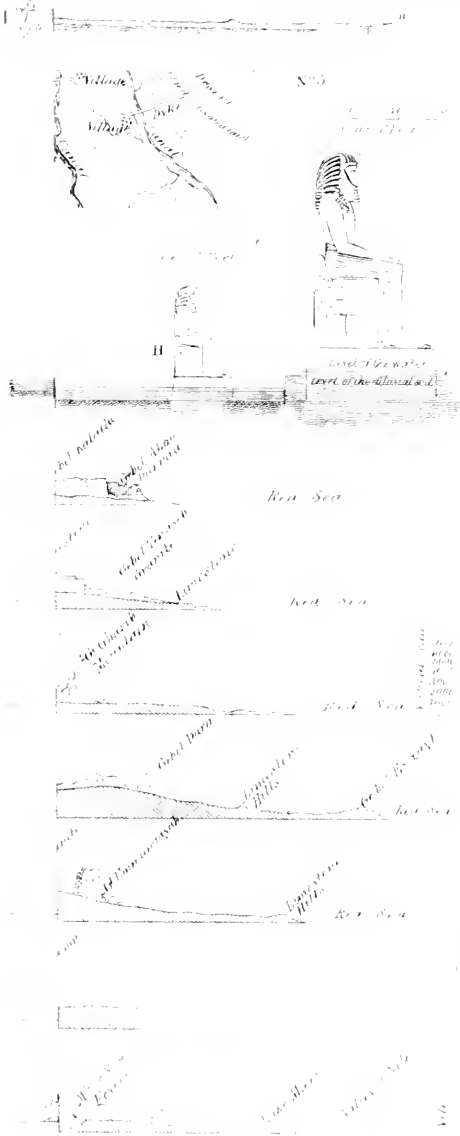
448. Plate 88. Final judgment scene before Osiris, the judge of the dead, previous to the admission of the soul into the mansions of the blessed. Osiris is seated on his throne, attended by Isis and Nephthys; and before him are the Four Genii of Amenti standing on a lotus. Horus introduces the deceased, after his actions have been weighed in the scales of Truth, and recorded by Thoth. Anubis presides over the balance; and Cerberus is present, seated at the gates, into which the deceased is conducted by Horus, followed by his sister, who was probably also his wife.



One of the sacred Boats or Arks, with two figures representing Cherubim



Proportional elevation of the bed of the Nile & the land





HIERATIC & ENCHORIAL NUMBERS APPLIED TO THE DAYS OF THE MONTH

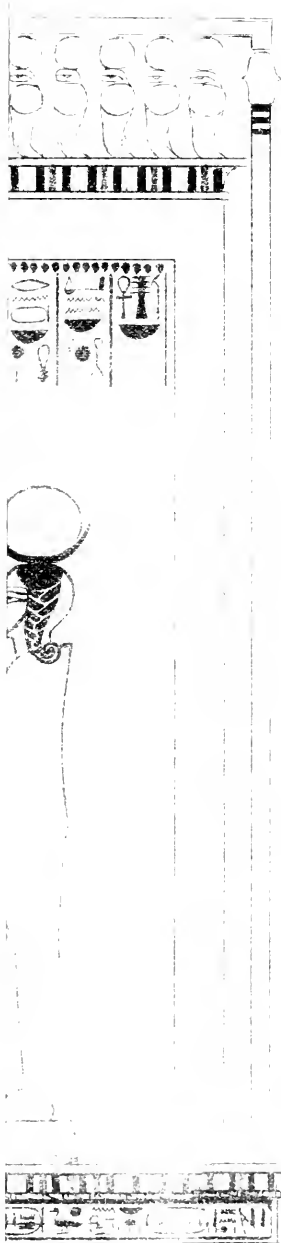
N <sup>o</sup>	HIER.	ENCHORIAL	HIERATIC
1 <sup>st</sup>	1	⓪	
2 <sup>d</sup>	2		
3 <sup>d</sup>	3	⓪	
4 <sup>th</sup>	7	⓪⓪	
5 <sup>th</sup>	2	⓪⓪⓪	
6 <sup>th</sup>	3	⓪⓪⓪⓪	
7 <sup>th</sup>	3	⓪⓪⓪⓪	
8 <sup>th</sup>	7	⓪⓪⓪⓪	
9 <sup>th</sup>	2	⓪⓪⓪⓪⓪	
10 <sup>th</sup>	/		
11 <sup>th</sup>	5		
12 <sup>th</sup>	3	⓪⓪	
15 <sup>th</sup>	1	⓪⓪⓪	
20 <sup>th</sup>		⓪⓪⓪⓪	
27 <sup>th</sup>	3	⓪⓪⓪⓪⓪	
28	7	⓪⓪⓪⓪⓪⓪	
29	⓪	⓪⓪⓪⓪	
N <sup>o</sup>	HIER.	ENCHORIAL	HIERATIC
1/3		⓪⓪⓪⓪	
1/4		⓪⓪⓪⓪⓪⓪	
1/6			
1/8			

FRACTIONAL NUMBERS

HIERATIC &amp; ENCHORIAL NUMBERS, APPLIED TO THE DAYS OF THE MONTH

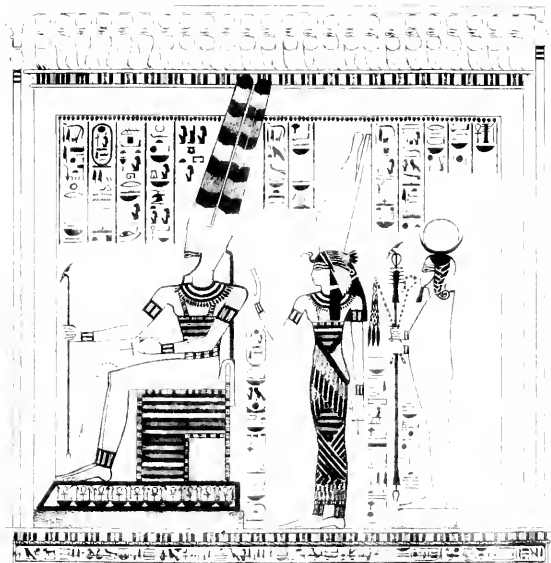
FRACTIONAL NUMBERS

N <sup>o</sup>	ENCHORIAL	HIERATIC								
1 <sup>o</sup>	1	1		1	1	1	1	1	1	1
2 <sup>o</sup>	2	2	2	11	4	21		21	21	21
3 <sup>o</sup>	3	3 3	3	111	4	24		24	24	24
4 <sup>o</sup>	4	2, 2	4	1111	uy	2uy	4	4	4	4
5 <sup>o</sup>	2 2	2 2	5	1111 x	7	7		7	7	7
6 <sup>o</sup>	2 2	2 2	6	11111	7	7		7	7	7
7 <sup>o</sup>	2 1	3 2	7	111111	2	2	2	2	2	2
8 <sup>o</sup>	1 1 4 4	2 2	8	1111	11	11		11	11	11
9 <sup>o</sup>	2	2	9	1111	2	2		2	2	2
10 <sup>o</sup>	1	1	10	10	10	10	10	10	10	10
11 <sup>o</sup>	1	1	11	11	11	11	11	11	11	11
12 <sup>o</sup>	2/	2/	20	10 10	10	2		2	2	2
15 <sup>o</sup>	3 3	2 2	21	10 11	10	11		11	11	11
20 <sup>o</sup>	1	1	32	10 10 11	4 10 10	4 11		11	11	11
27 <sup>o</sup>	3 1/	3 2 1/	43	10 10 11 11	4 10 10 10	4 11		11	11	11
28 <sup>o</sup>	1 1/	2 2 1/	54	10 10 10 11 11	uy 10 10 10 10	uy 11		11	11	11
29 <sup>o</sup>	2 1/	2 1/	65	10 10 10 10 11 11	2 10 10 10 10 10	7 11		11	11	11
N <sup>o</sup>			70	10 10 10 10 10 11 11	2 10 10 10 10 10 10	2 11		11	11	11
1/3	1 1 1	3 3 3	37	10 10 10 10 10 10 10 11	2 10 10 10 10 10 10 10	2 11 11		11	11	11
1/4	1 1 1 1	4 4 4 4	50	10 10 10 10 10 10 10 10 11	2 10 10 10 10 10 10 10 10	2 11 11 11		11	11	11
1/6	1 1 1 1 1 1	6 6 6 6 6 6						1	1	1
1/4	2 0	2 0						1	1	1





GREAT TRIAD OF THEBES  
AMUN MAAT & KHONSU



NEPH. KNEPH. CNOUPHIS.

SATÉ.

5

4

3

2

1

7

6

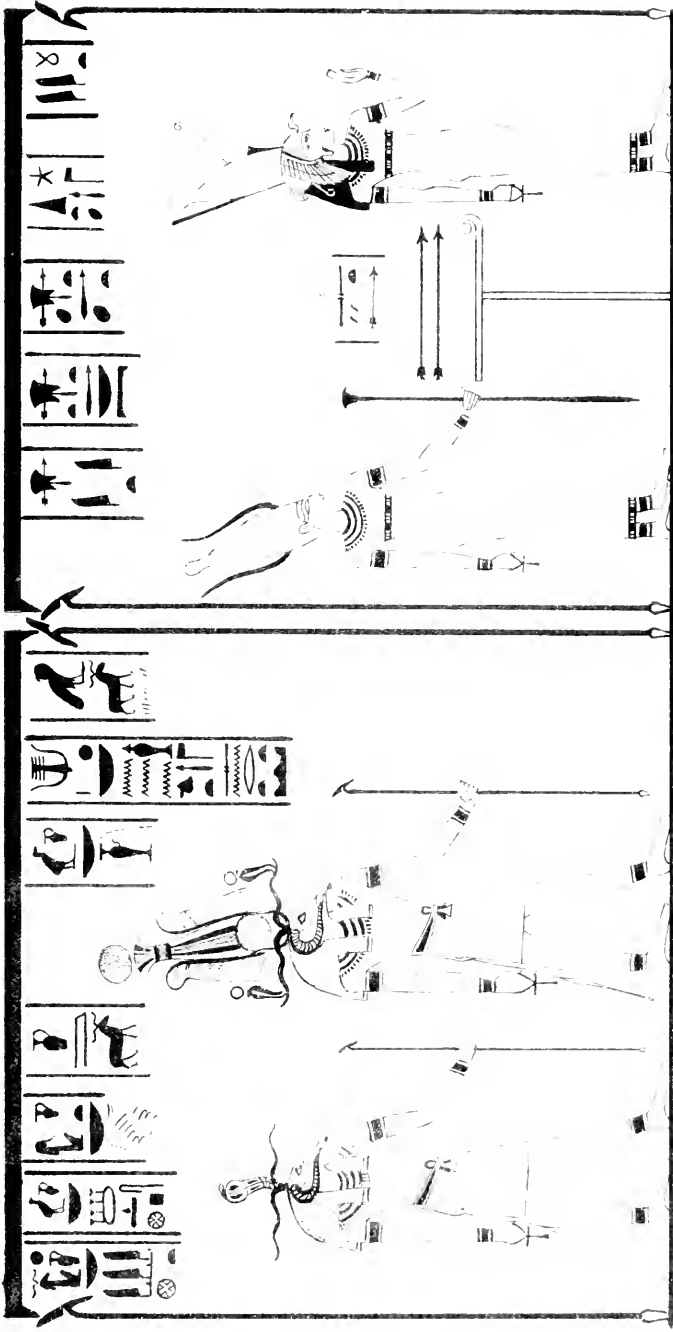
5

4

3

2

1



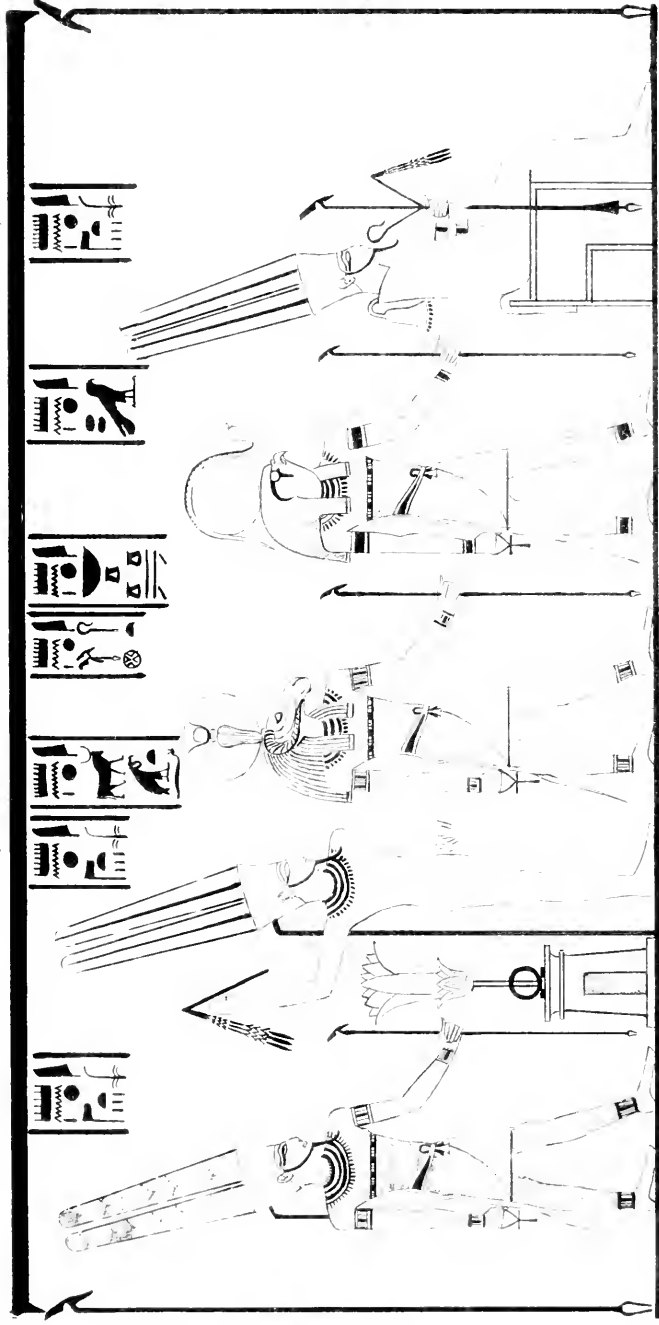
PART I

PART-2.



AMUN.

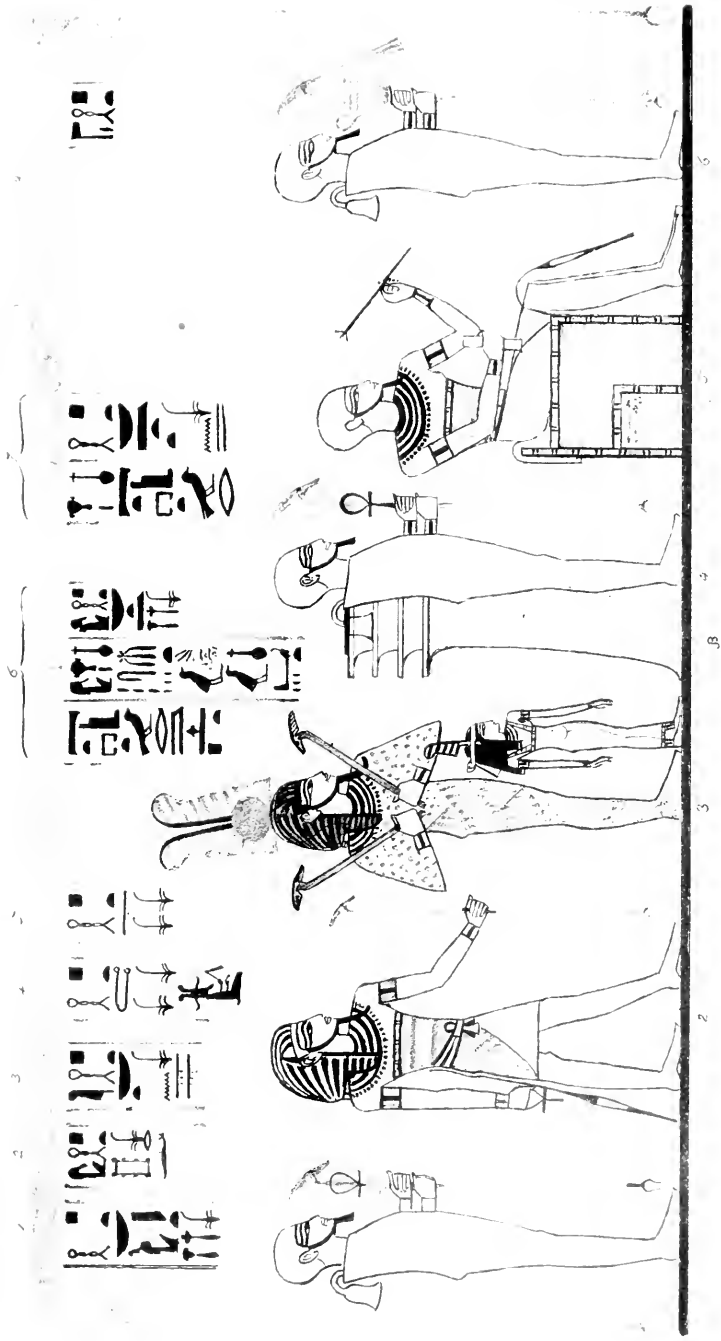
1 2 3 4 5 6 7



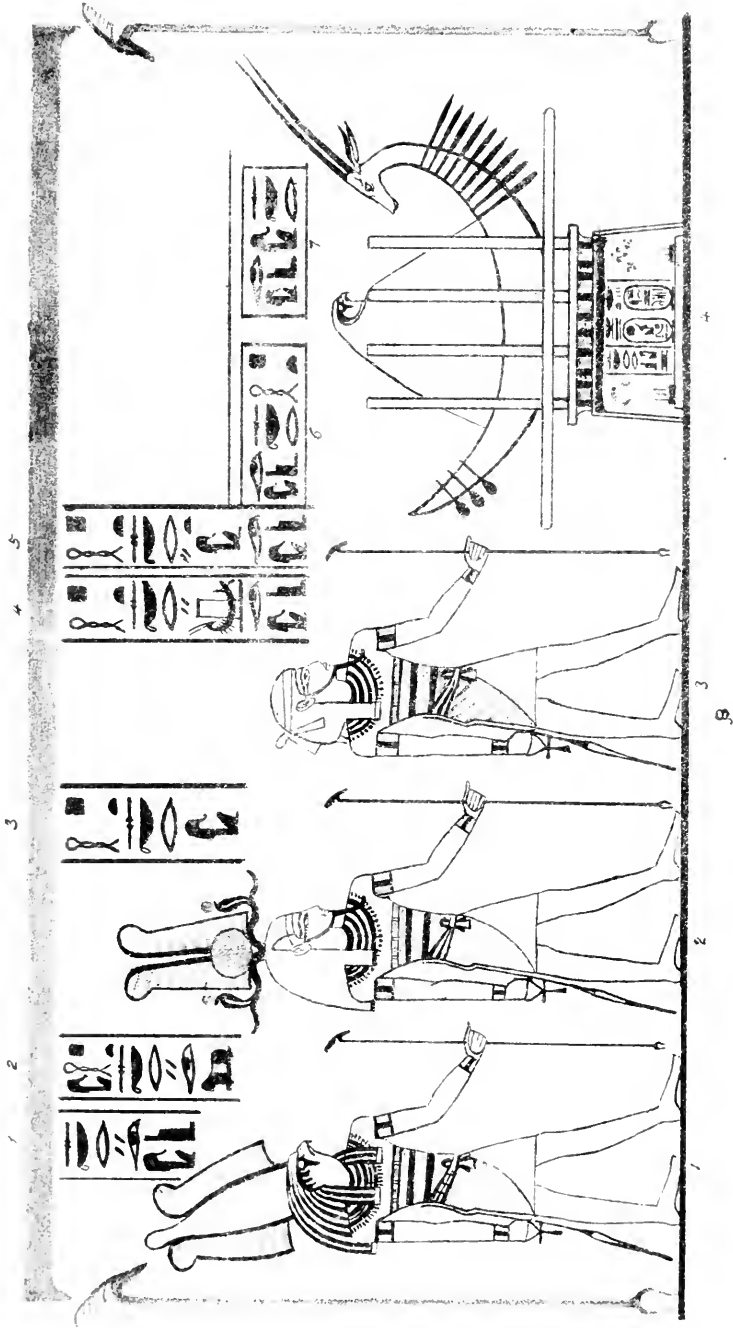
2 3 4 5 6 7



P.T. HAH.





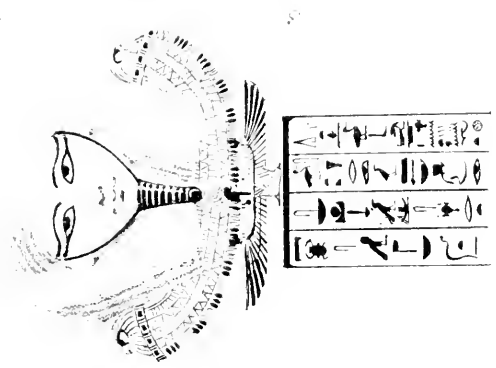
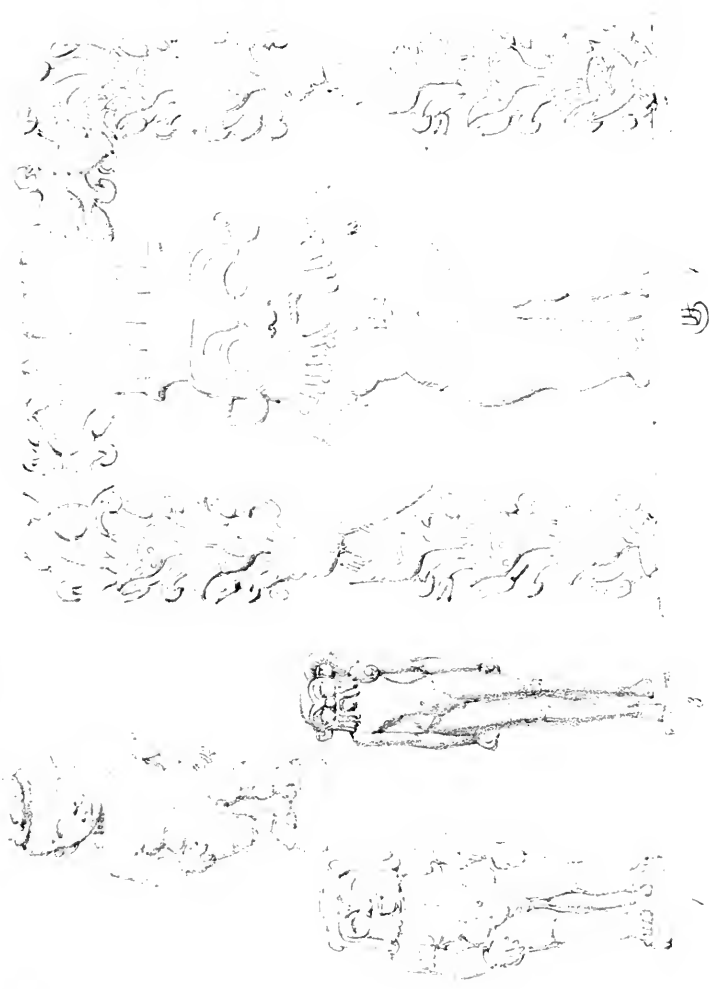






PANTHEON

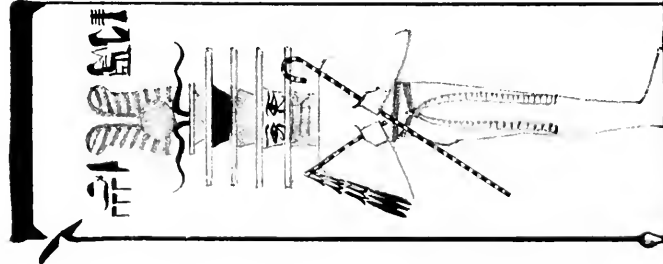
PTHAH SOKARI (2&5) MARS (3&4) - HERCULES (1)





PANTHEON.

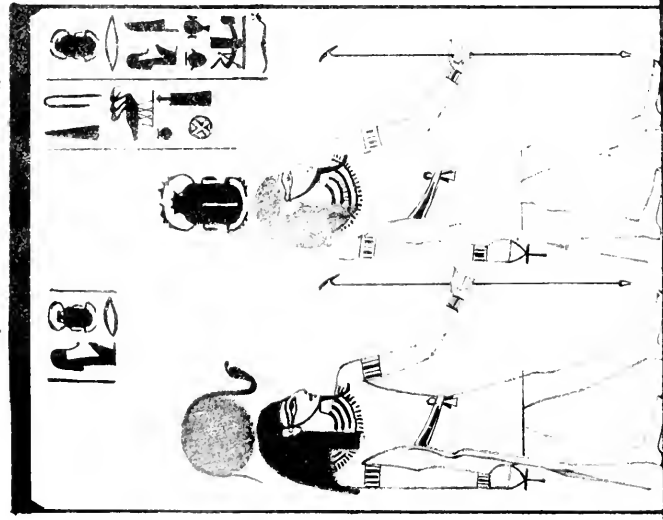
Æ FORM OF PTHAH.



PART\_1.

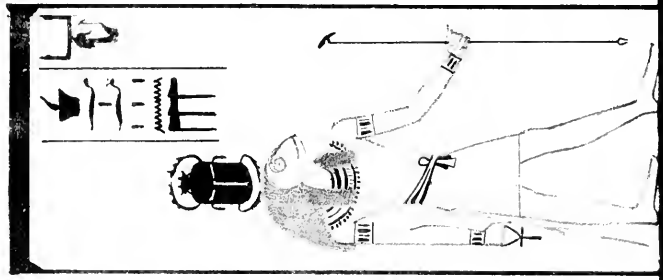
T O R E.

2



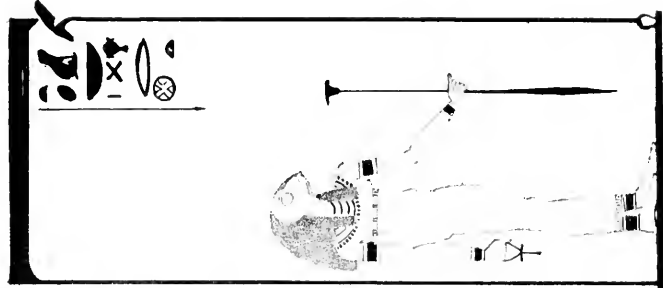
PART\_2.

FROG HEADED GOD.

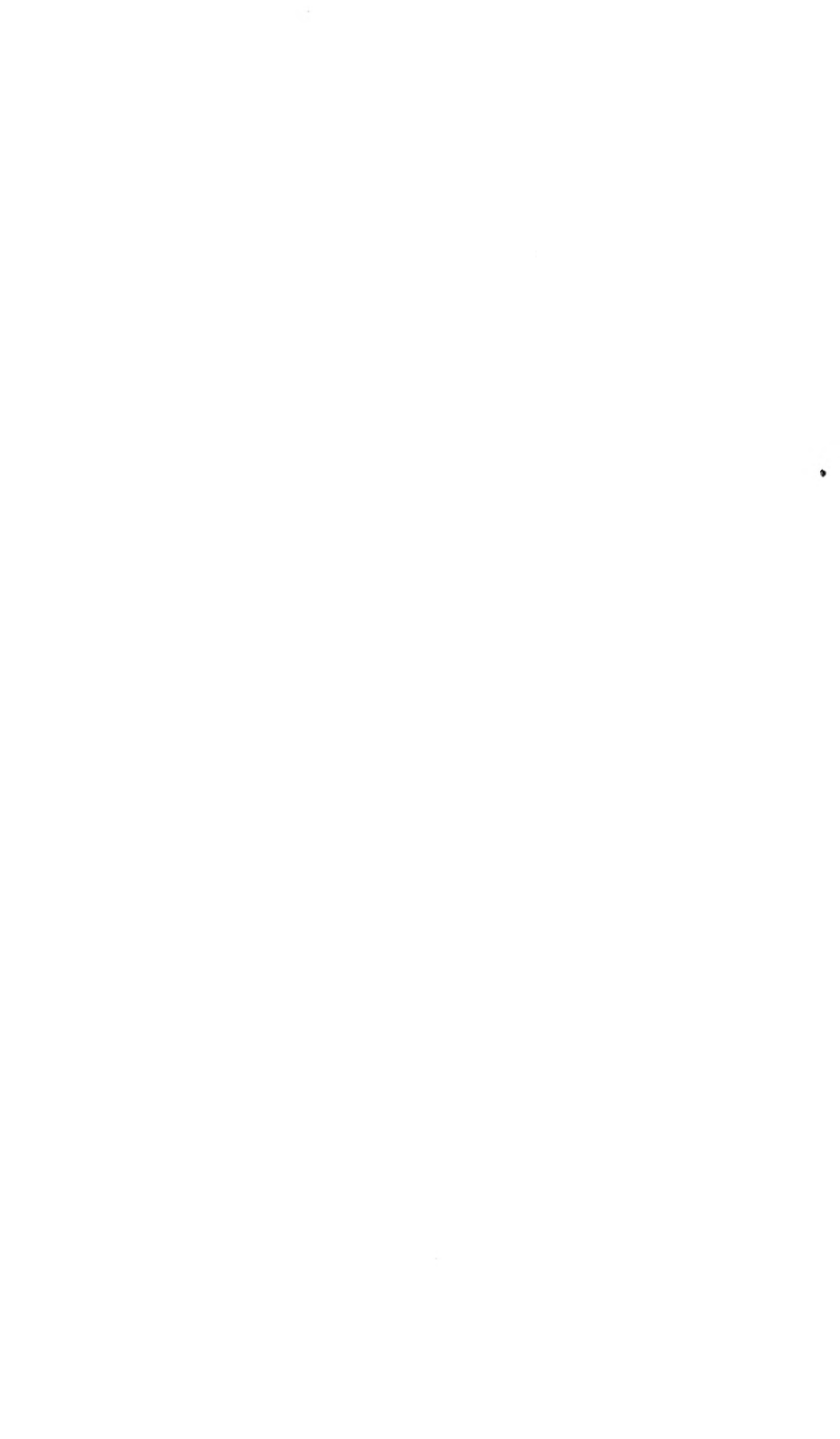


PART\_3.

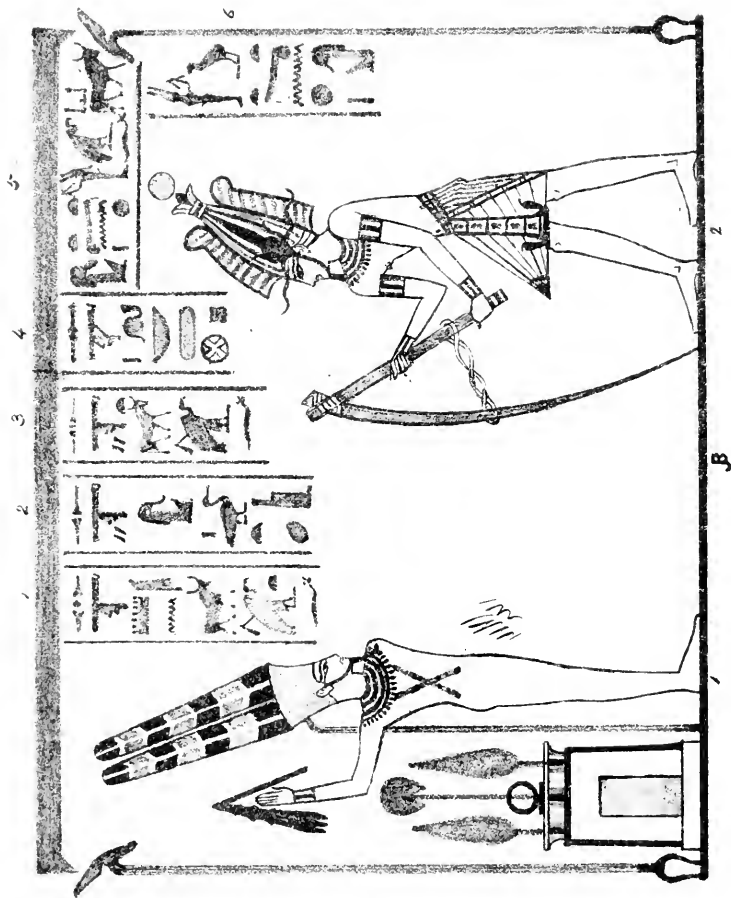
FROG HEADED GODDESS.



PART\_4.

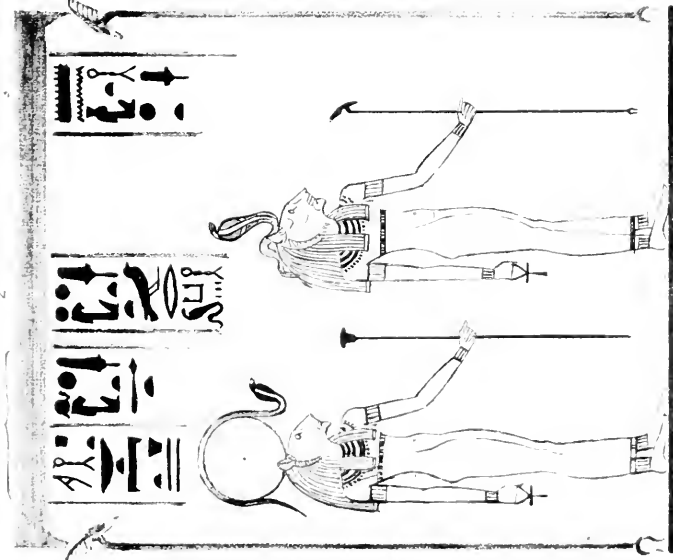


KHEM





PASHT

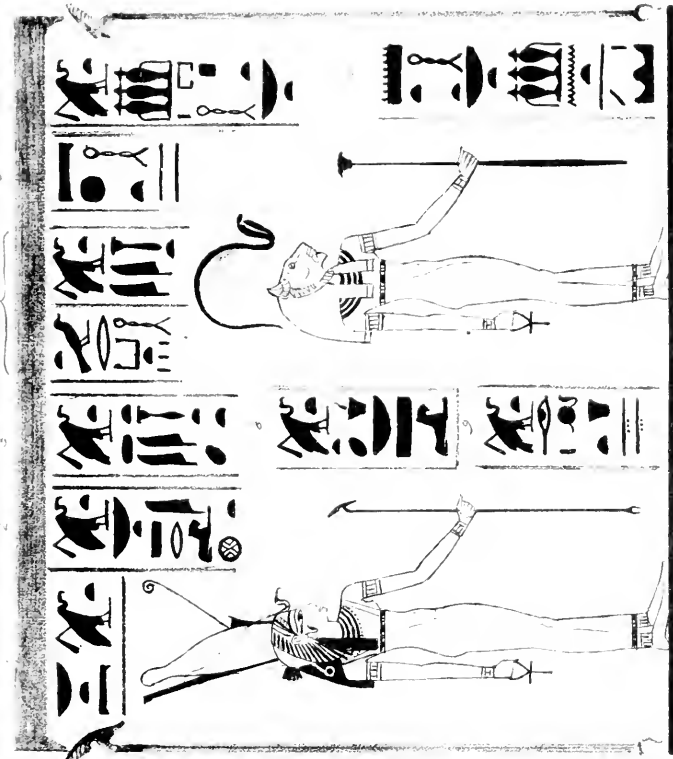


PART. 2.

B

PART. 1

MAUT



A

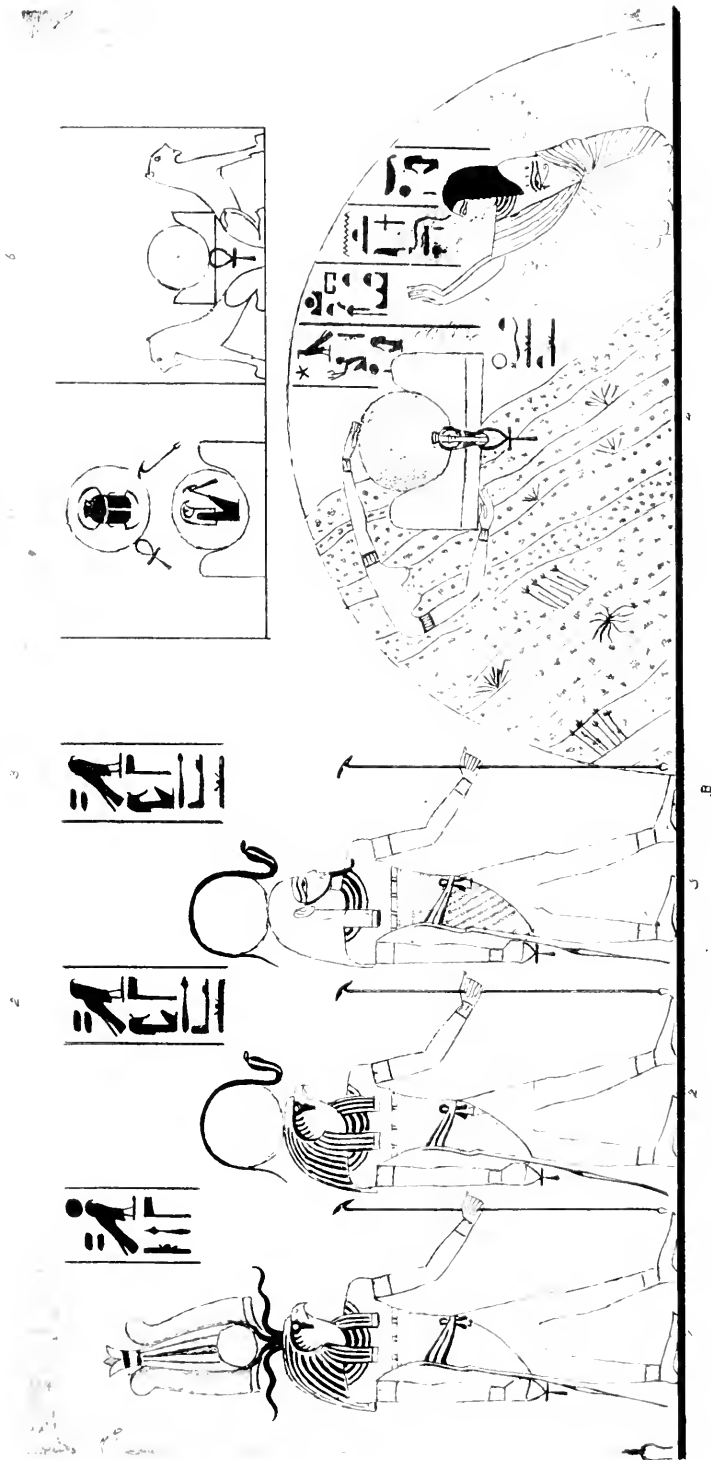




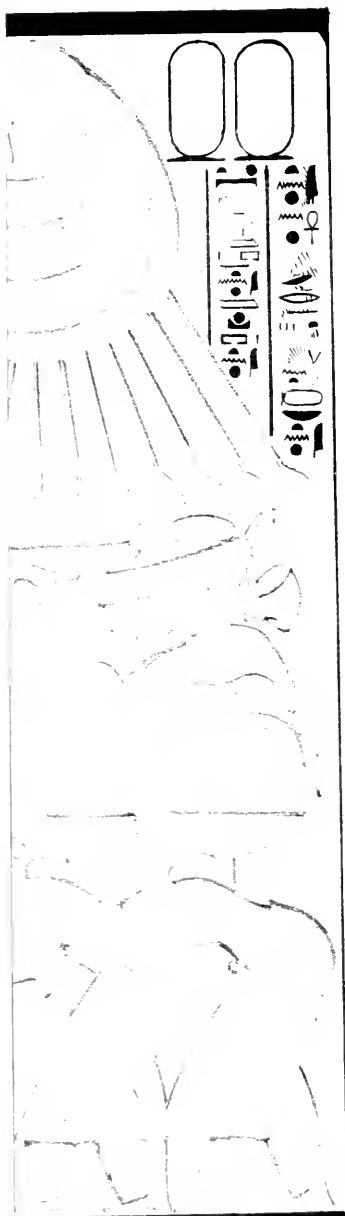




RE. OR RA

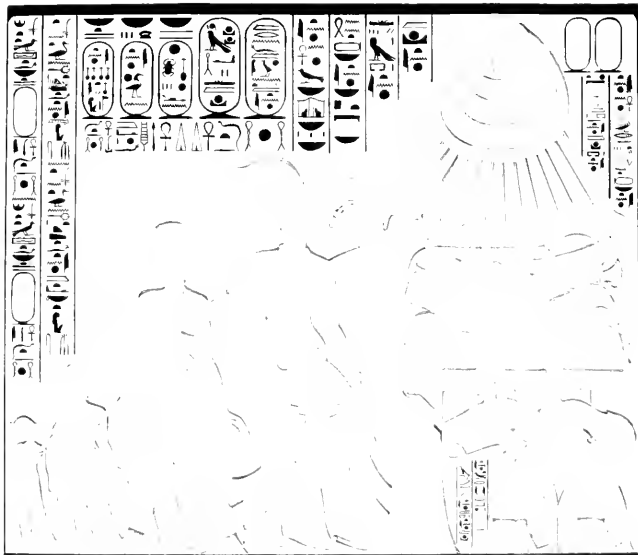






ALABASTRON.

ATINRY



THE KING &amp; QUEEN WITH THEIR CHILDREN PRAYING TO THE SUN

W. A. BASTON

THE PHENIX.

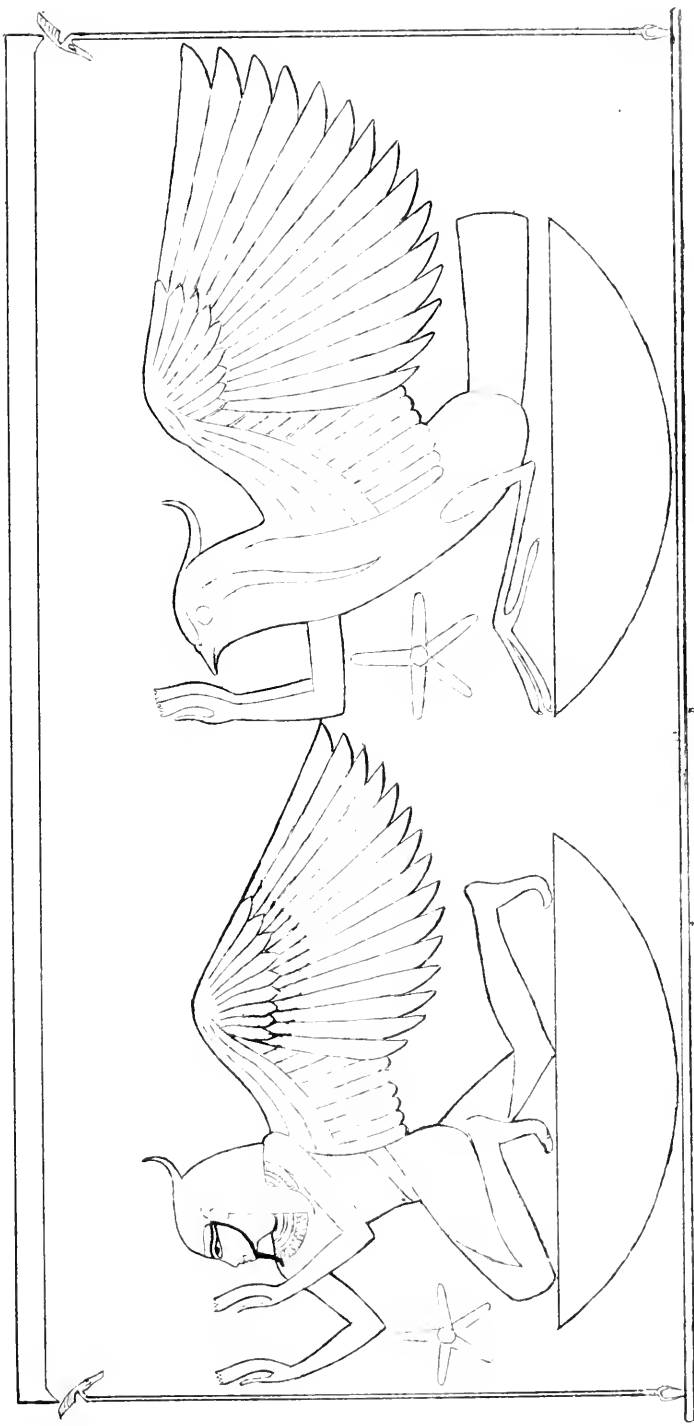


Fig. 1.

Fig. 2.



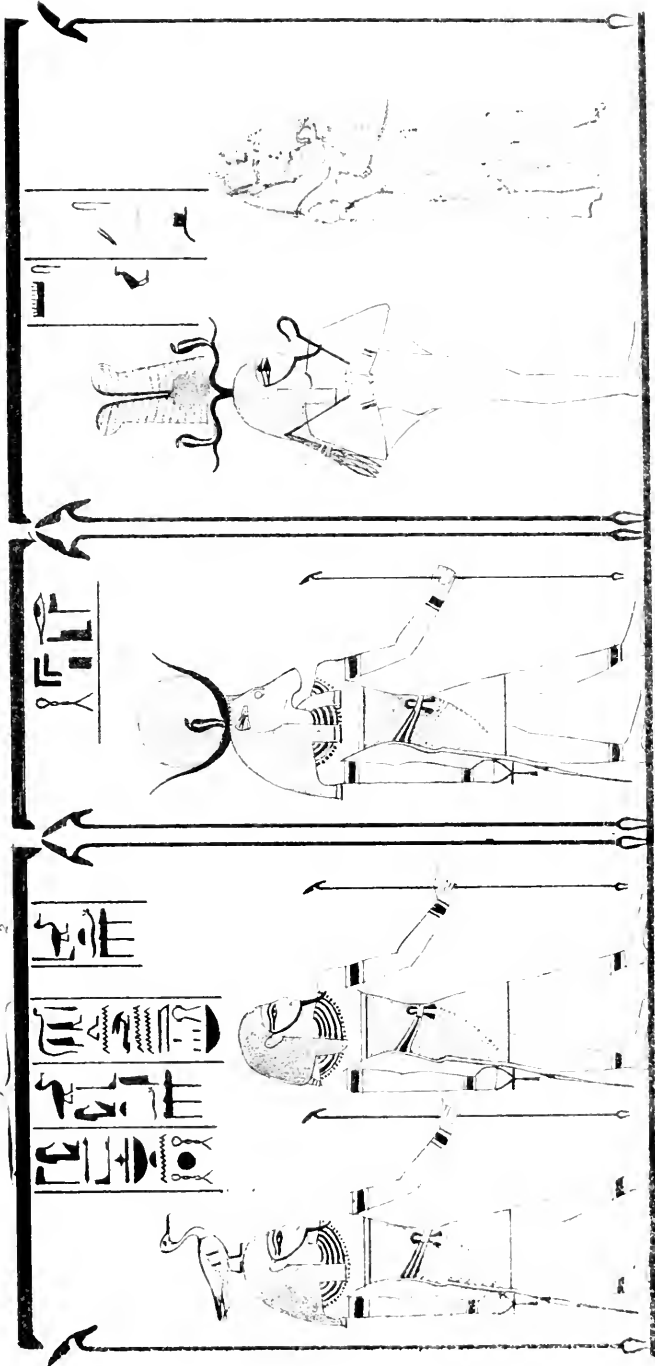


PANTHEON

SEB.

OSIRIS-APIS

SARAPIS.

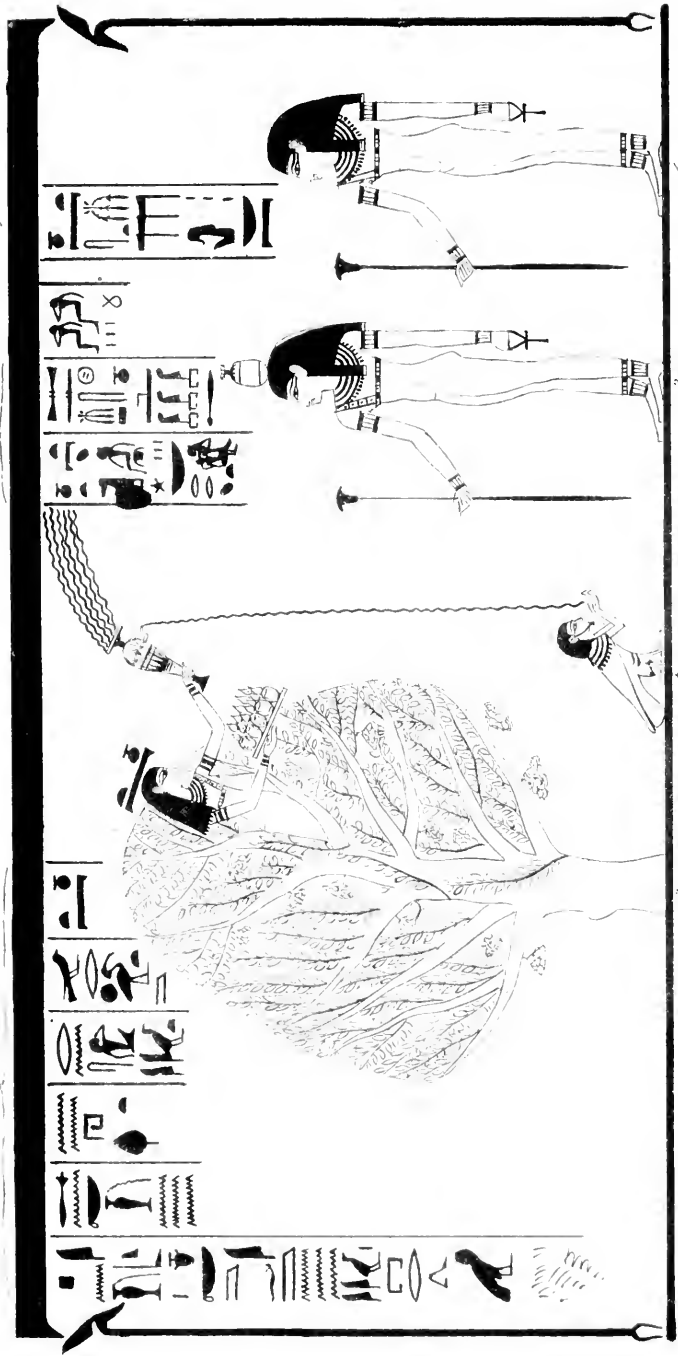


PART. 1

PART. 2

PART. 3

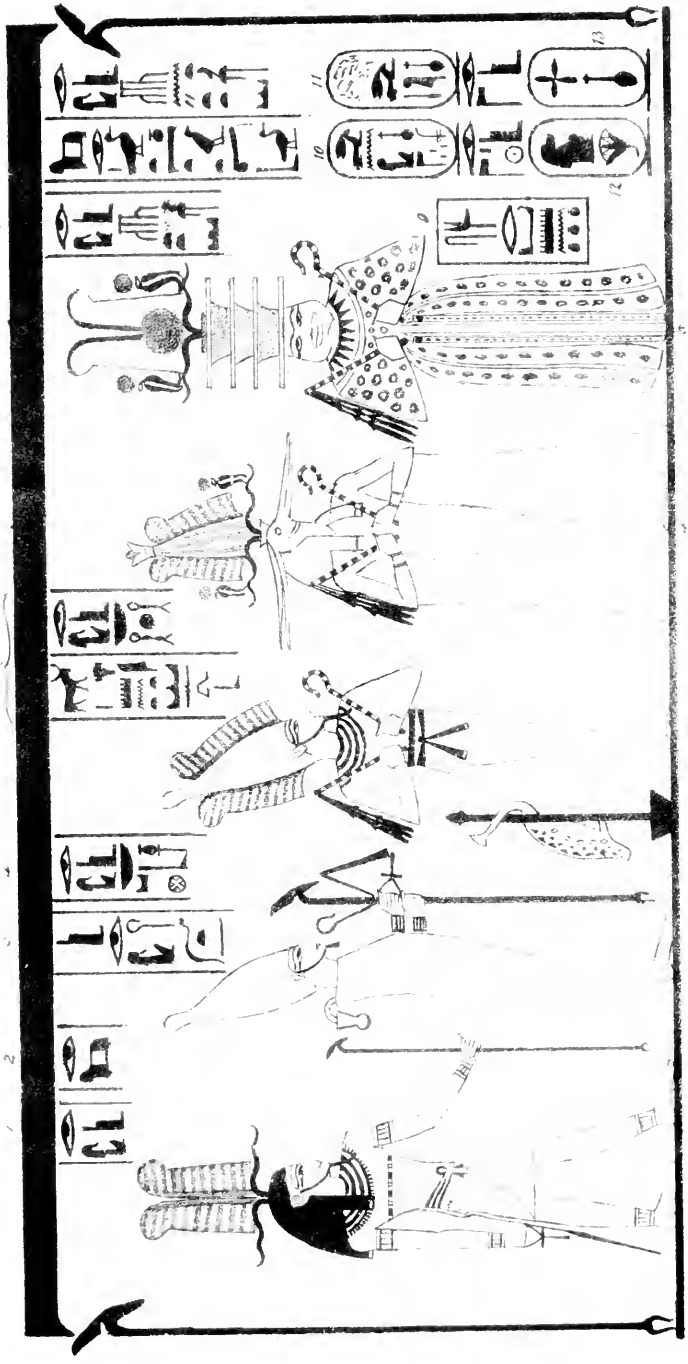




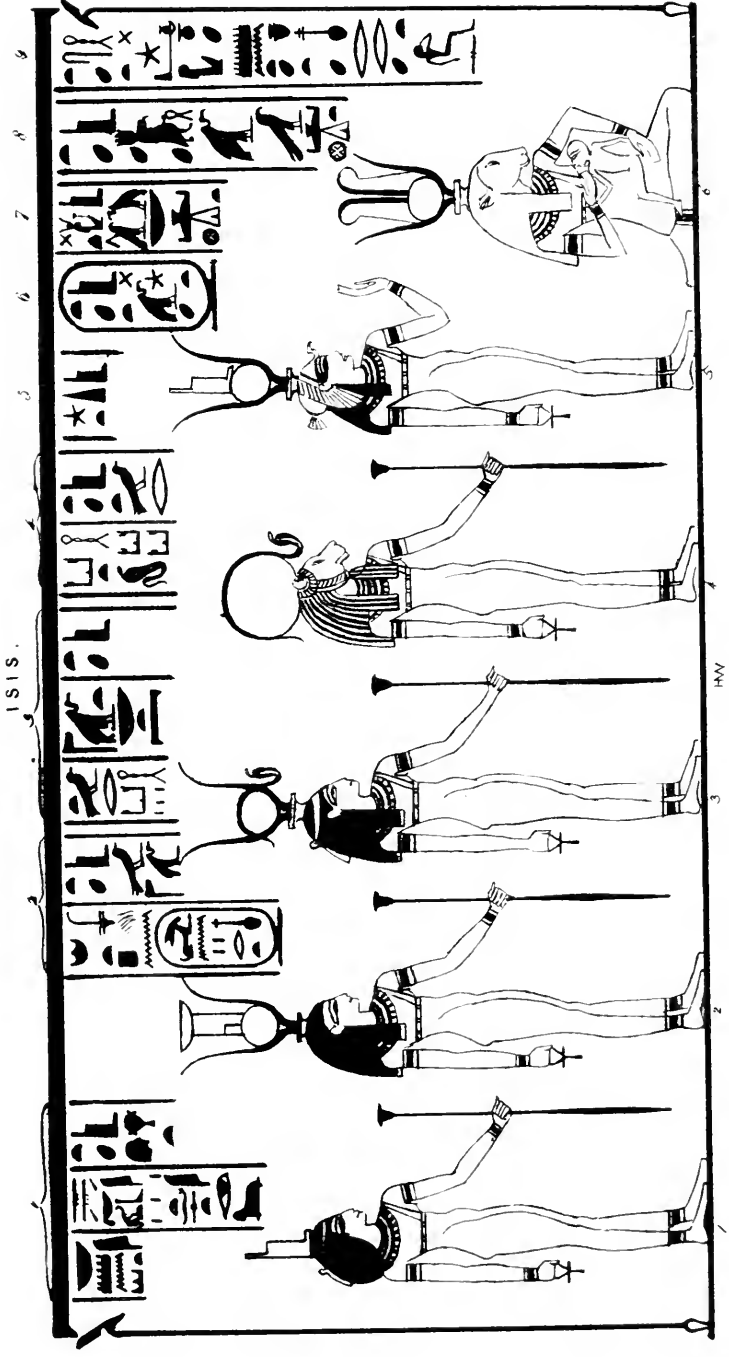
4 B



OSIRIS



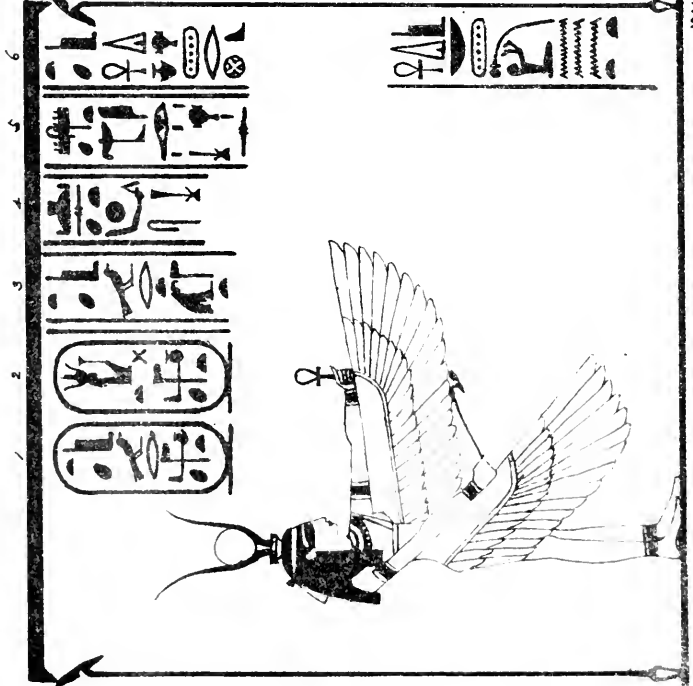






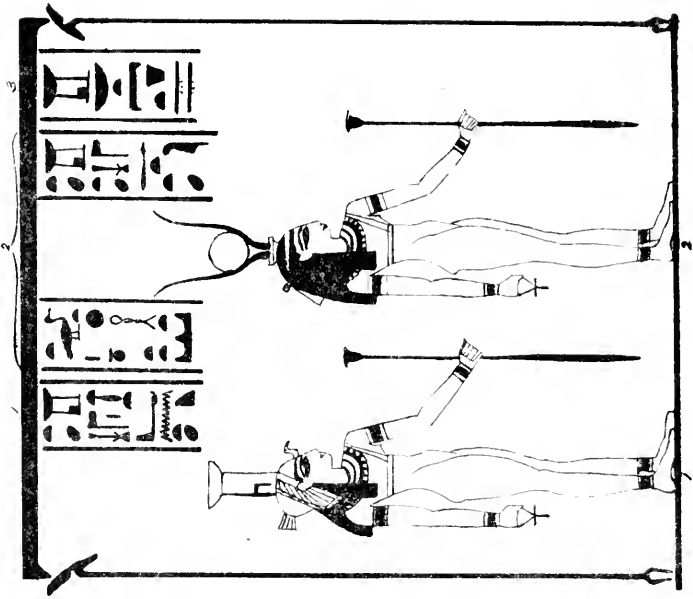


ISIS



PART-1.

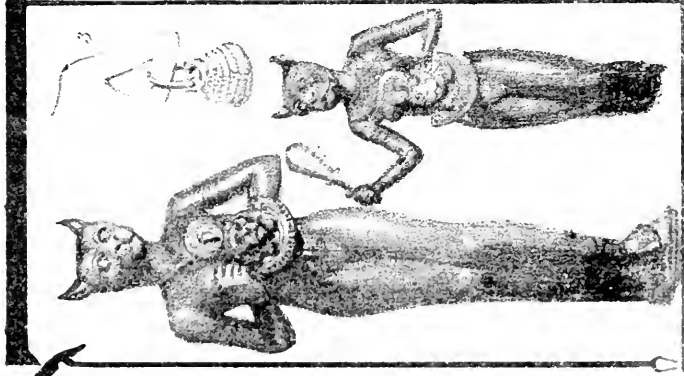
NEPHTYS.



PART-2.

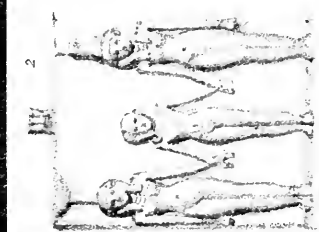


PASHT

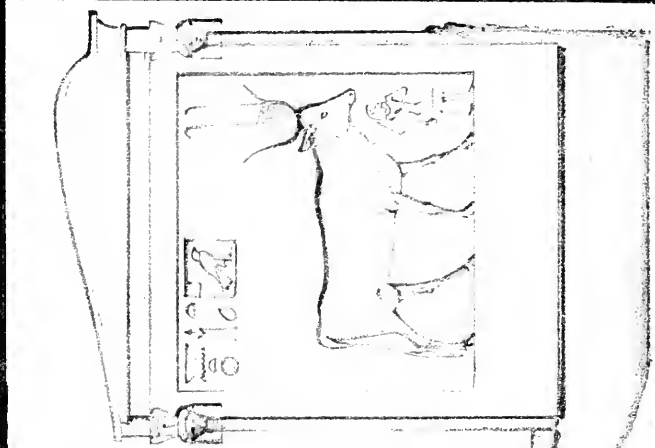


PART 1

FIG. 1 THE COW OF ATHOR AT DENDERA, WHICH THE SEPOYS ARE SAID TO HAVE WORSHIPPED.



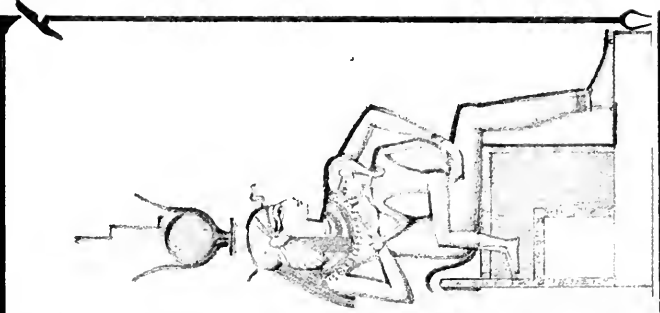
2



PART 2.

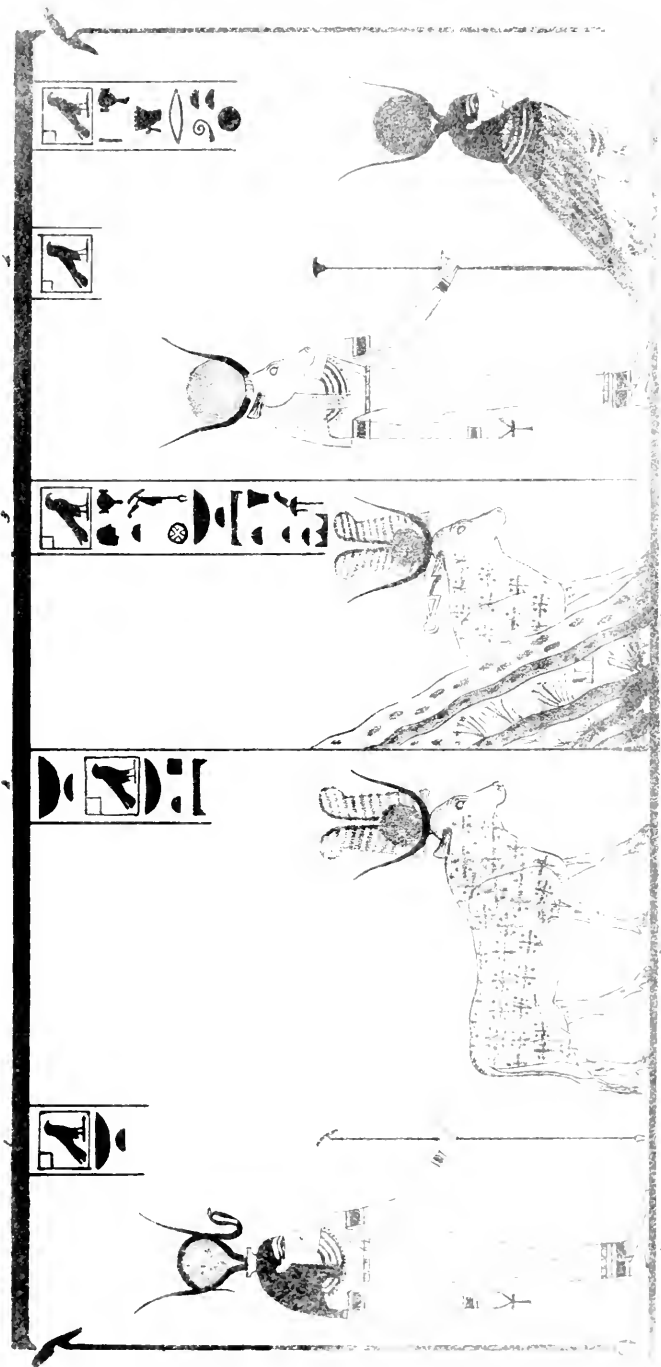
FIG. 2 TRIAD OF ISIS, HORUS & NEPTHYS.

ISIS, NURSING HORUS



PART 3.







ATHOR

2

3

4

5

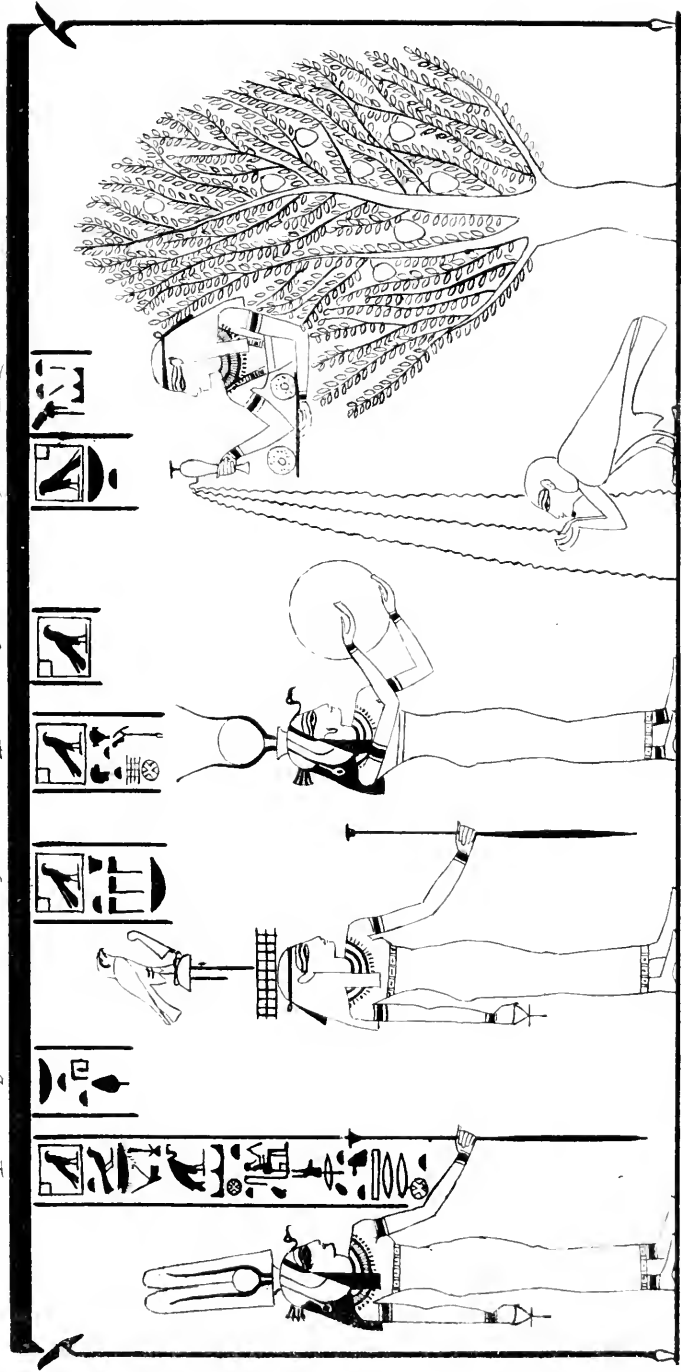


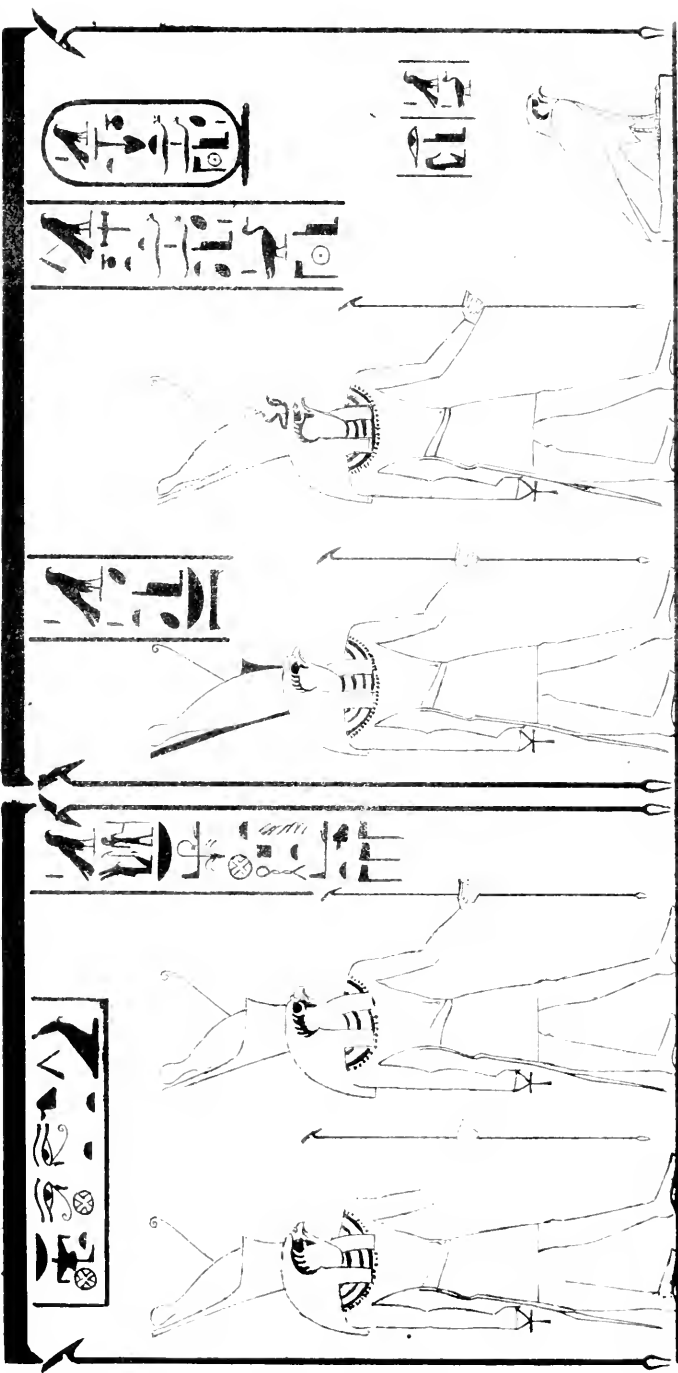
Fig. 1.





AROERIS, or the ELDER HORUS.

HORUS



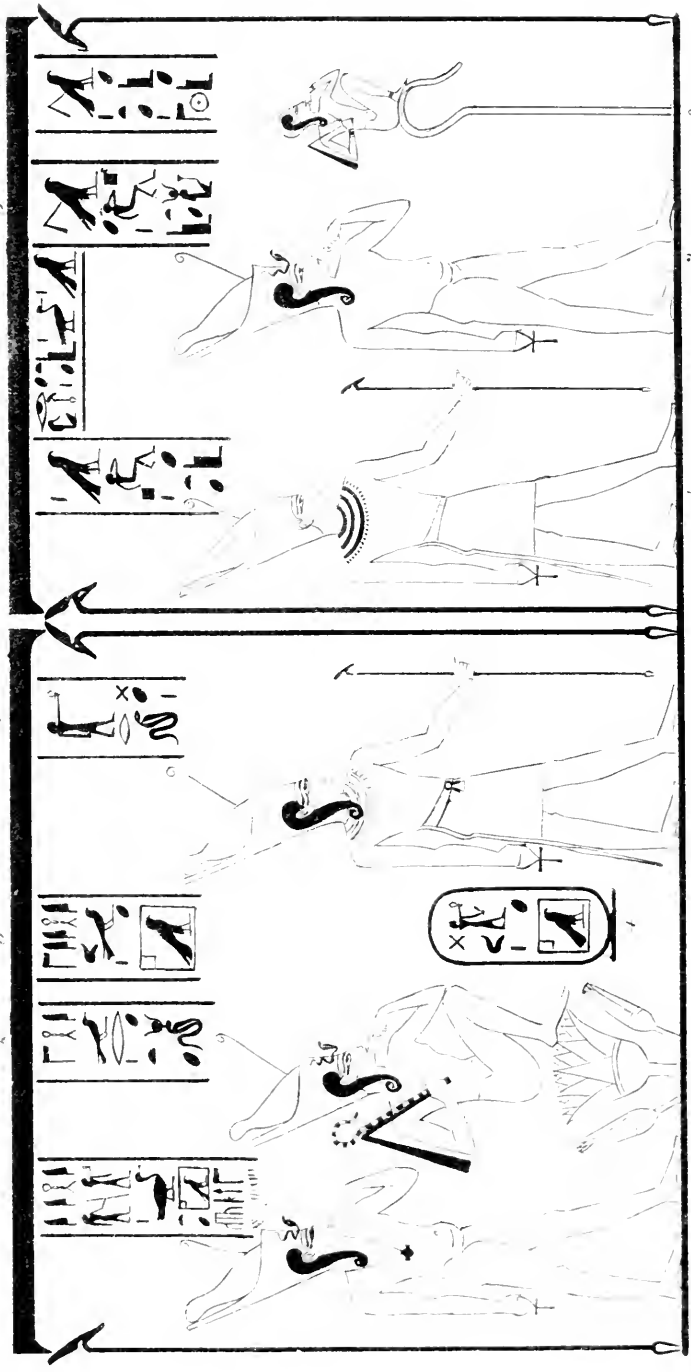
PART 1

PART 2.



THOU the, DAY

THE KING OF HARPOCRAT



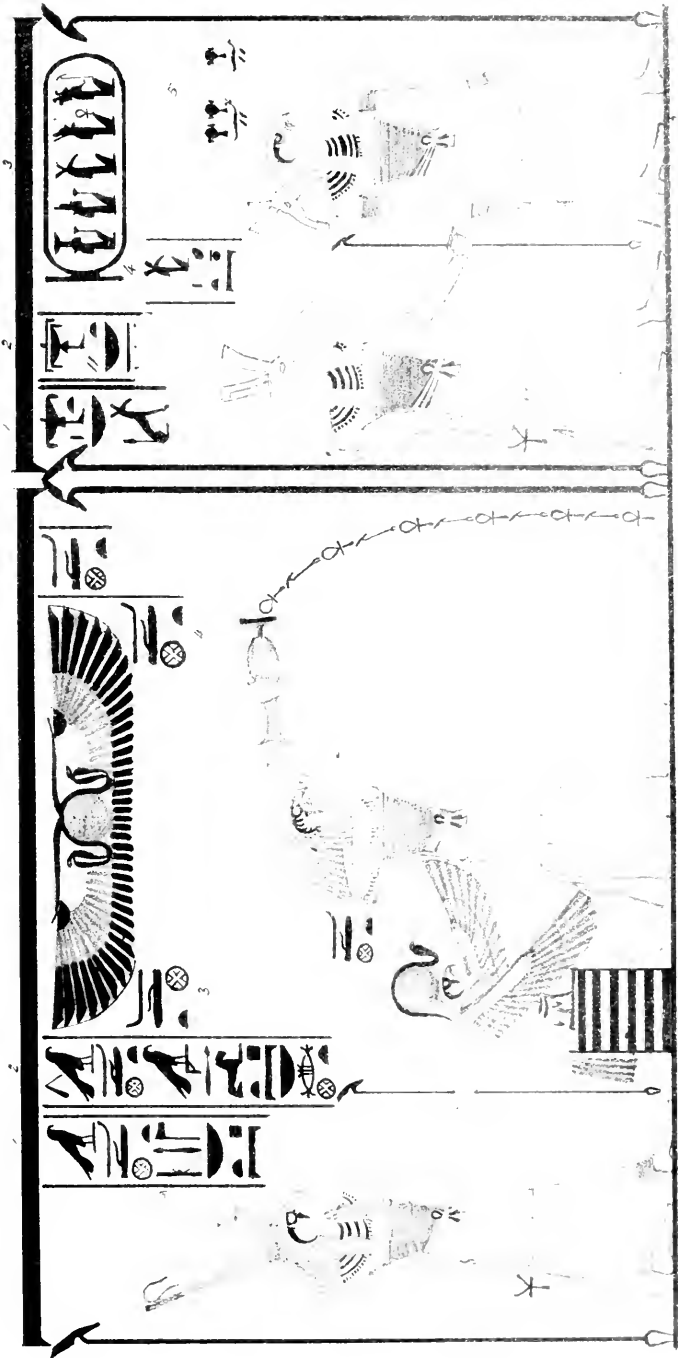
PART. I

PART. 2



HOR - HAT.

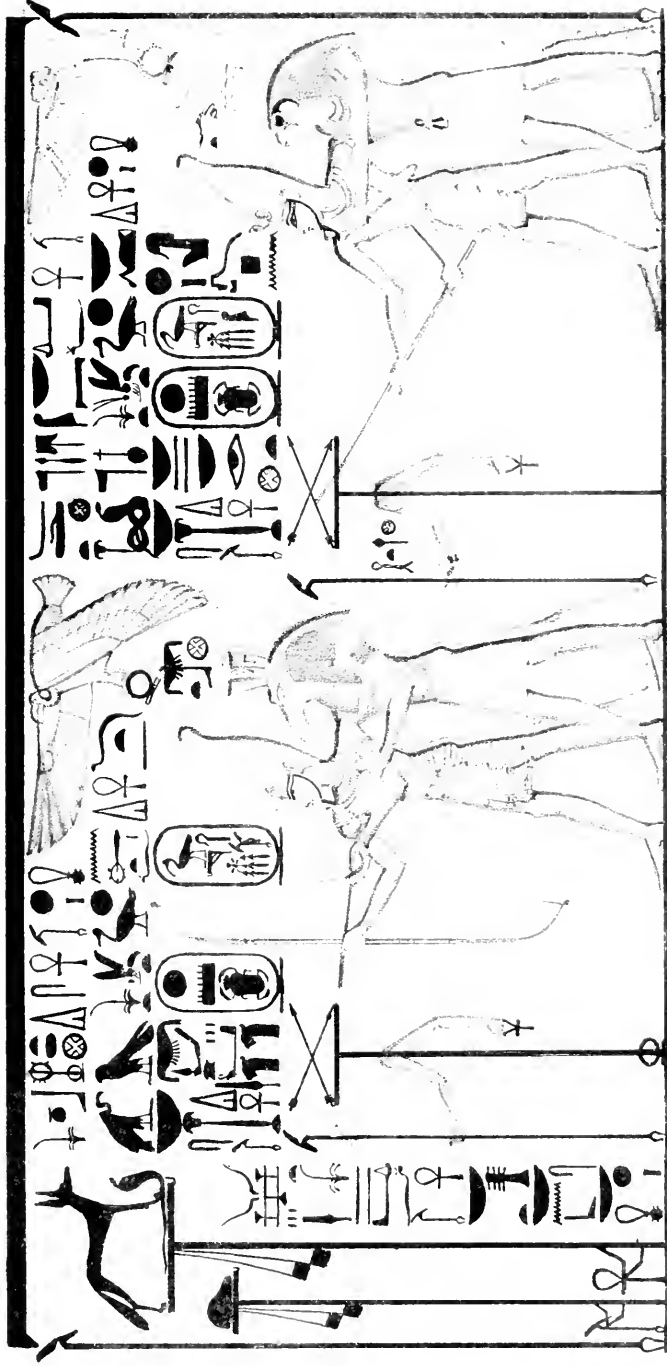
OBTE OR OMBTE.



PART I

PART 2





THE GODS INSTRUCTING THE KING IN THE USE OF THE BOW

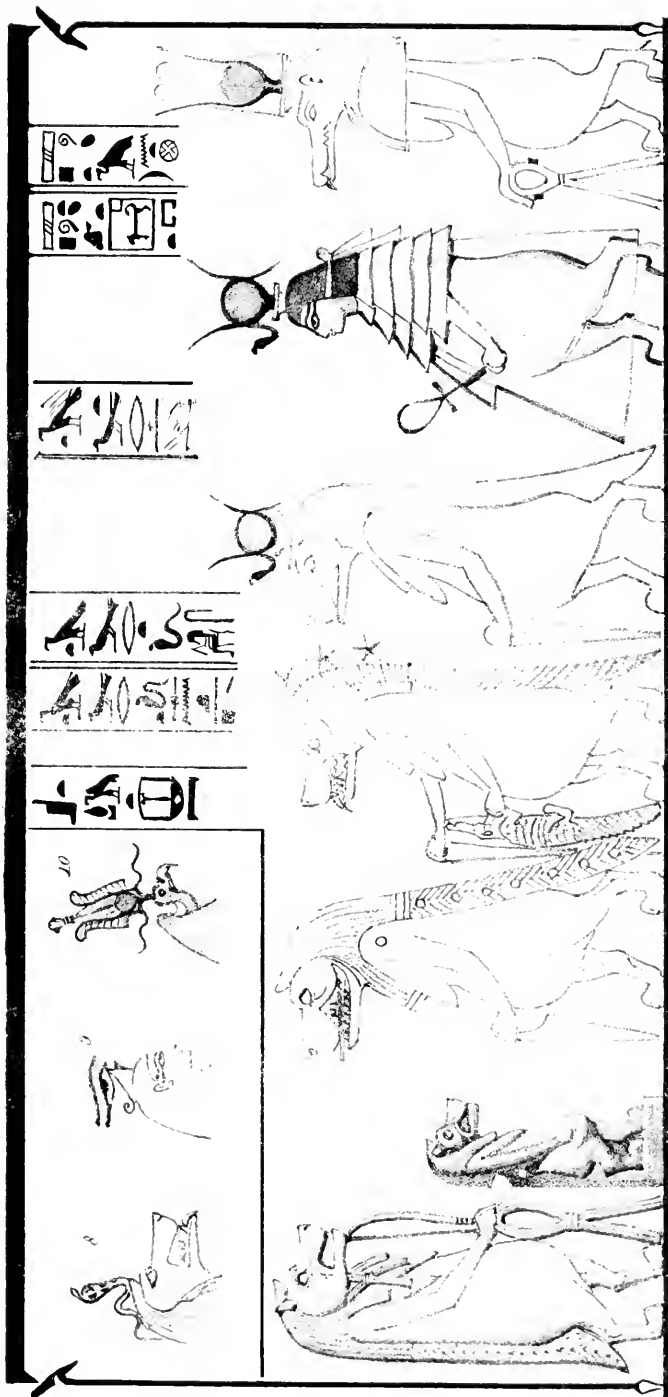
KARNAK





TYPHO?

6 5 4 3 2 1



1 2 3 4 5 6

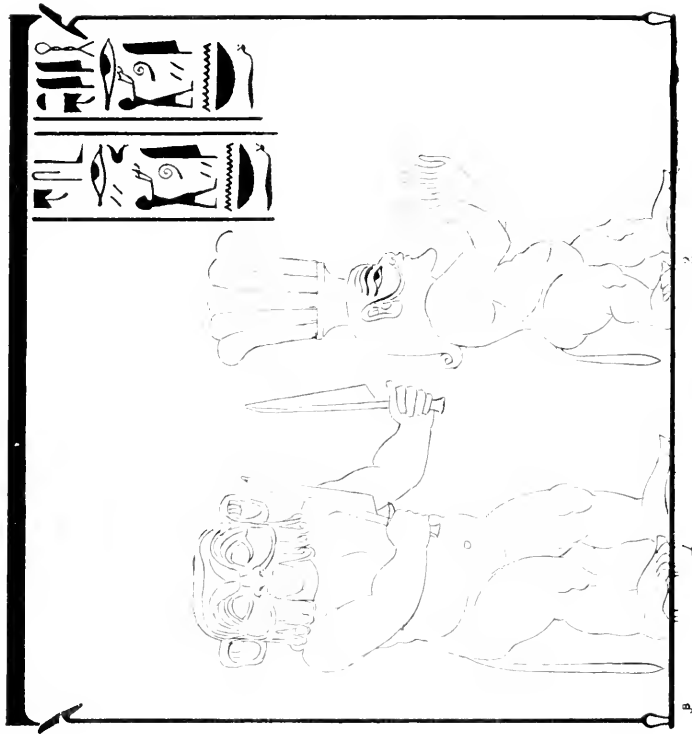


DEATH ?



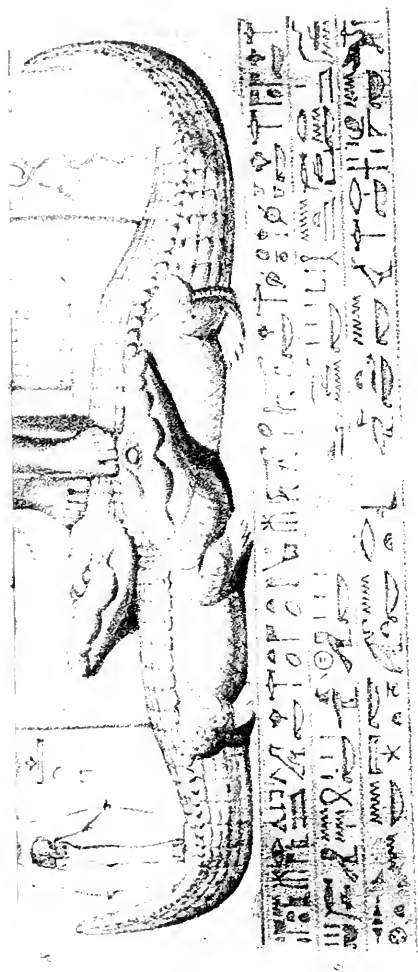
PART I.

1 2



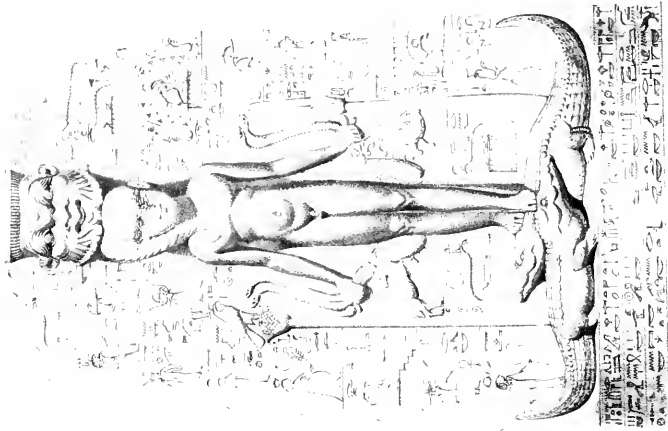
PART 2.





A SUBJECT REPRESENTING SEVERAL DFITIES.

*Probably of ante-dote.*



A SUBJECT REPRESENTING SEVERAL DRITIE.

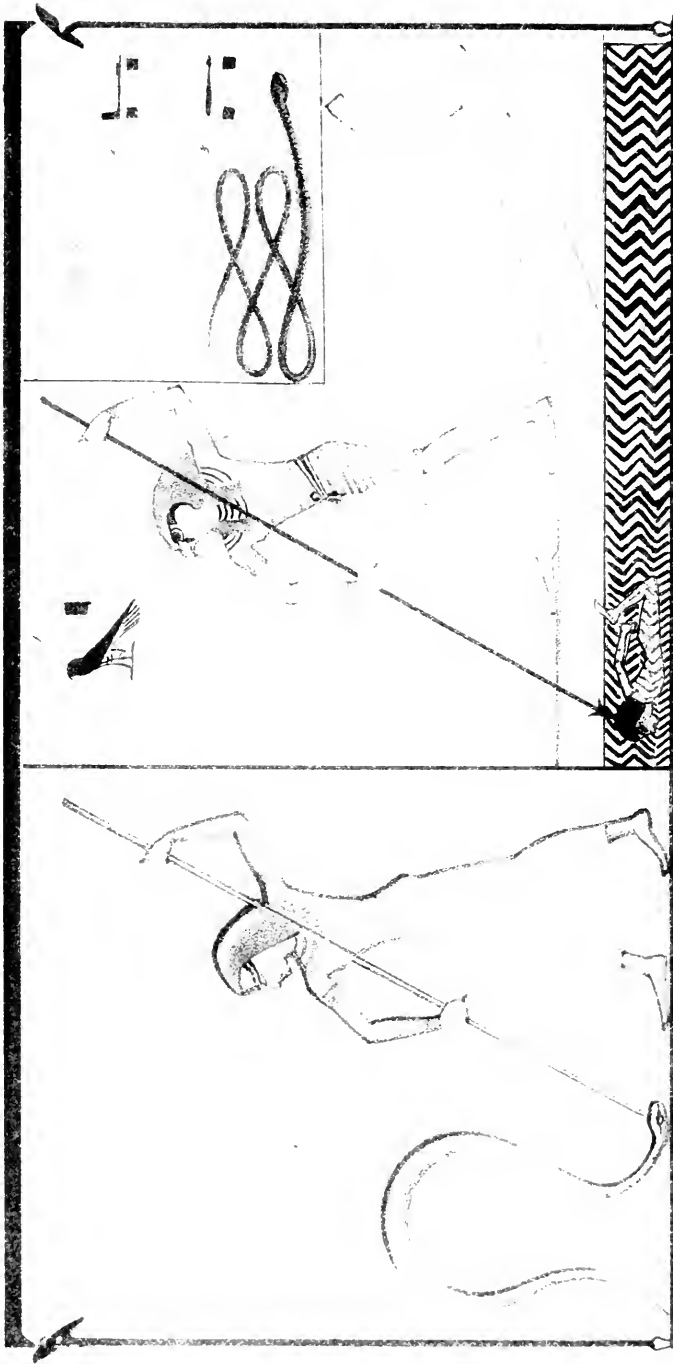


Fig. 2

B

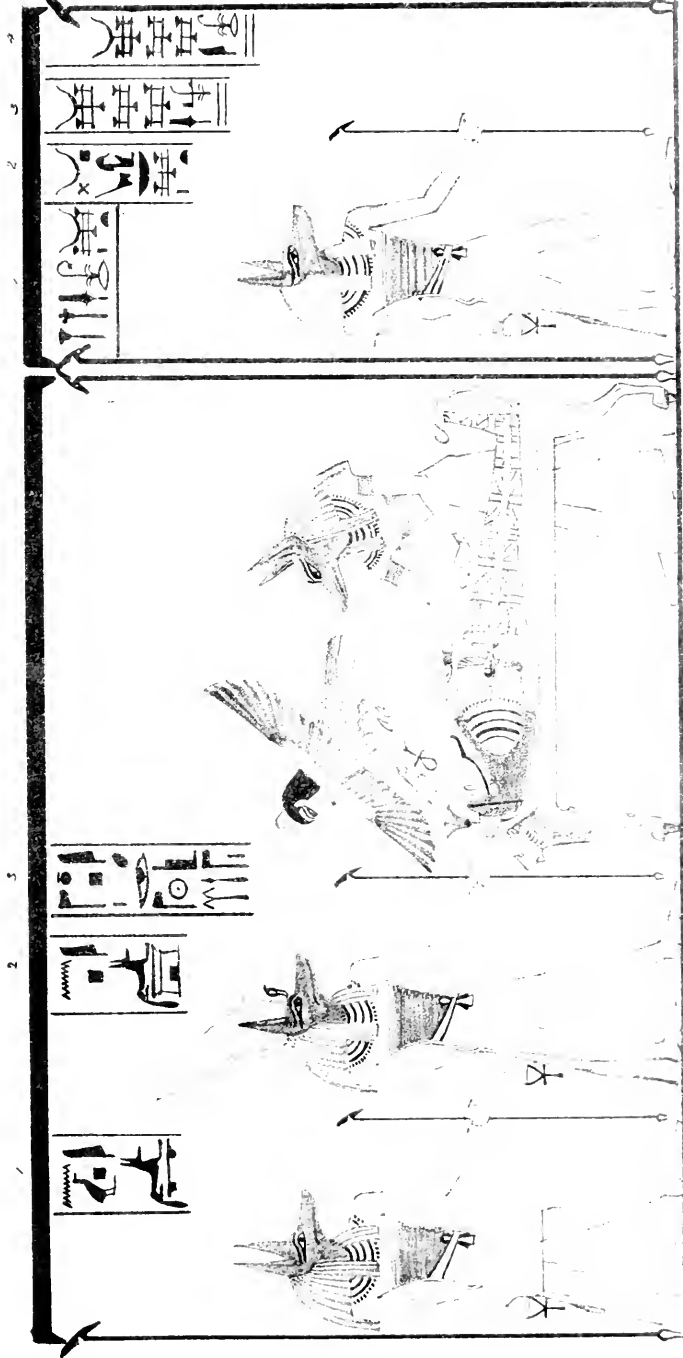
Fig. 1





ANEPO. ANURIS.

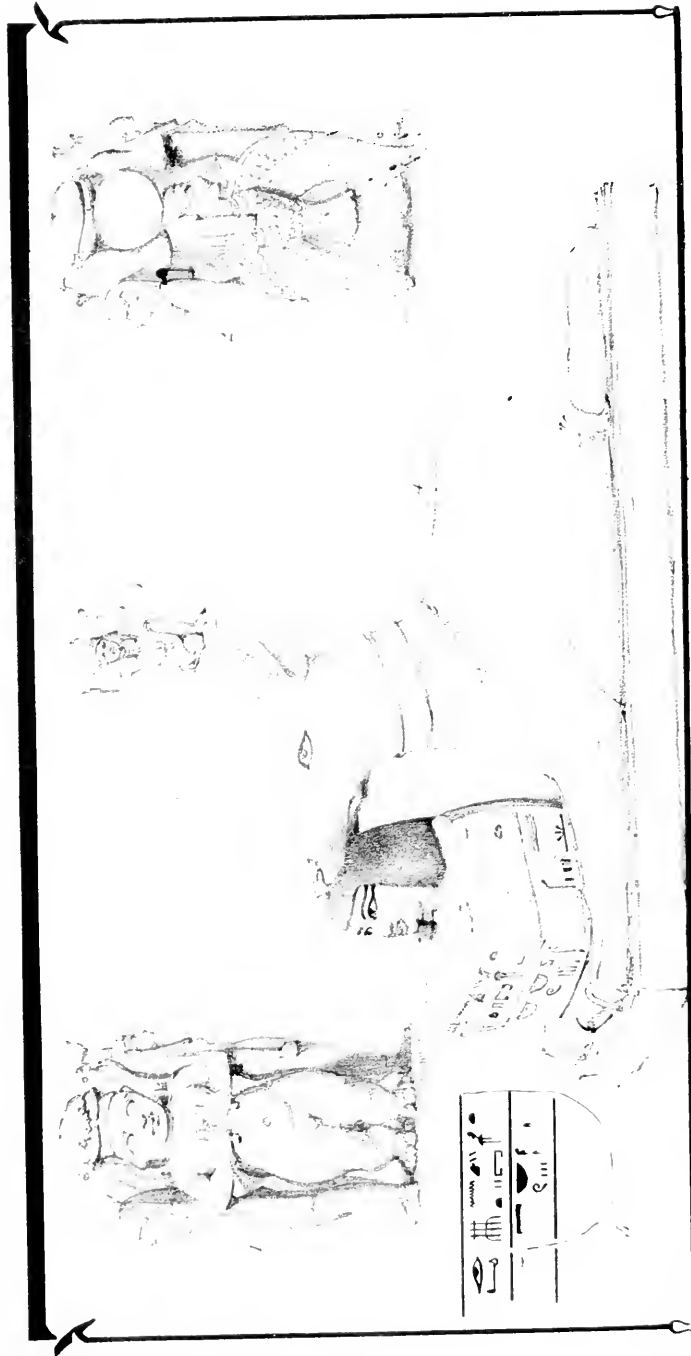
MACEDO?



PART I.

PART 2.

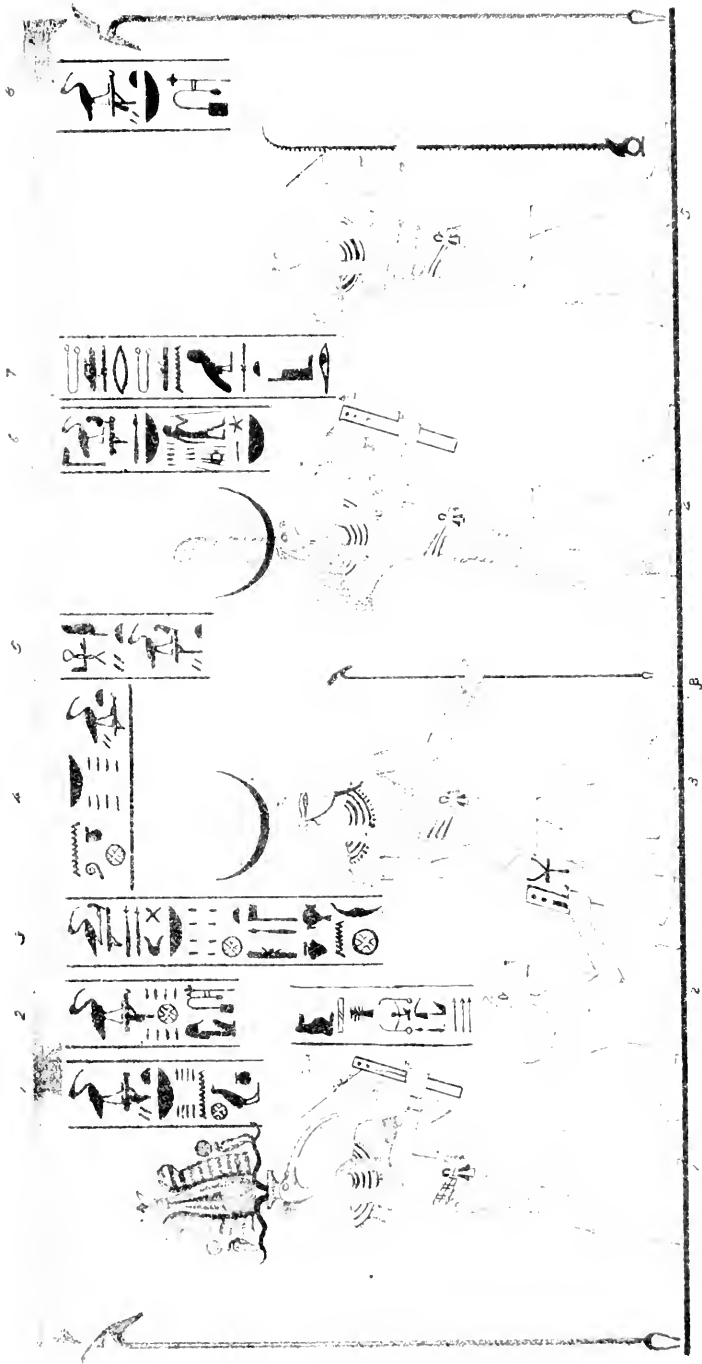




1. 2 GROUP OF PTHAH - SOKAR - OSIRIS, WITH ISIS & NEPTHYVS & ATHOR ?  
 3. PERHAPS THE GOD OF THE SOLAR DISC - 1, 2 & 3 ARE OF EARTHENWARE, 4 OF STONE.  
 4. SINGULAR INSTANCE OF A DOG WITH THE FIGURE OF A DECEASED PERSON BETWEEN ITS PAWS. FOUND BY ME IN A TOMB AT THEBES



THOTH

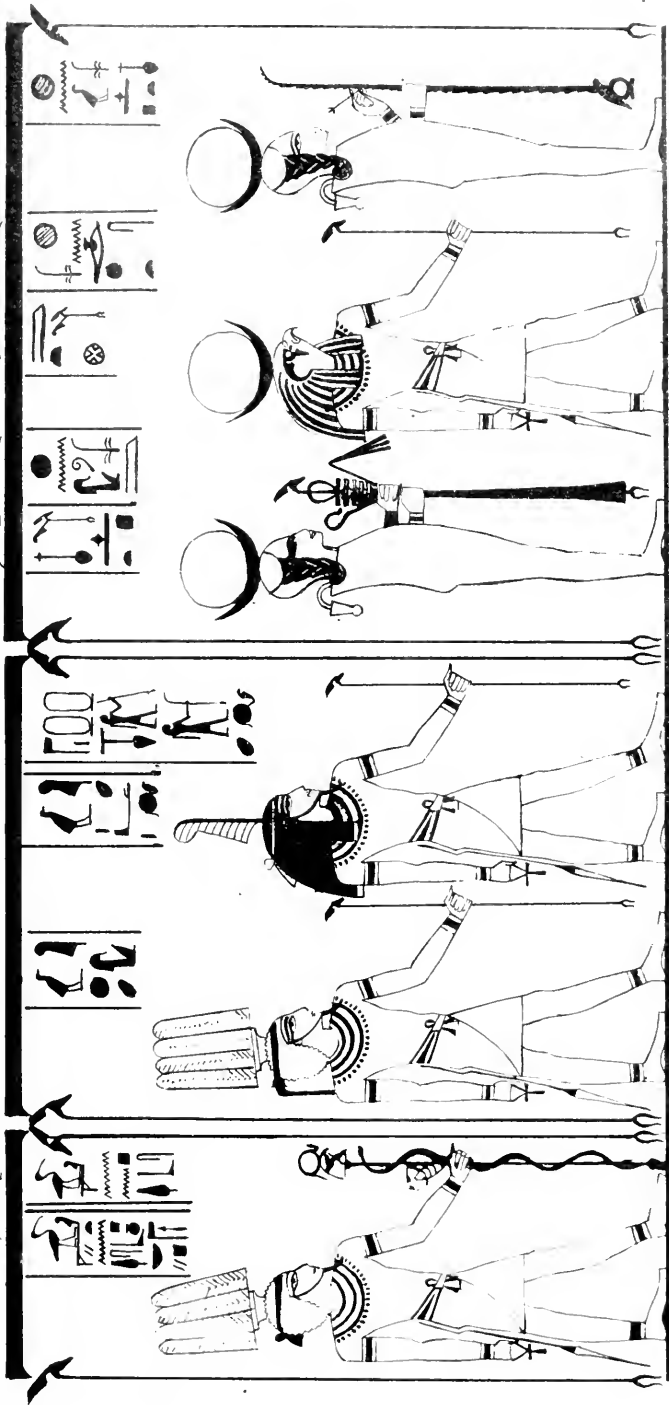




HERMES TRISMEGISTUS.

IO? AO? or MOUI?

KHONSO.



PART I

PART 2.

HW

PART 3.



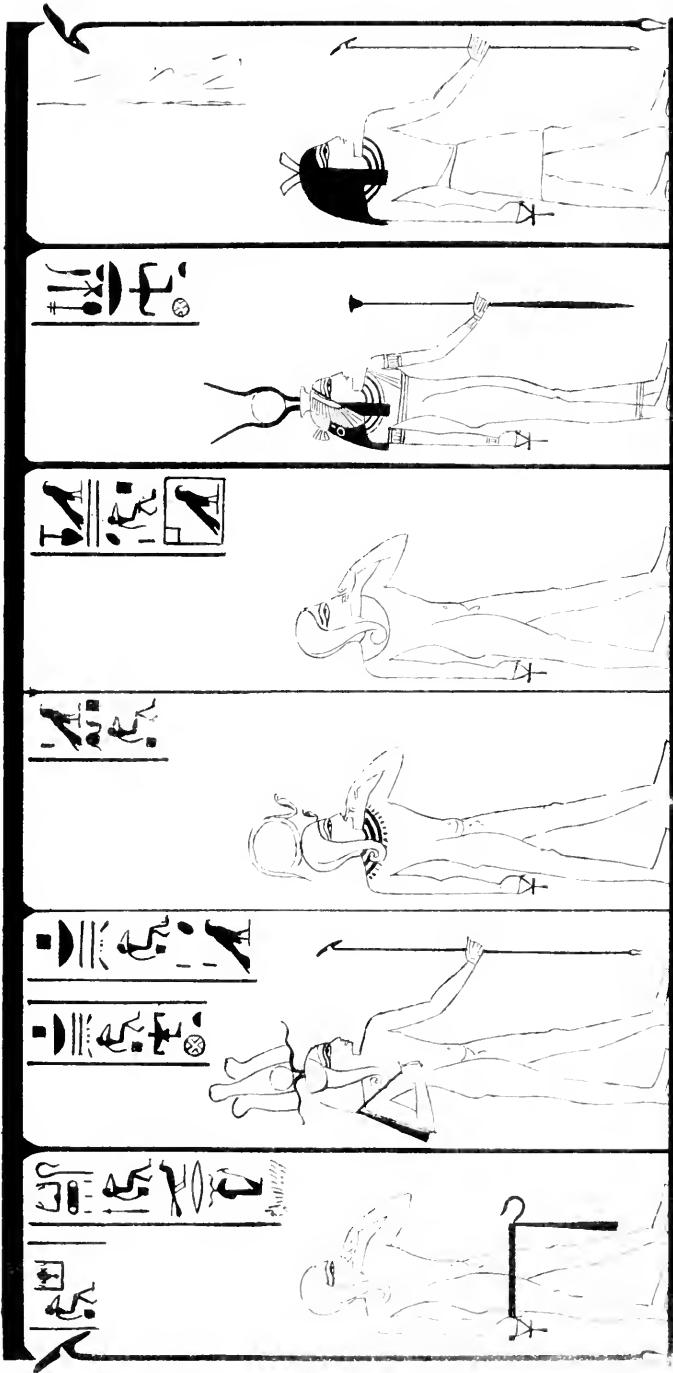


HAKÉ.

PNÉB-TO

HOR-PI-RÉ.

HOR-SENE-TO. T-SON-T-NOFRE.



PART 1

PART 2.

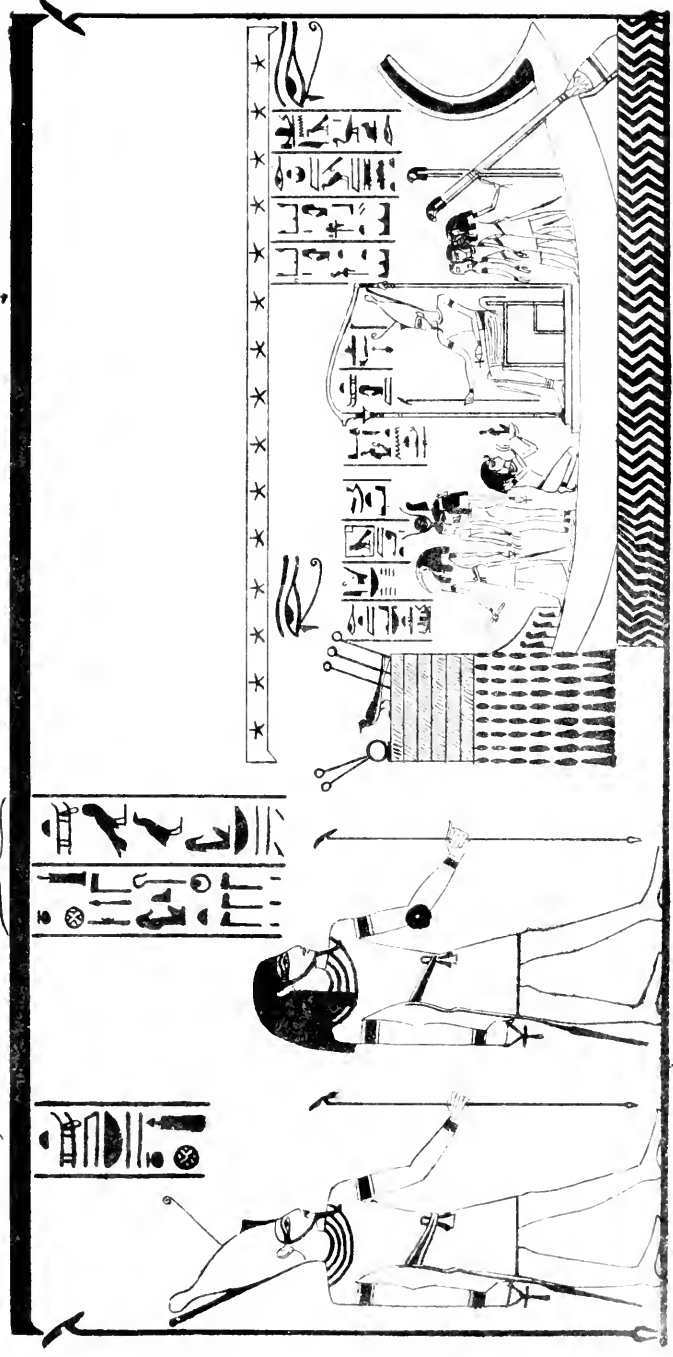
PART 3

PART 4.

PART 5.

PART 6.





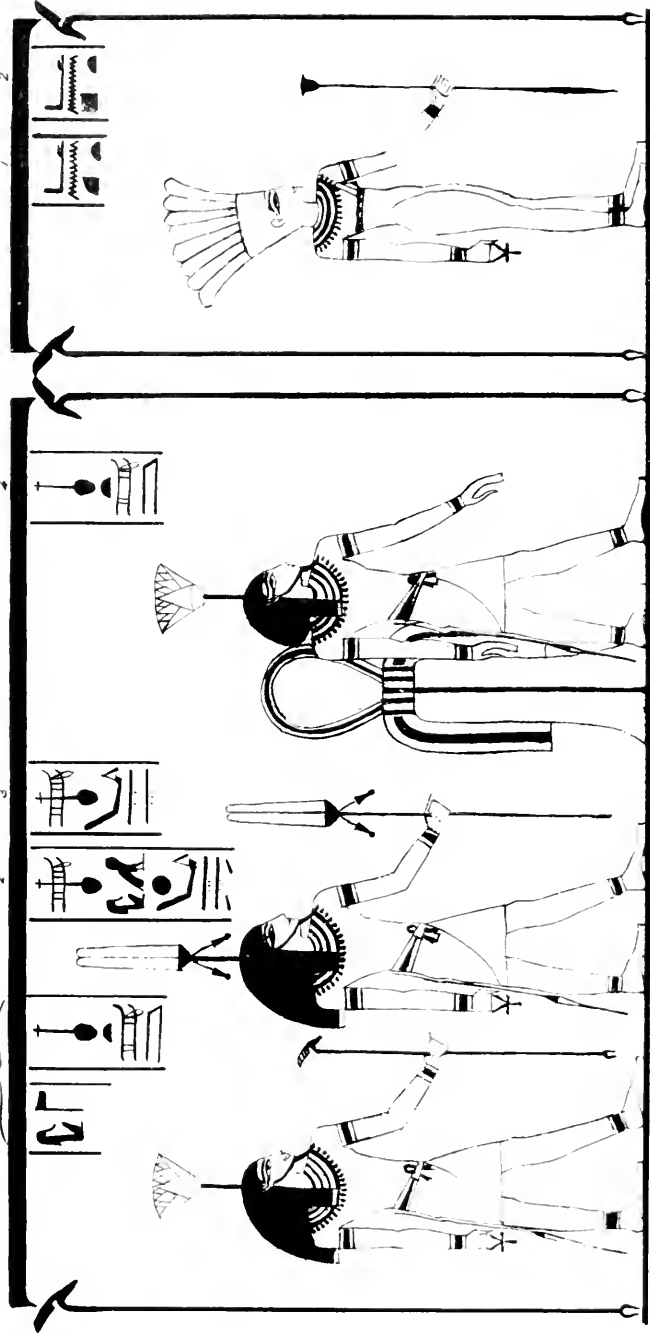
2

3



NOFRE-ATMOO.

ANOUCHE.



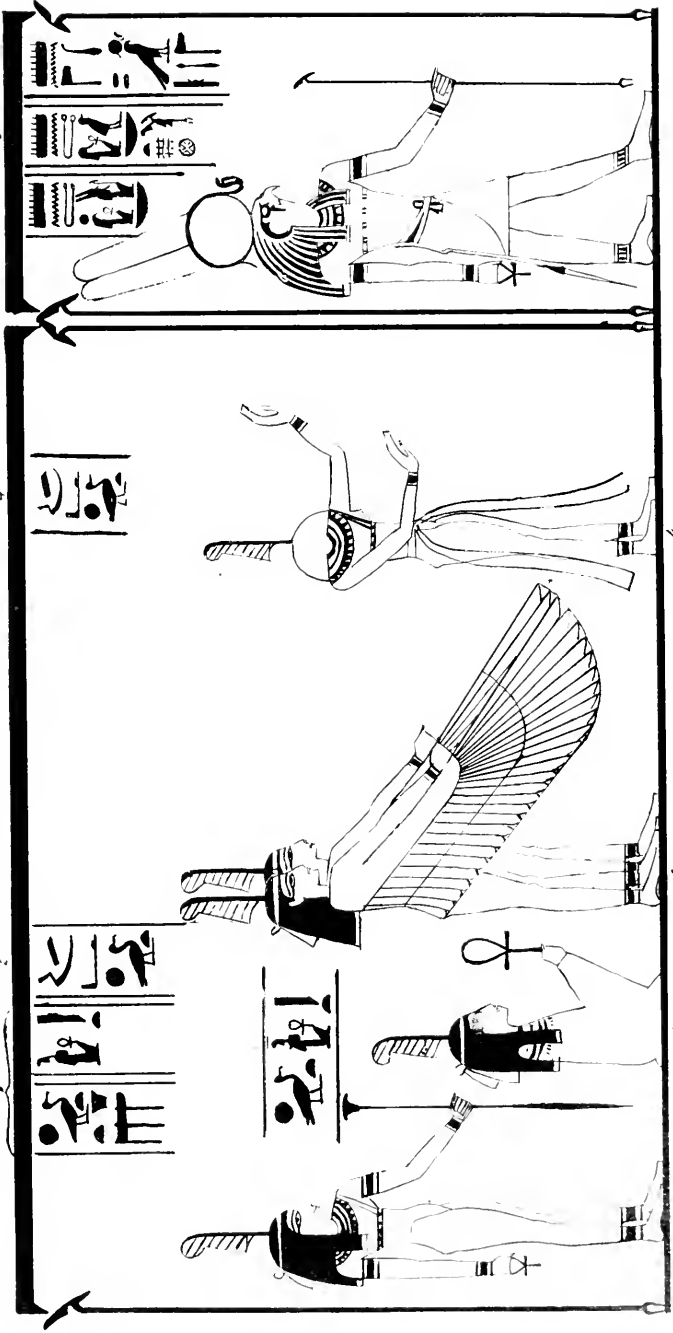
PART I.

PART 2.



THMIS, GODDESS OF TRUTH OR JUSTICE.

MANDOO.



PART I.

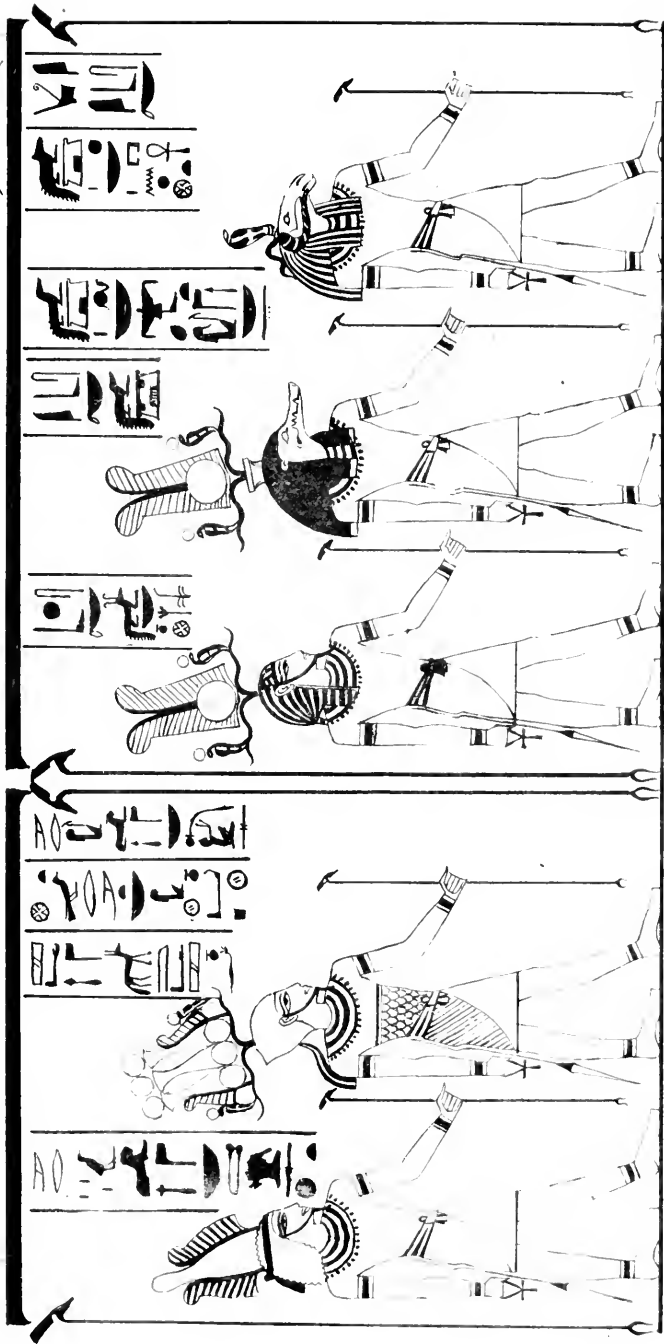
PART 2.





MALOULI.

SAVAK.



PART I

PART 2

HW

4

3

2

3

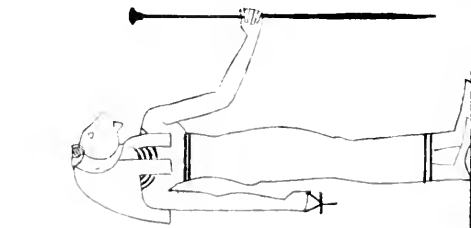
2

1

2

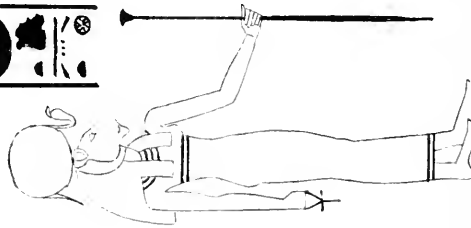


A form of BUTO or PASHT ?



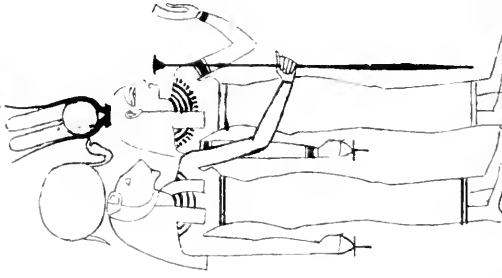
PART\_4.

MENHAI ?



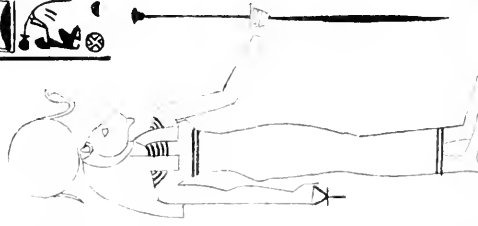
PART\_3

HAKTE, HECATE ?



PART\_2.

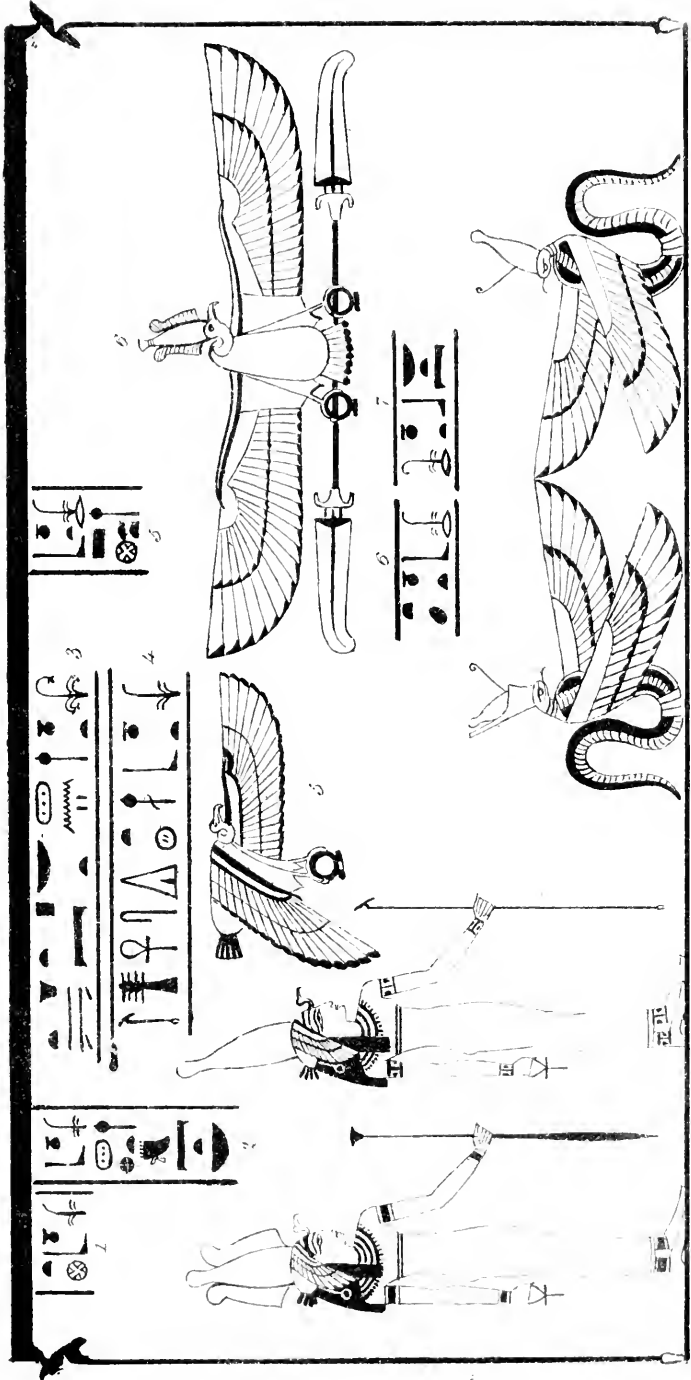
TAFNE.



PART\_1



EILETHYA.



3

4

2

1

7

6

5

5

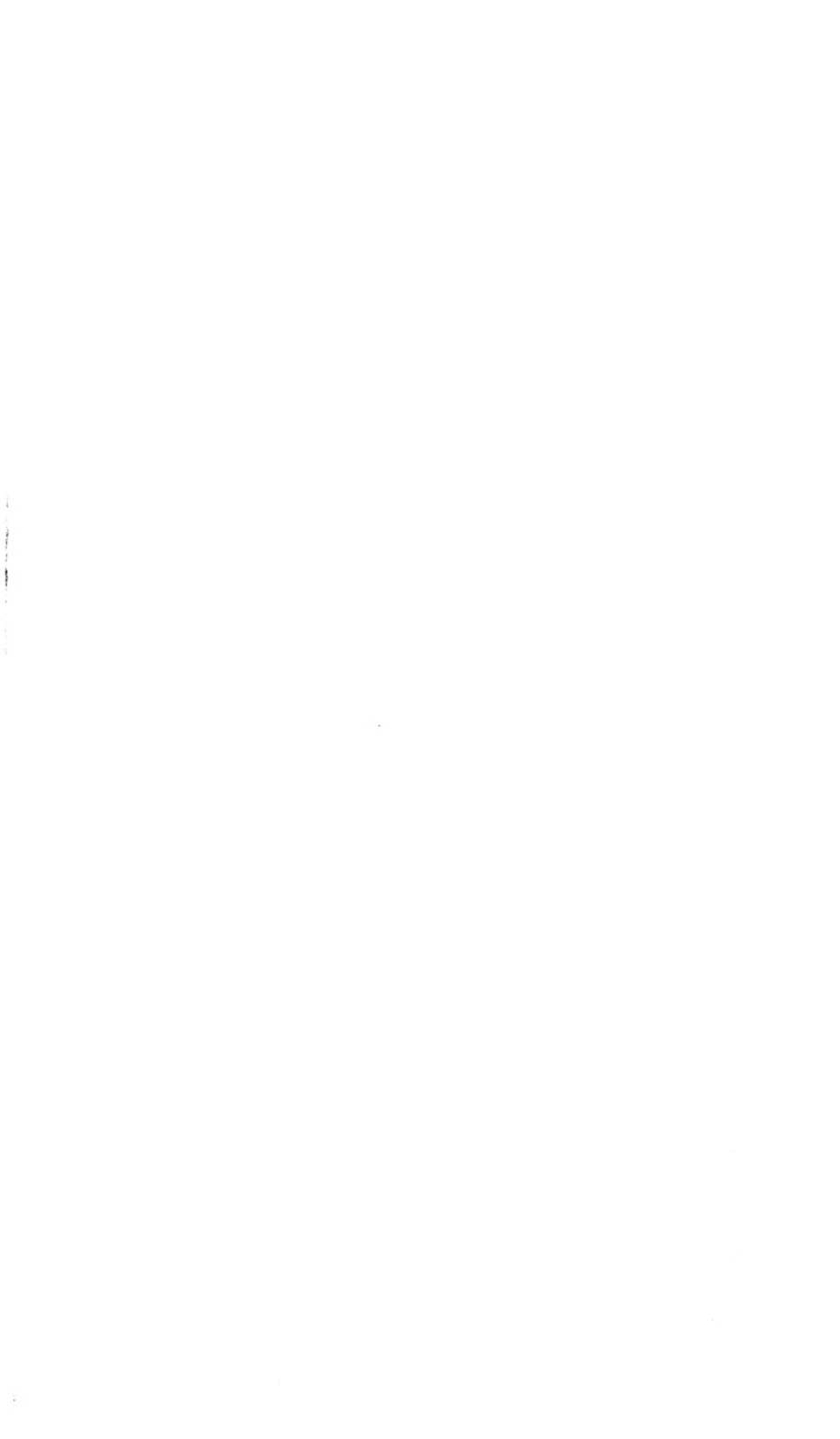
5

4

3

7

7

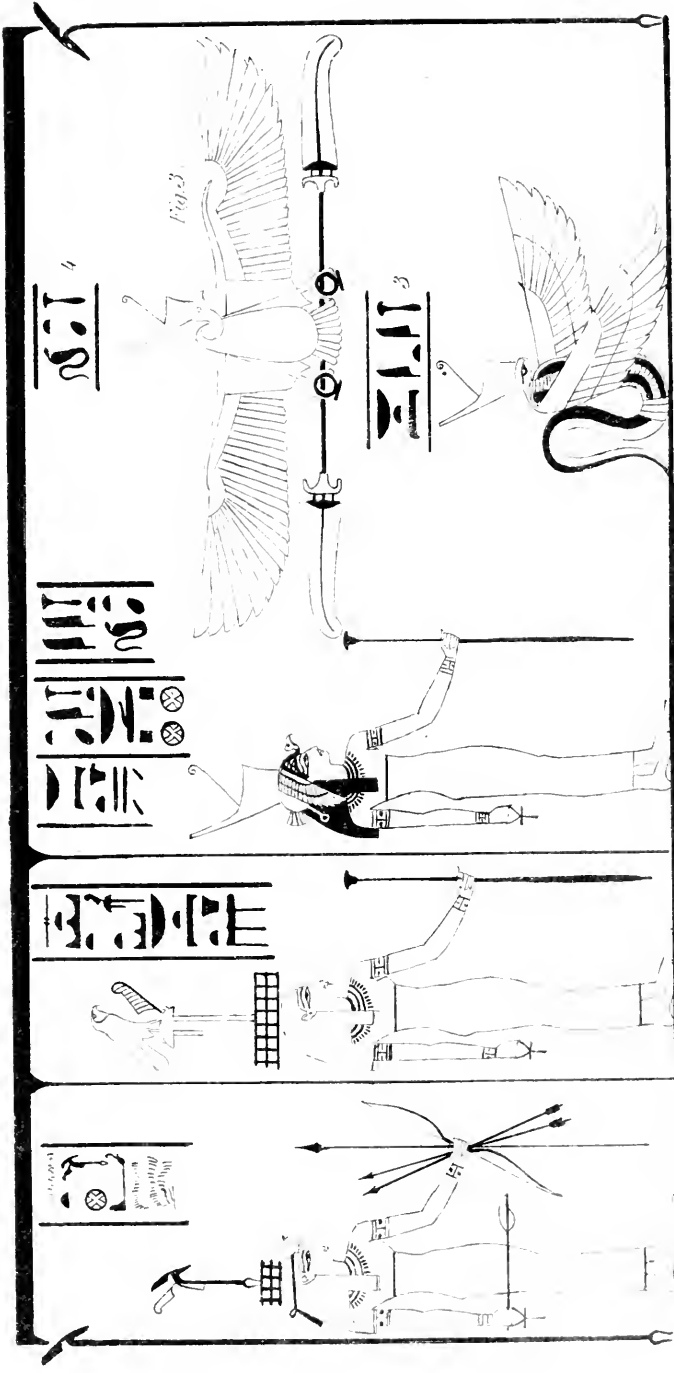


PANTHEON.

THE LOWER COUNTRY?

THE WEST BANK.

EGYPT?



PART 1.

PART 2.

PART 3.





SOFH?

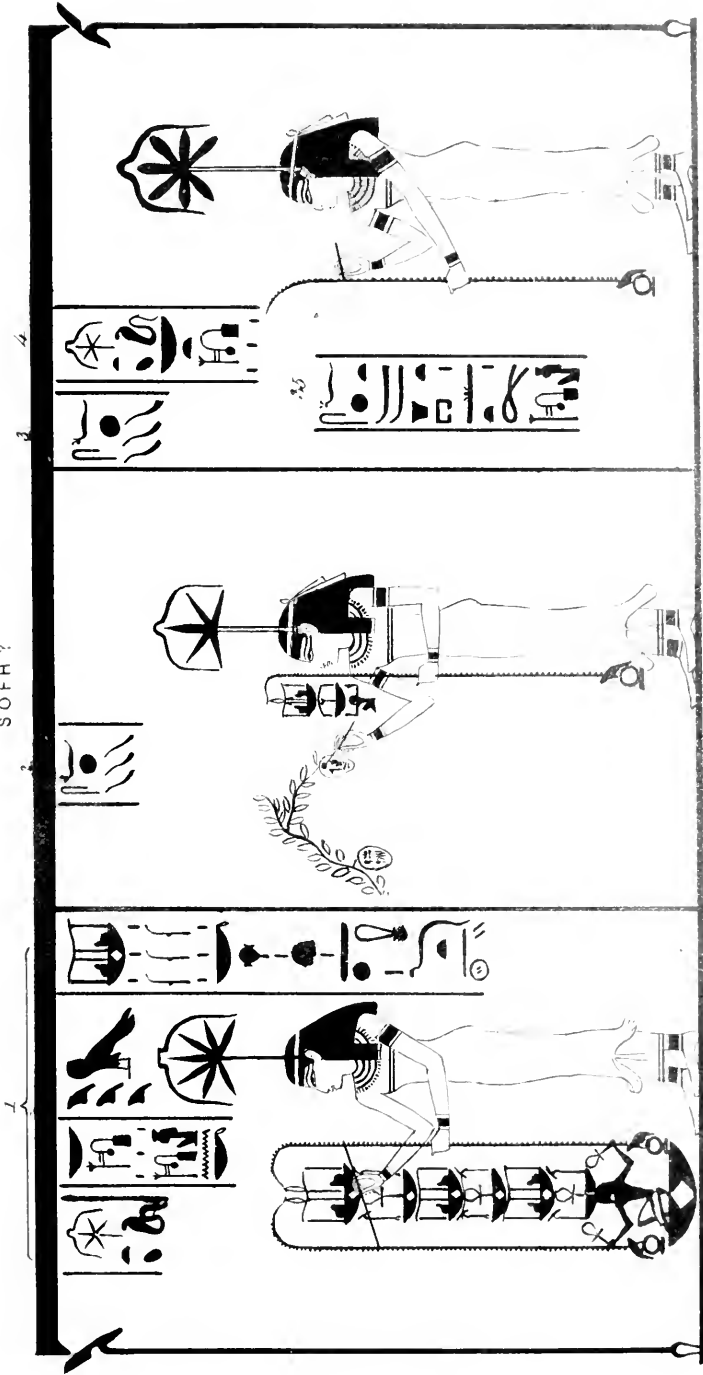


Fig. 1

Fig. 2

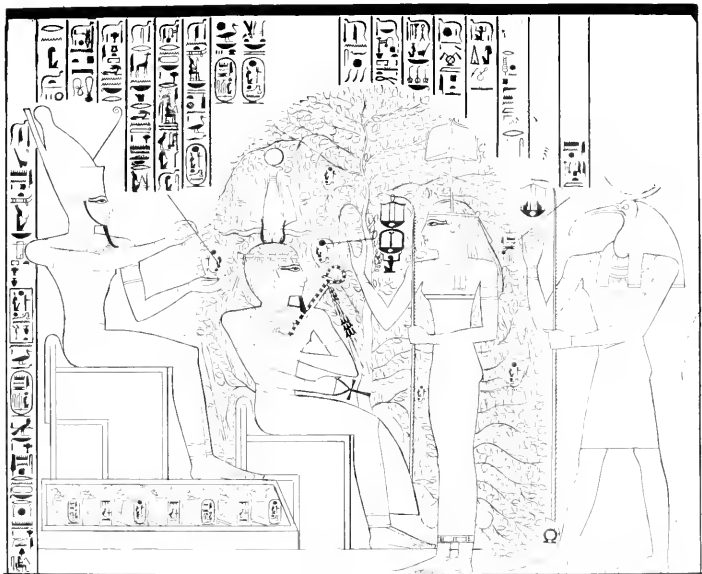
Fig. 3

Fig. 4





ATMOO, THOTH & THE GODDESS OF

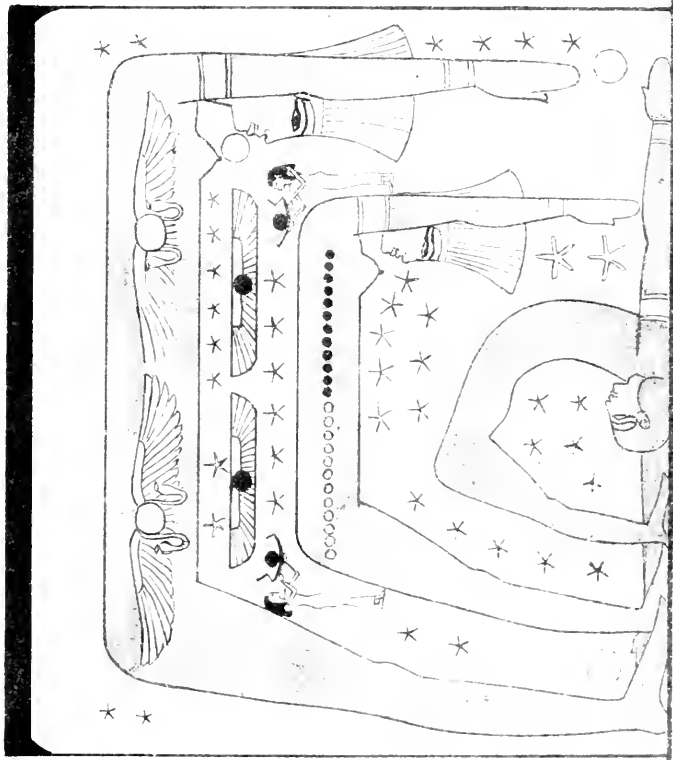


ANKHNESEFERIBRE AND THE GODDESS OF LETTERS WRITING THE NAME OF PERSESA

FRUIT OF THE LOTUS

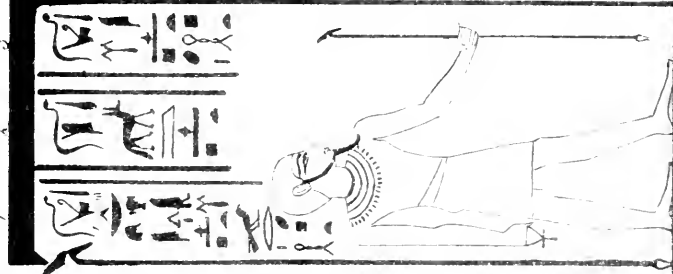
ANKHNESEFERIBRE

THE HEAVENS.



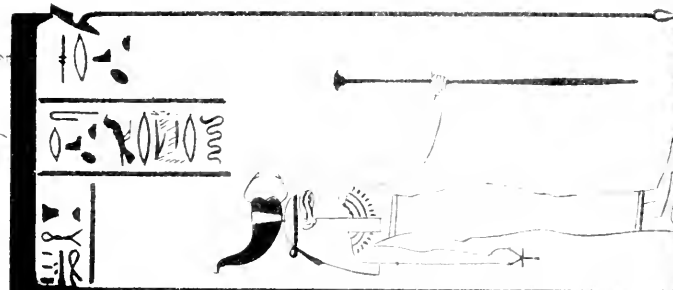
PART 3

ASCLEPIUS.



PART 2

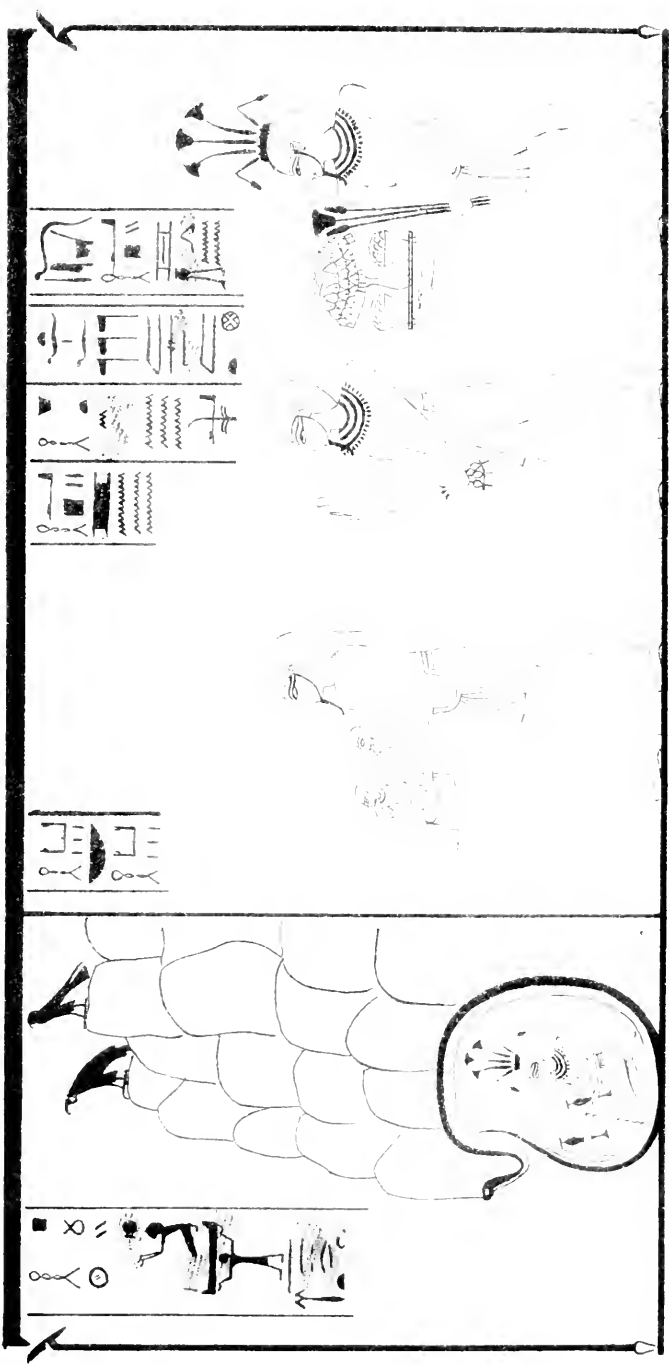
SELK?



PART 1

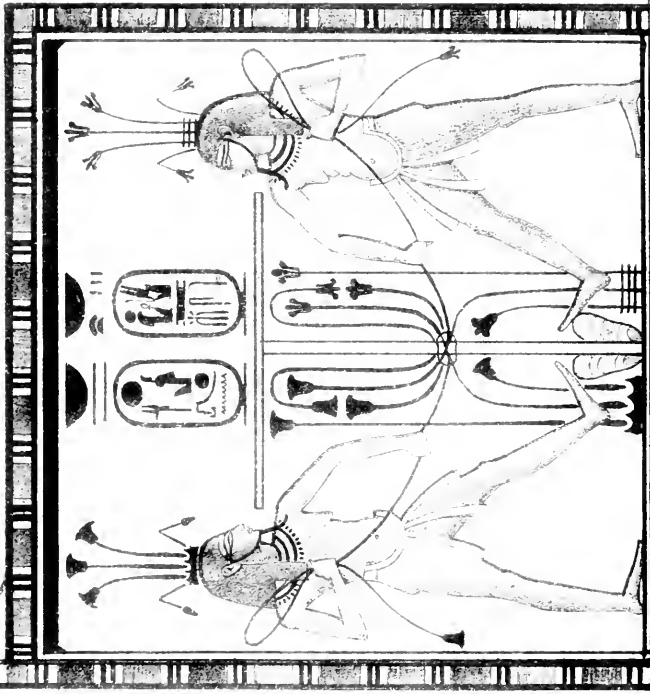


3 2 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100









THE GOD NILUS, RINDING UP THE THRONE OF THE KING WITH WATER PLANTS. EMBLEMATIC OF HIS DOMINION OVER UPPER & LOWER EGYPT

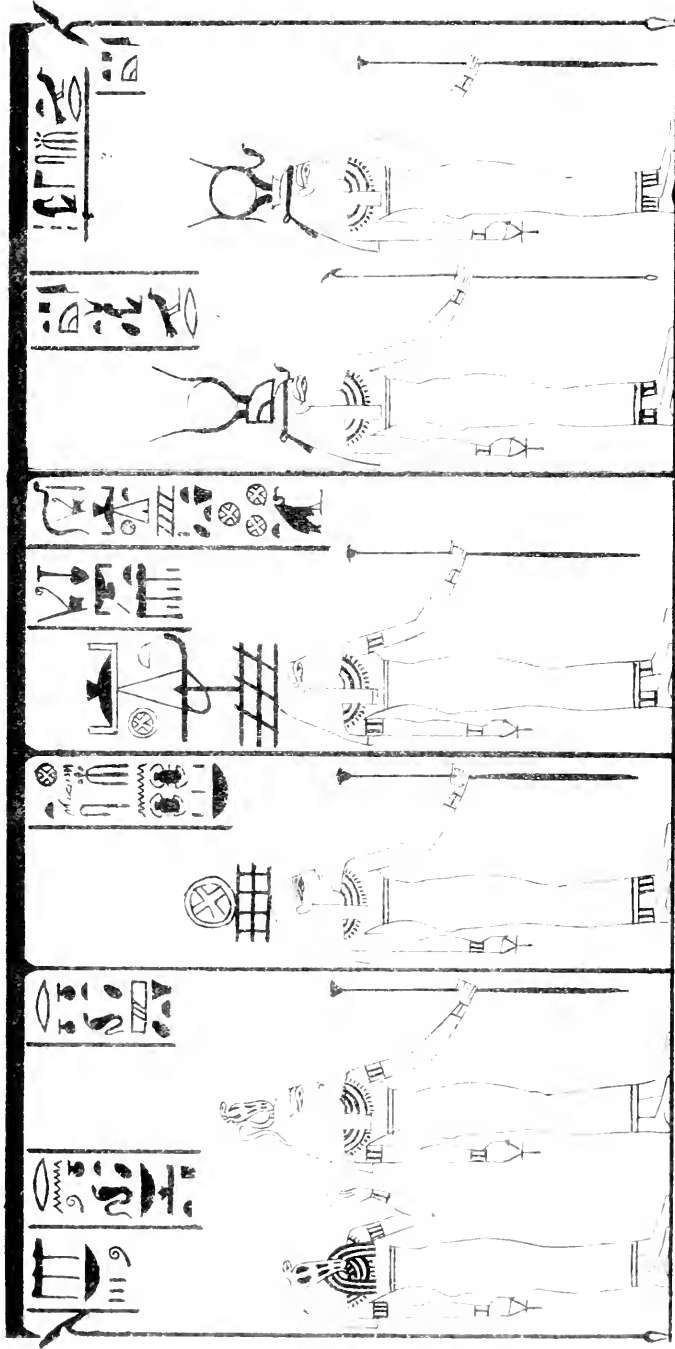


RANNO ?

KAHI ?

TENTYRIS.

THEBES



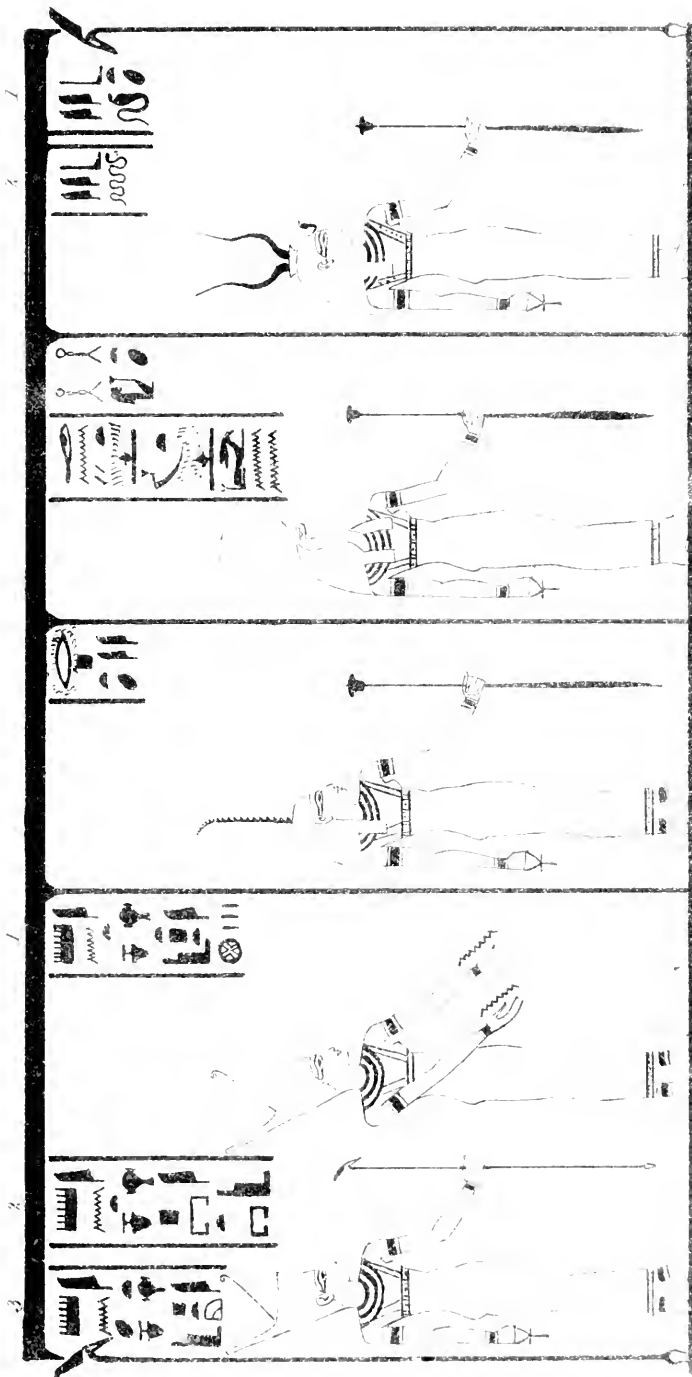
PART 4.

PART 3

PART 2

PART 1.





3

2

1

1

PART 4

PART 3

PART 2

PART 1



THE SPIRITS?

NAUTONX. THE HOUR

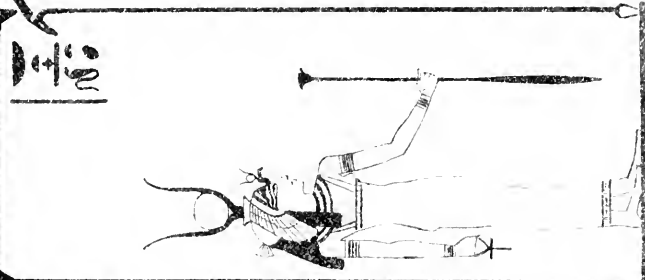
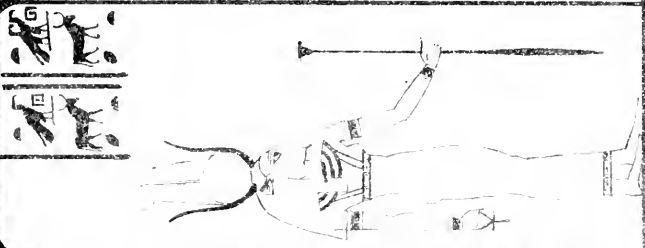
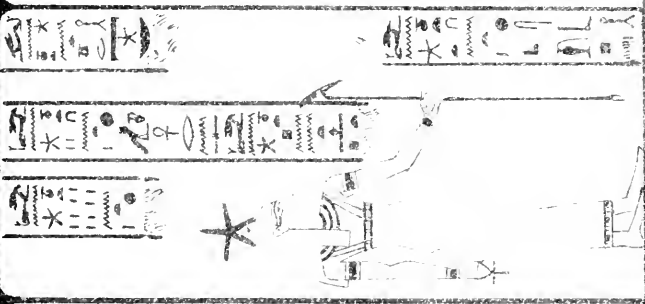
EHE

NEB?

1 2 3

4

5 6 7 8



PART 4

PART 3

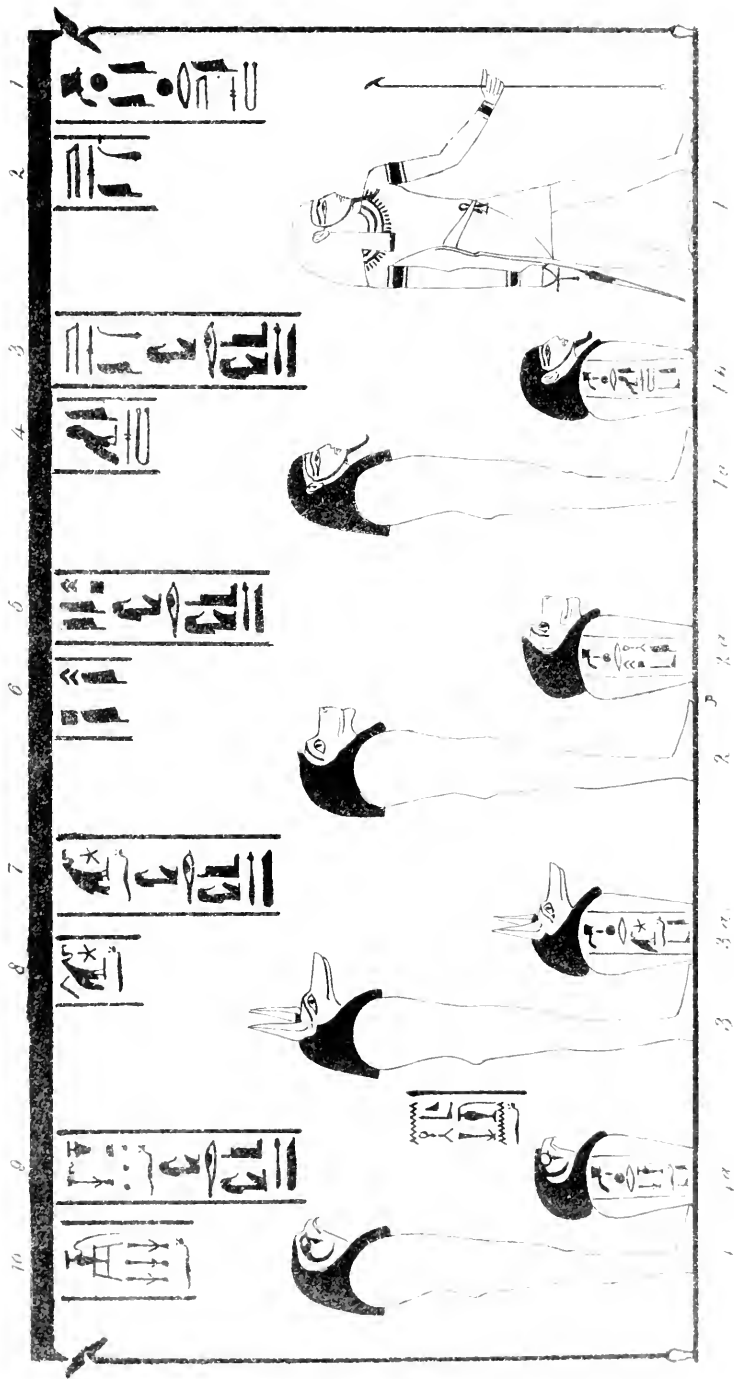
PART 2

PART 1

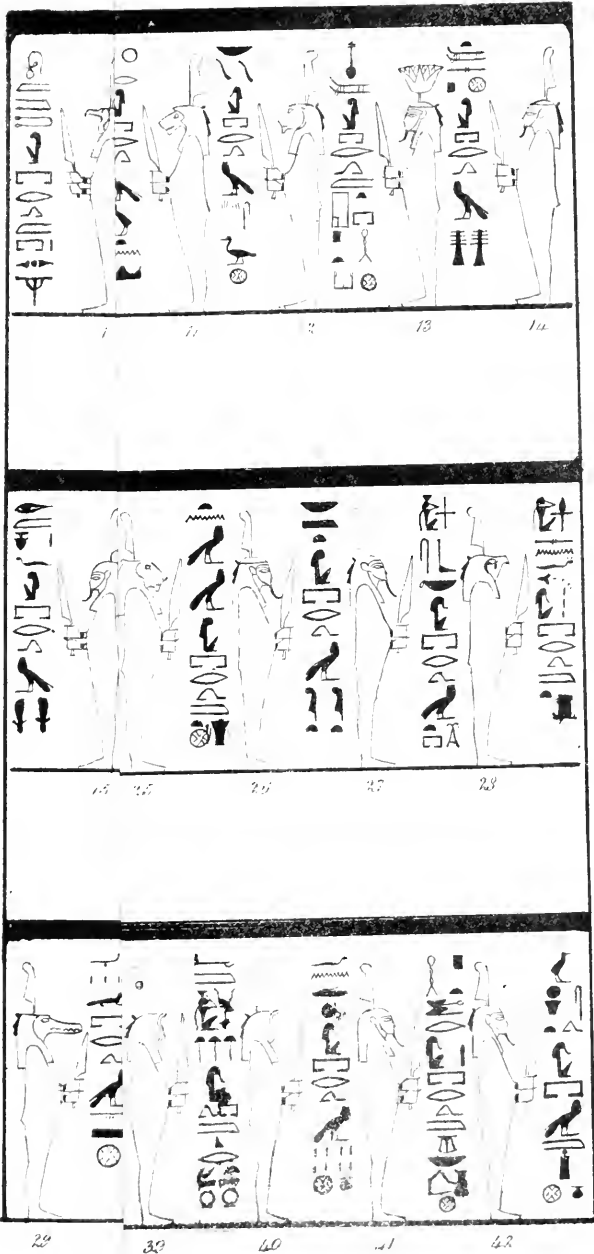






THE FOUR GENII OF AMENTI.





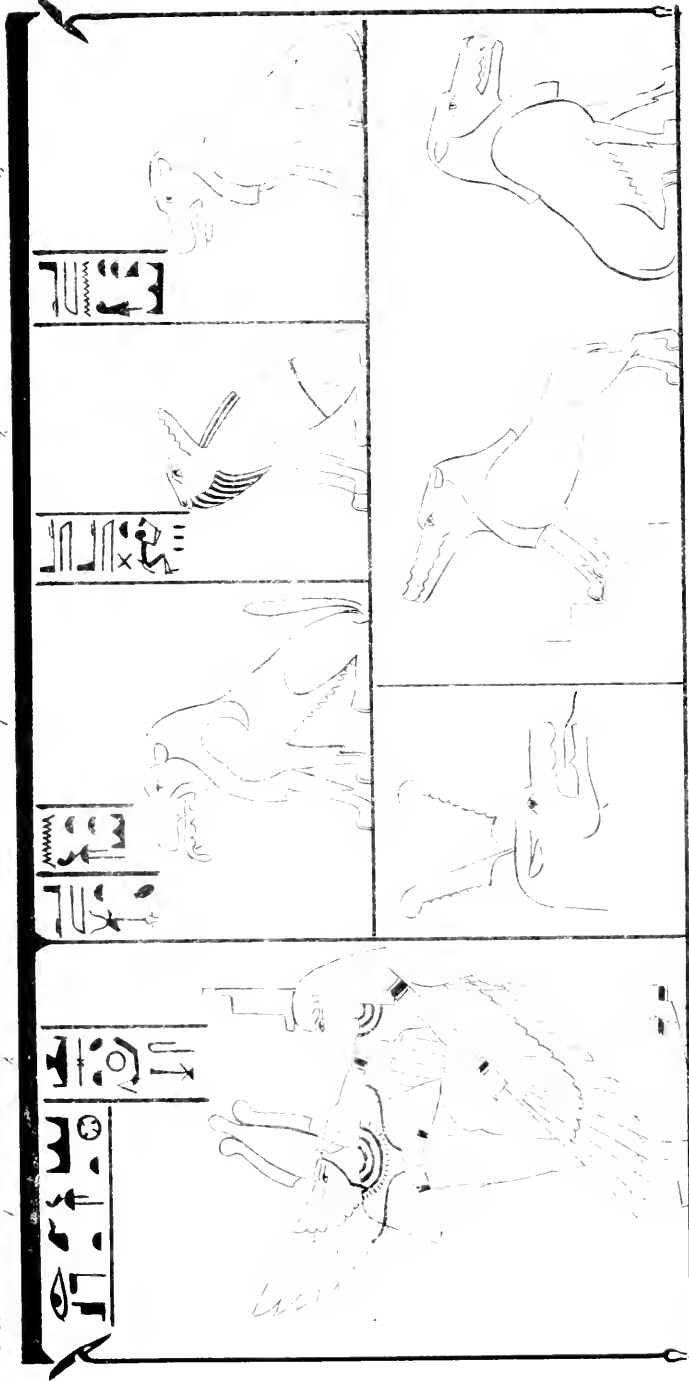


THE 42 ASSESSORS

ISIS, THE DEFENDER OF HER BROTHER OSIRIS.

CEPHERUS

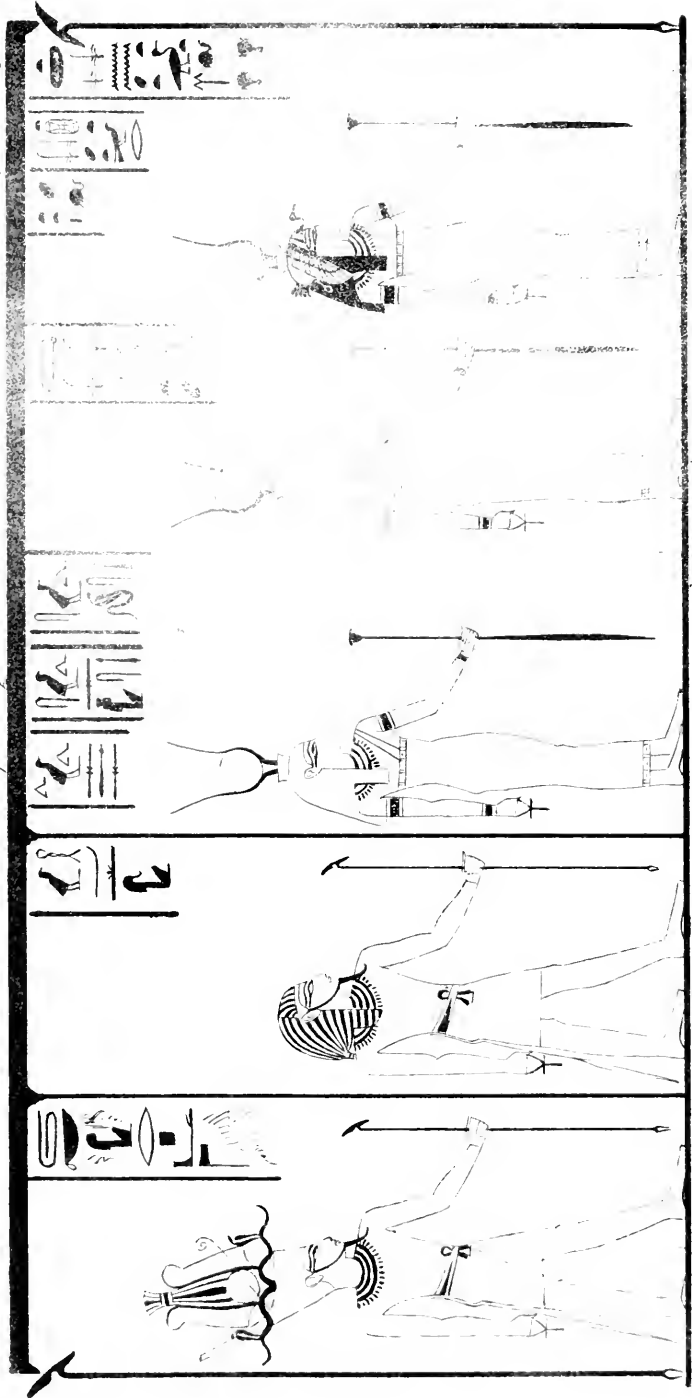




HOH ?

Probably three daughters of the goddess TOSES.

1



PART 3.

PART 2.

PART 1





SPOT ?

AO ?

SMOT ?

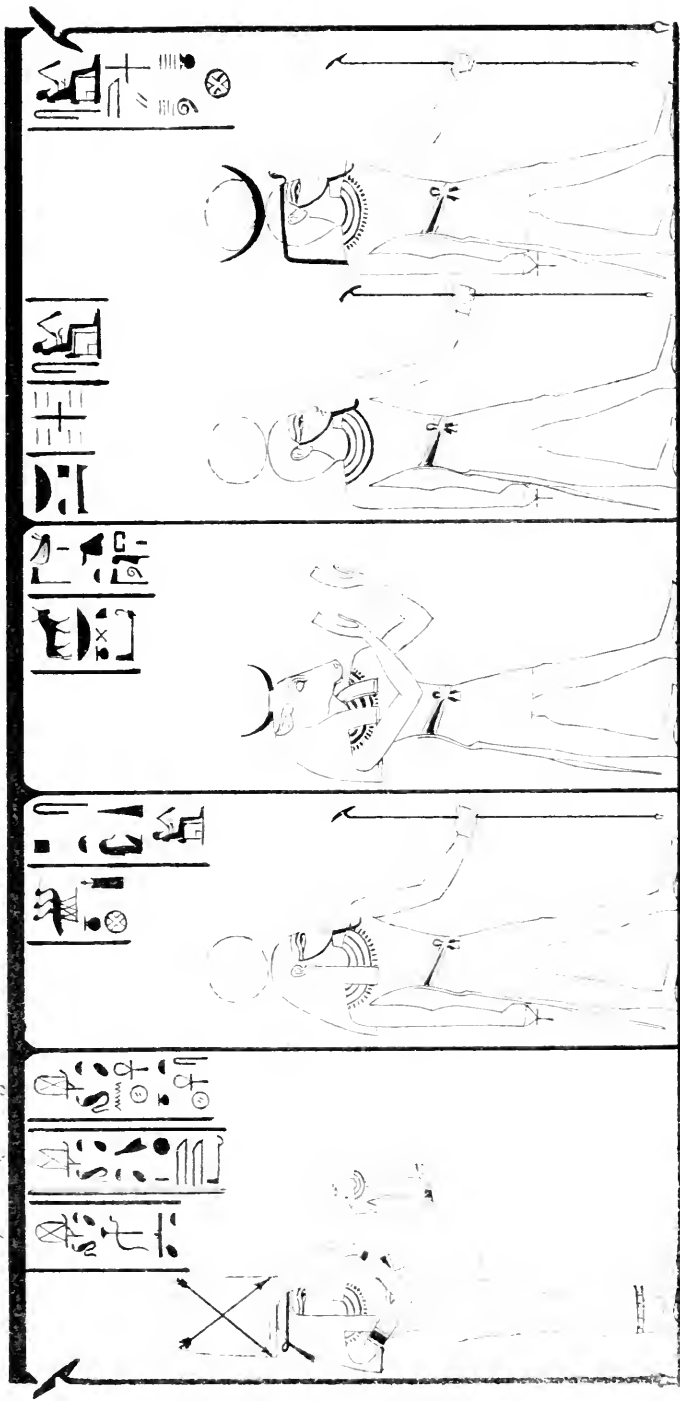


fig 2

PART 1

fig 1

PART 2

PART 3

PART 4



NEHIMEOU?

A CHARACTER OF ISIS?

2.

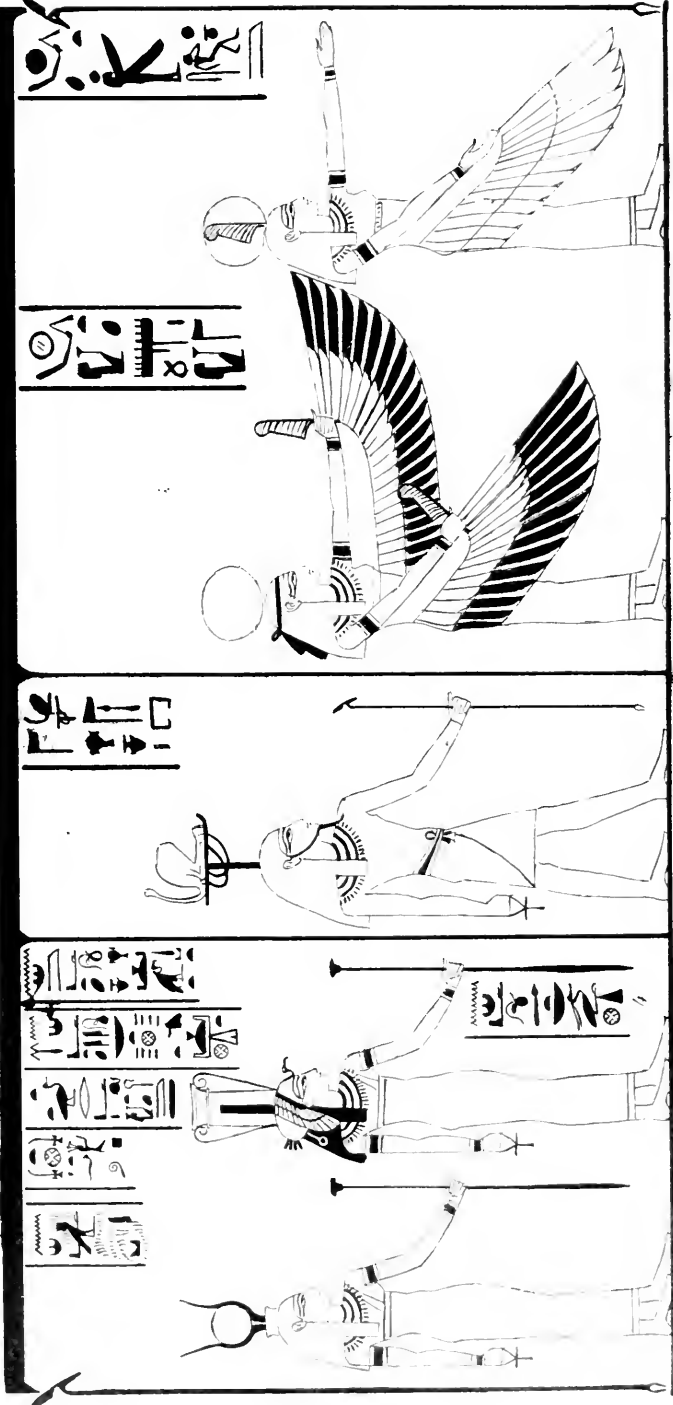


Fig. 1

PART 3. Fig. 2

PART 2.

Fig. 1.

PART 1.

Fig. 2



PHUT ?

MIERTE? MILT?

MELSOKAR?

1

2

3

4

1

2

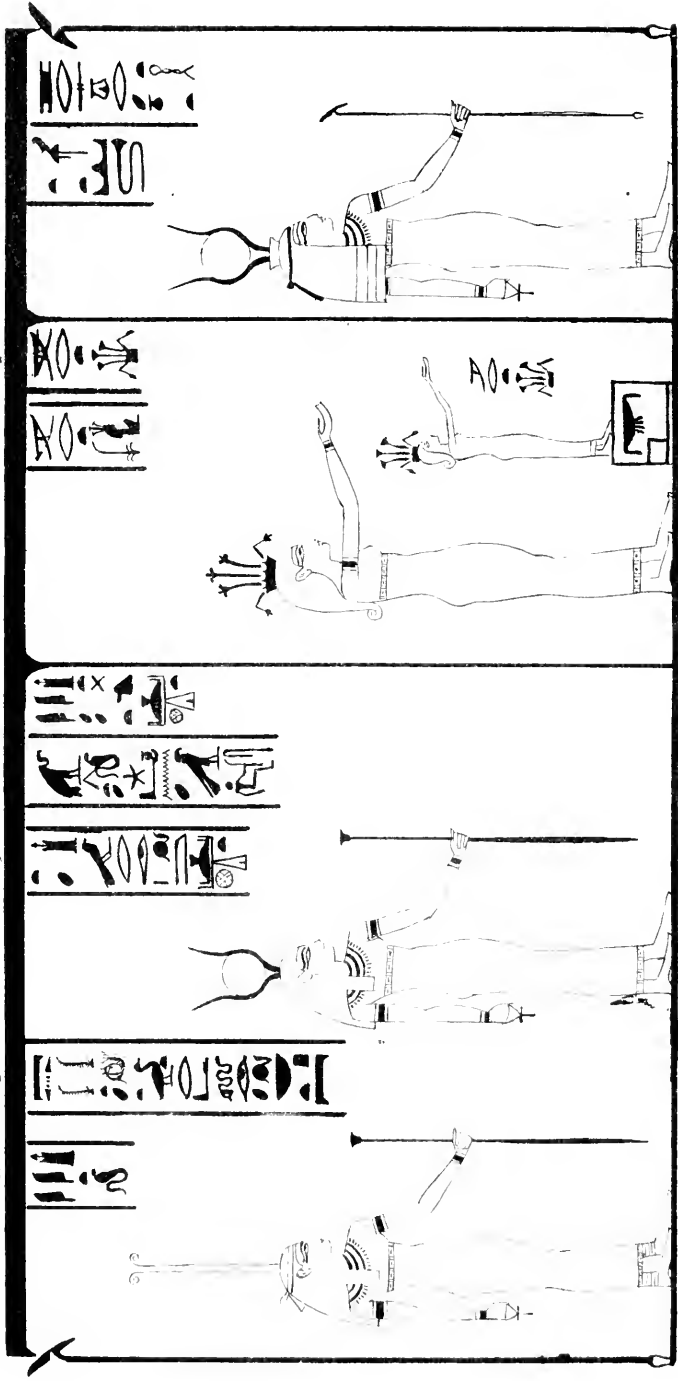


Fig. 1

Fig. 2

Fig. 3

Fig. 4

PART. 3.

PART. 2.

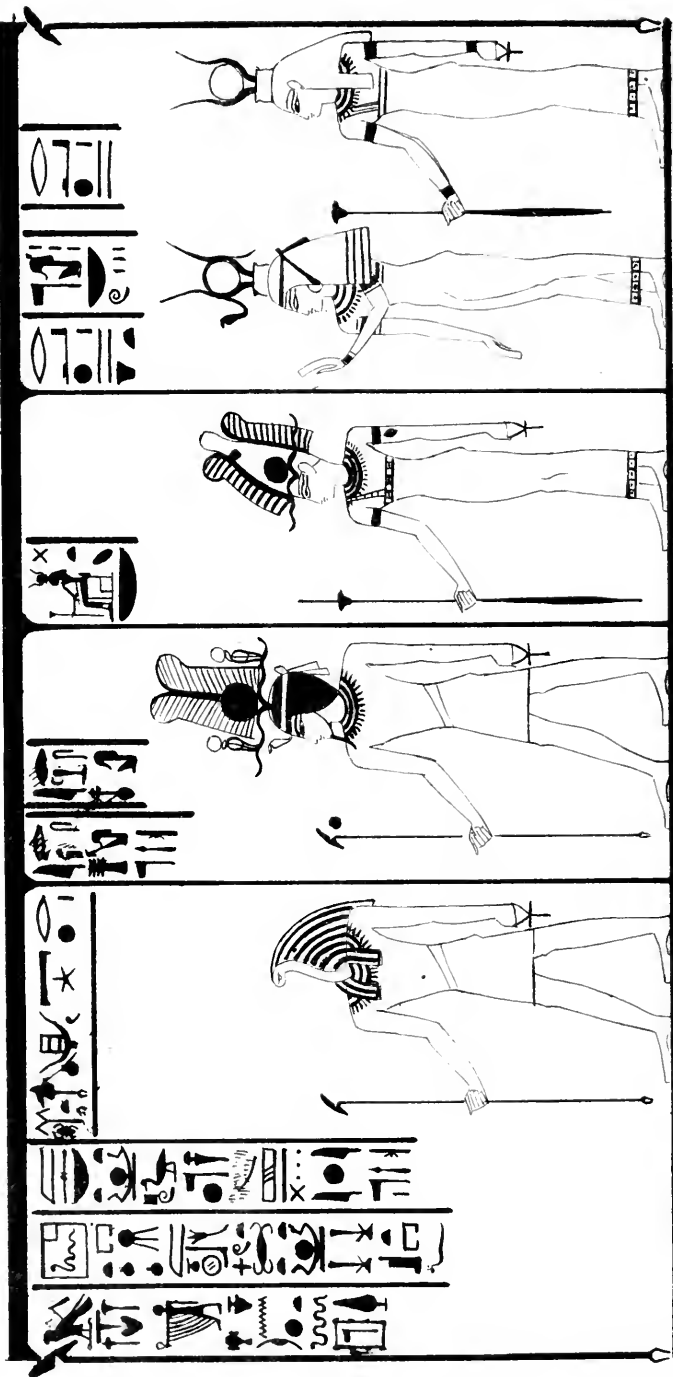
PART. 1



RATO ?

2

2



PART 1.

PART 2.

PART 3.

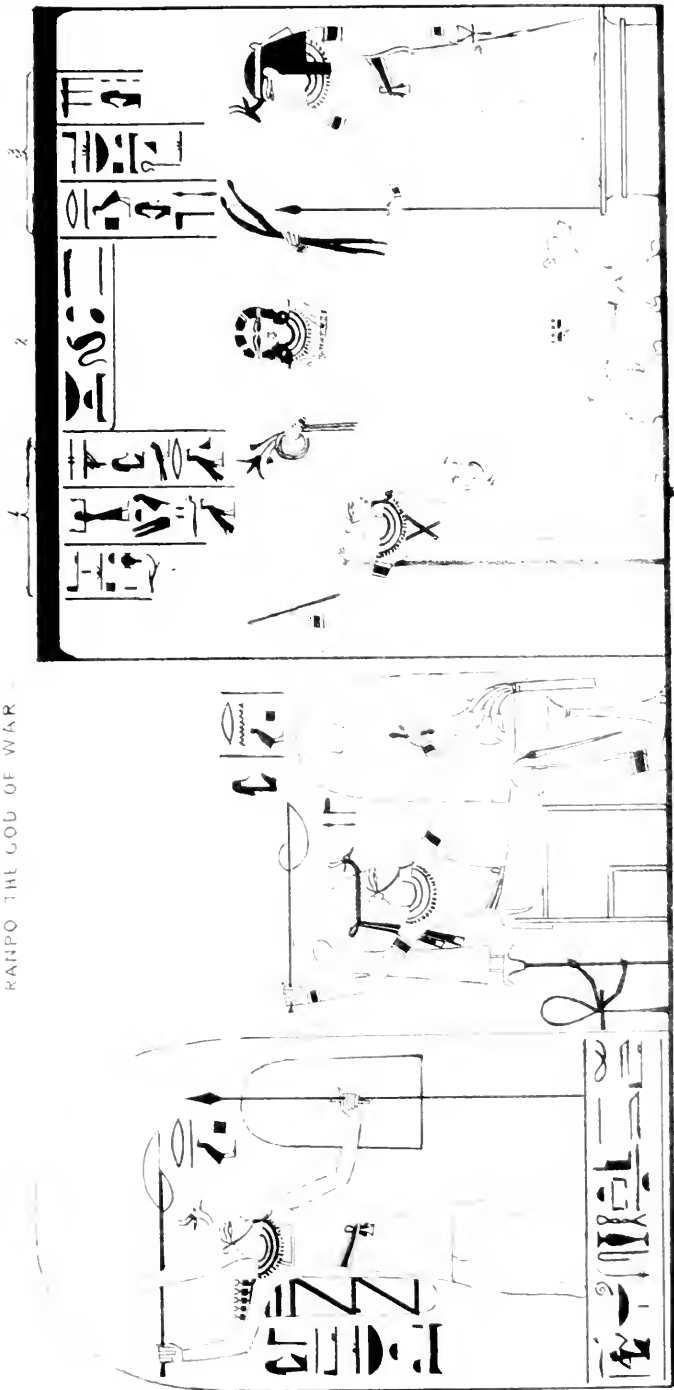
PART 4.

Fig. 1.





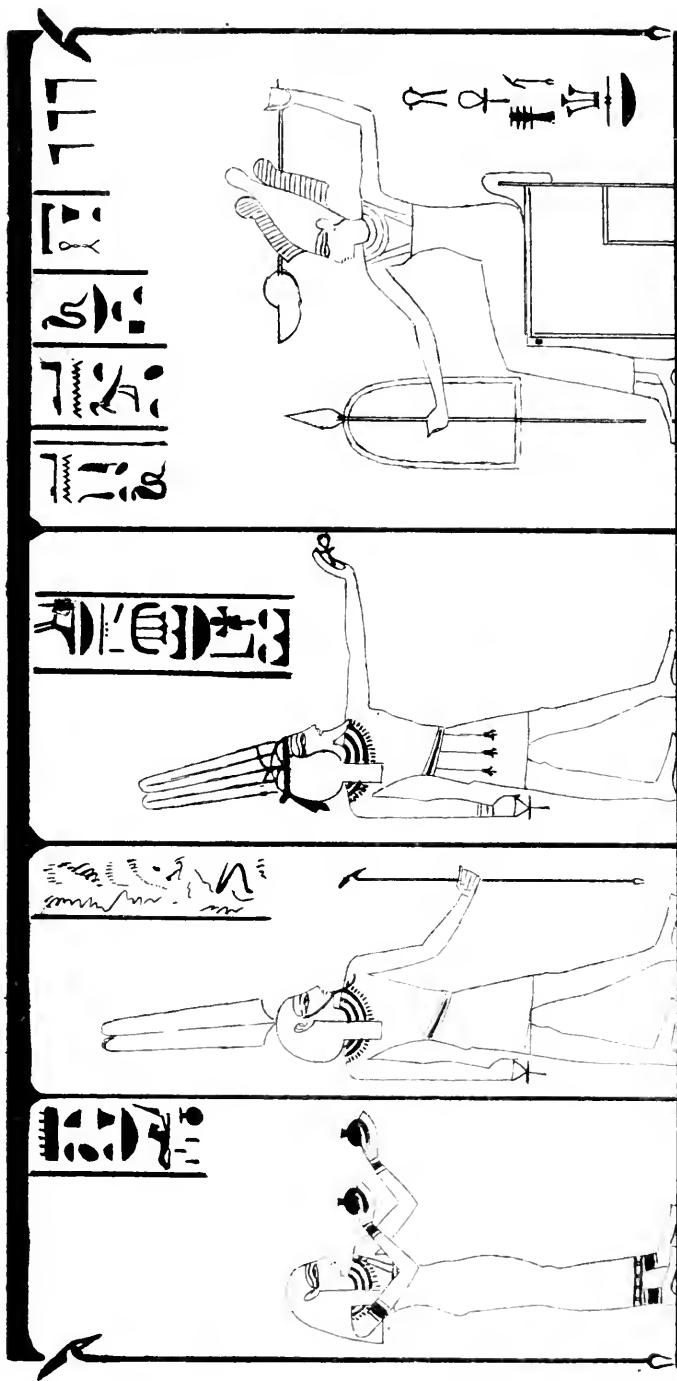
RANPO THE GOD OF WAR





MAKT ?

ANTA? GODDESS OF WAR





MOUI?

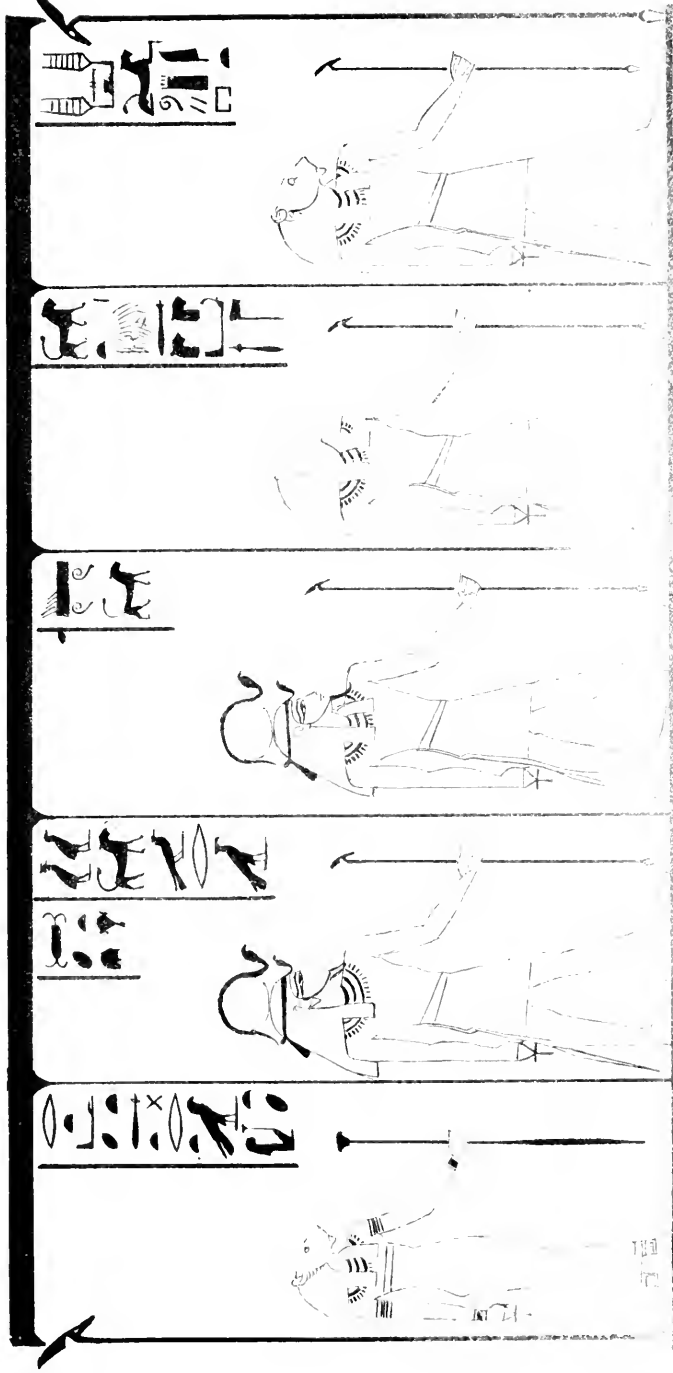


PLATE 71

PANTHEON

PART 5

PART 4



NEBOO?

TOTOUON ?

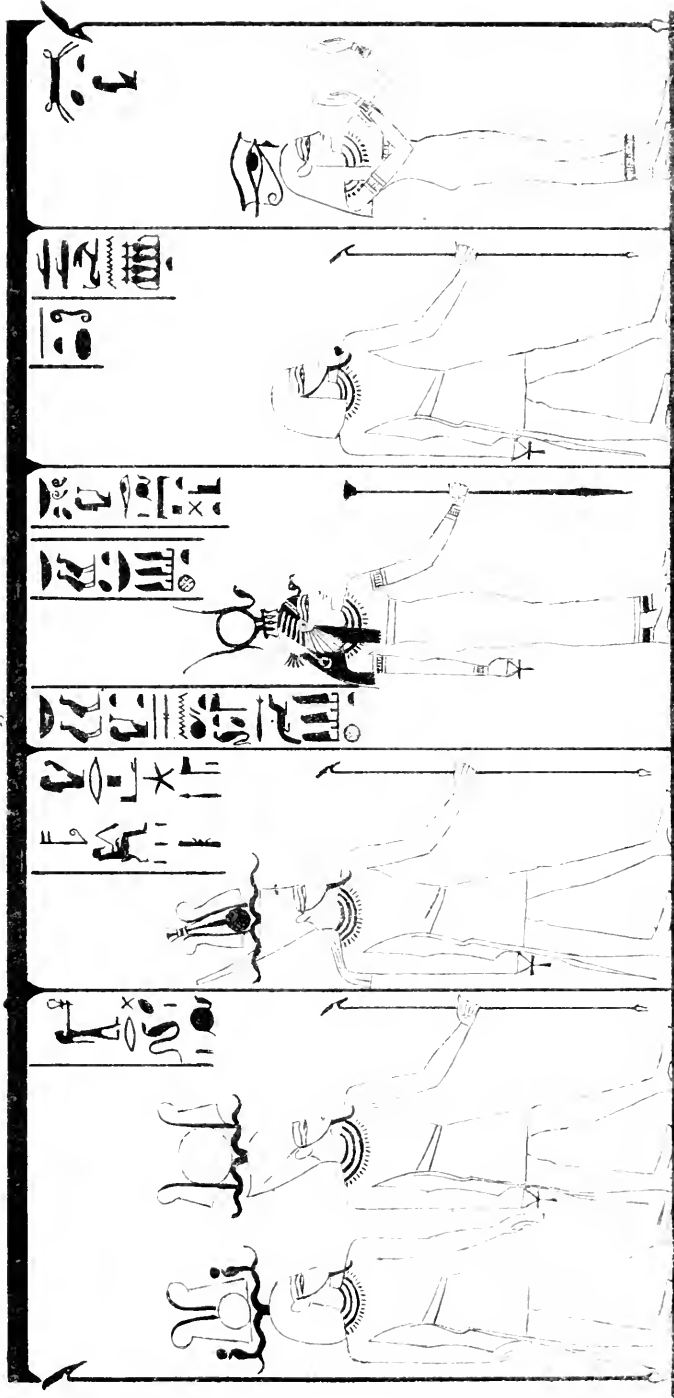


Fig. 1 PART 5 Fig. 2.

PART 4

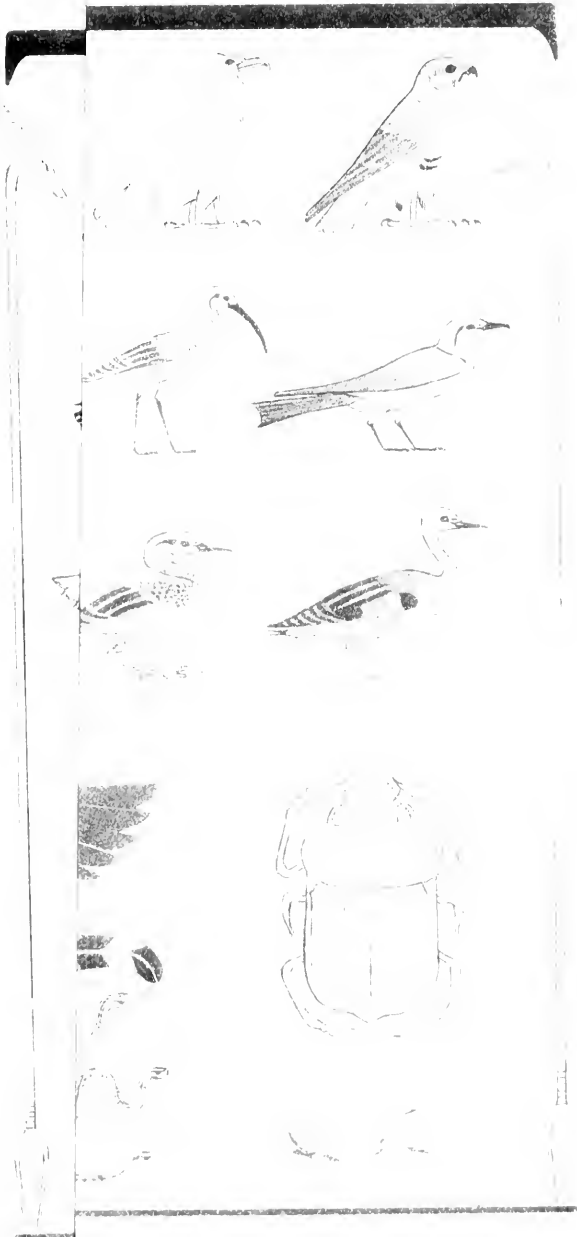
PART 3.

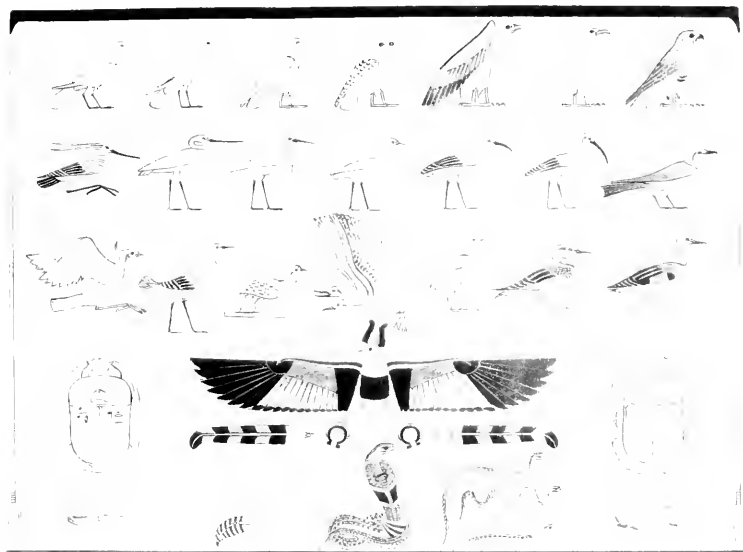
PART 2

PART 1

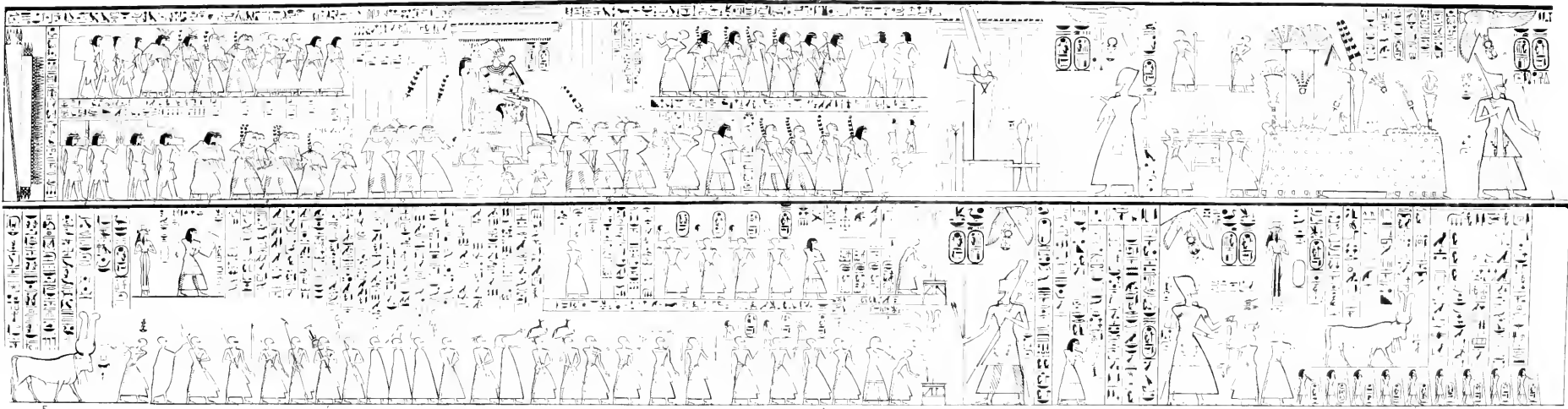








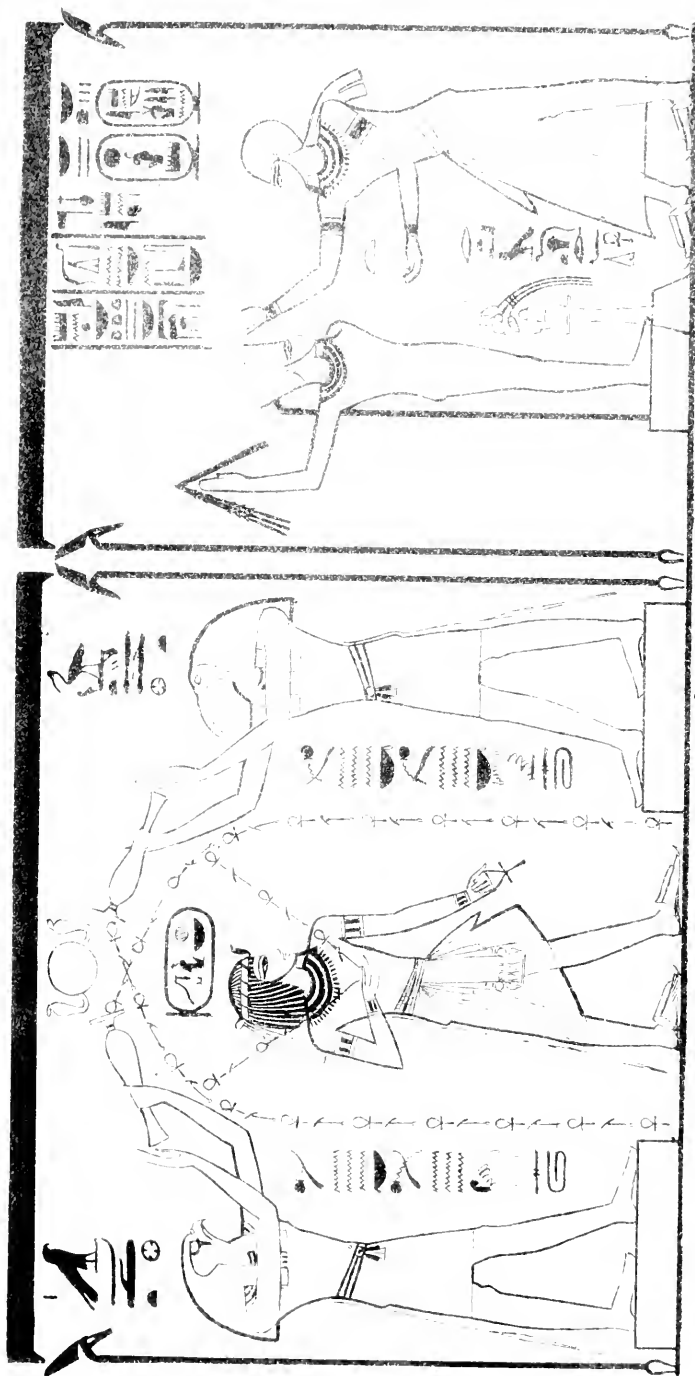




THE CEREMONY PERFORMED AT THE CORONATION OF A KING FROM THE SCULPTURES OF REMESE 3 AT MEDINET HABOO THEBES

HOR HAT & THOTH  
POURING EMBLEMS OF LIFE & PURITY OVER KING AMUNOPH 3.<sup>rd</sup>

A KING ANOINTING THE GOD KHEM



PART 1

PART 2



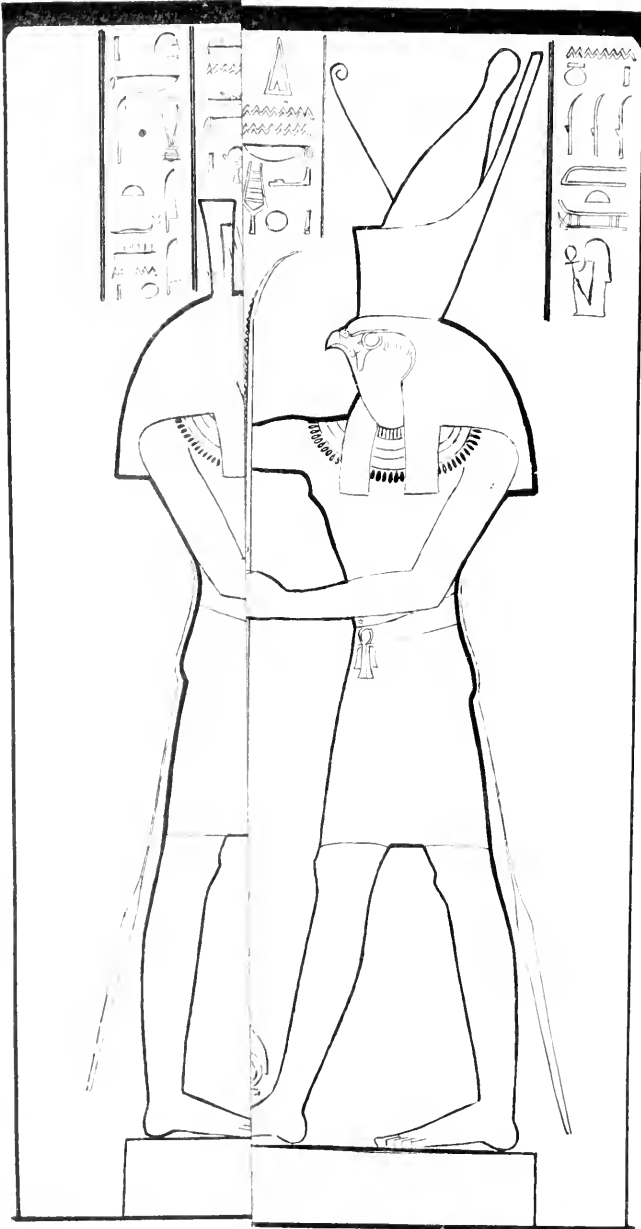
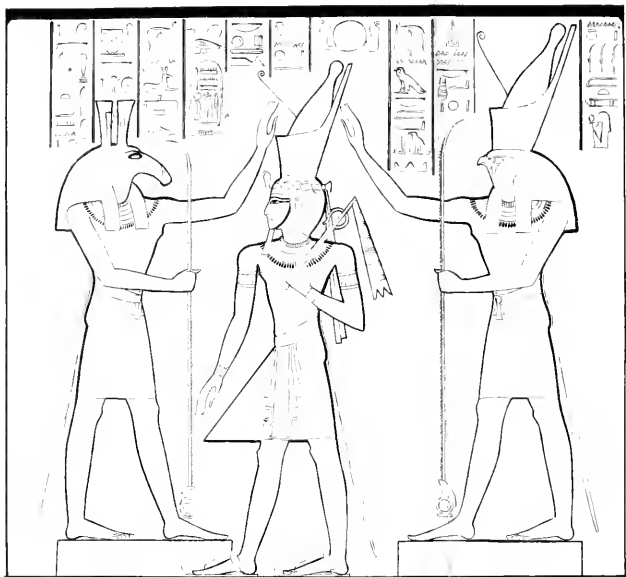


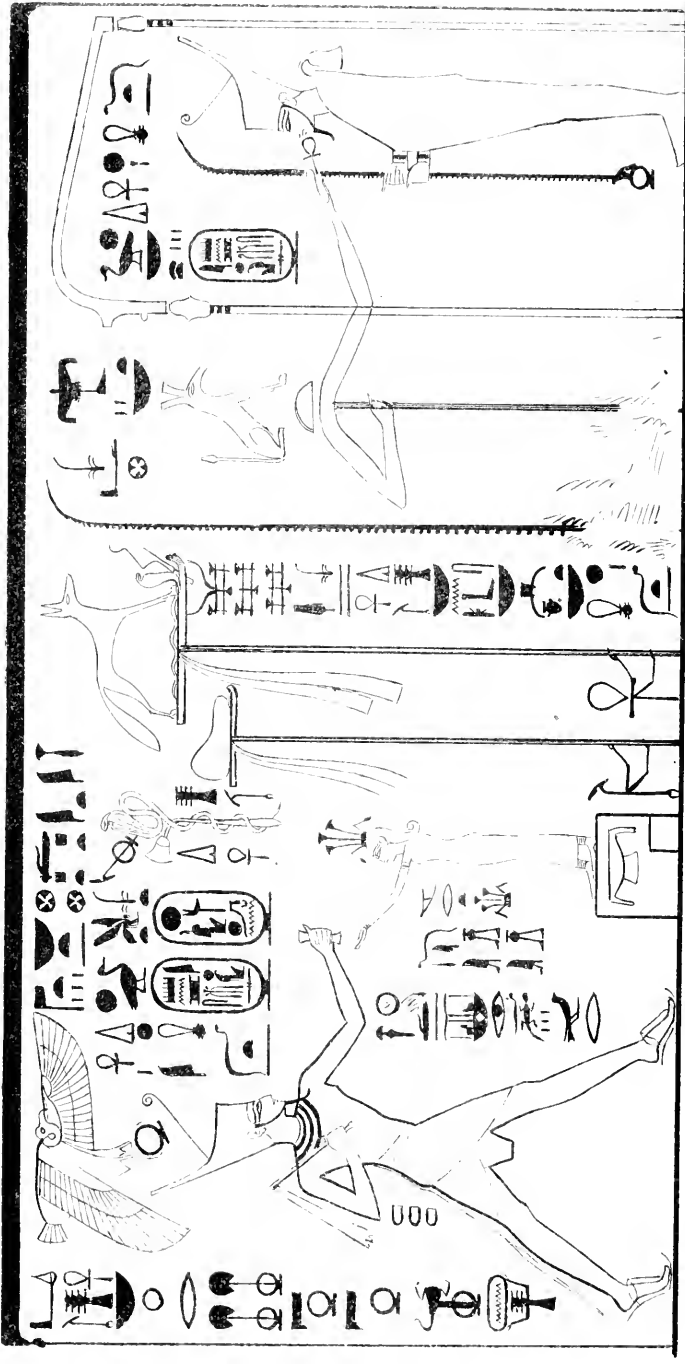
Fig. 6

THE DEITY THE GREAT





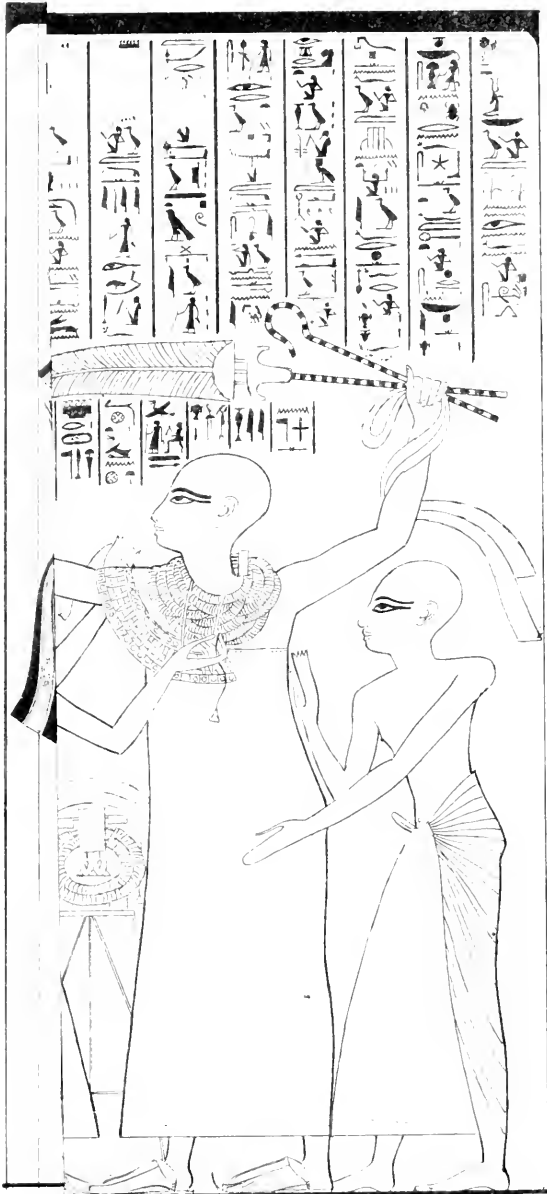
THE GODS PLACING THE DOUBLE CROWN ON THE HEAD OF REMESSES THE GREAT



THE KING RUNNING INTO THE PRESENCE OF THE GOD.

MEMNONIUM.

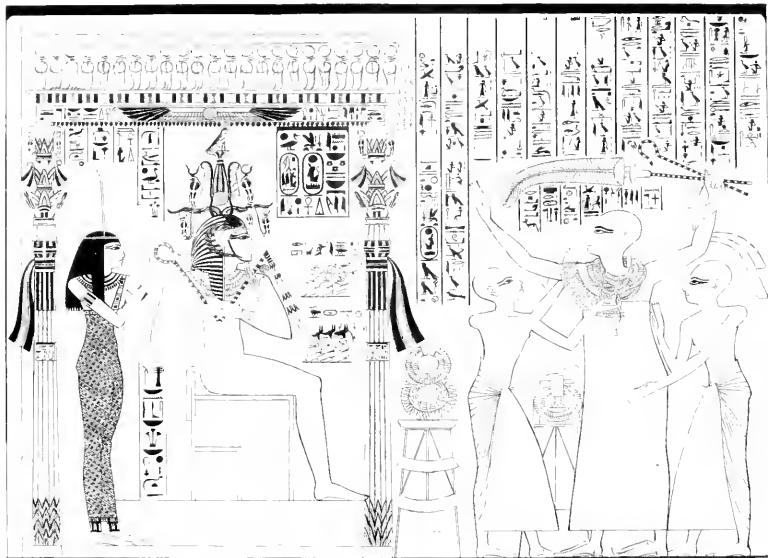




THEBES

at his neck?

(in Chap. XXI Ver. 4.)

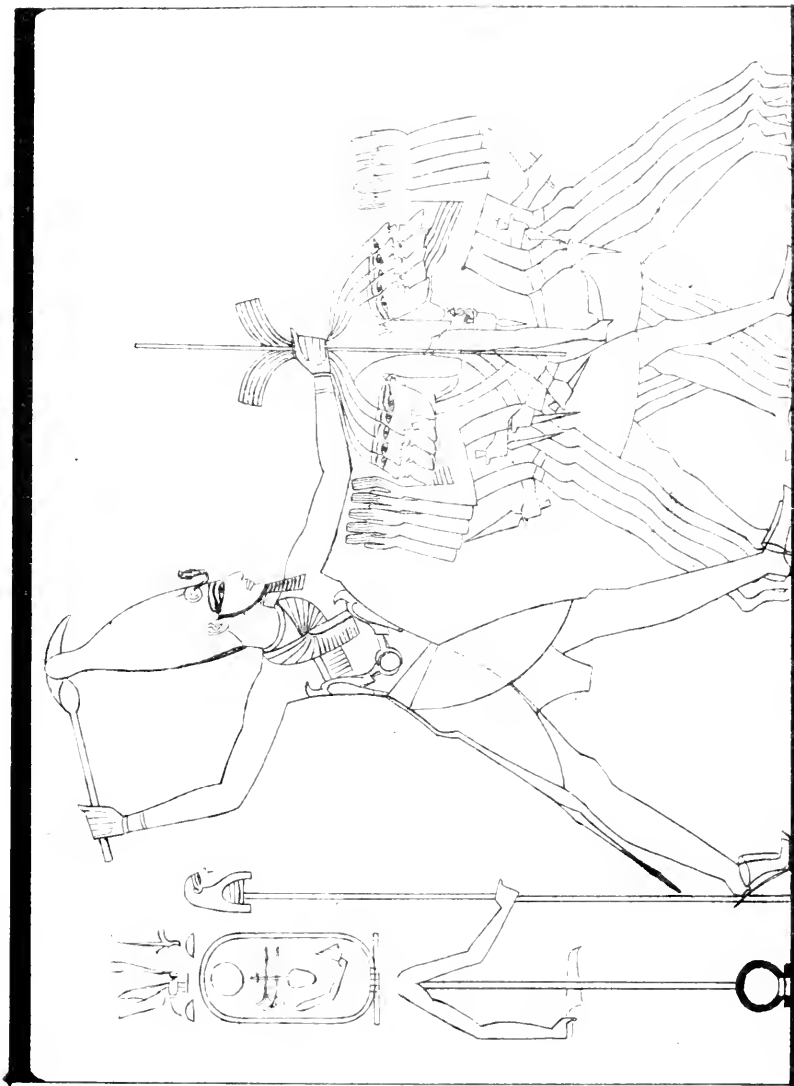


INVESTITURE TO THE OFFICE OF FAN BEARER

THEBES

At Thebes, on set, her inventories of fine linen and put a gold chain about her neck.

... Chap. III, Vers. 4





10

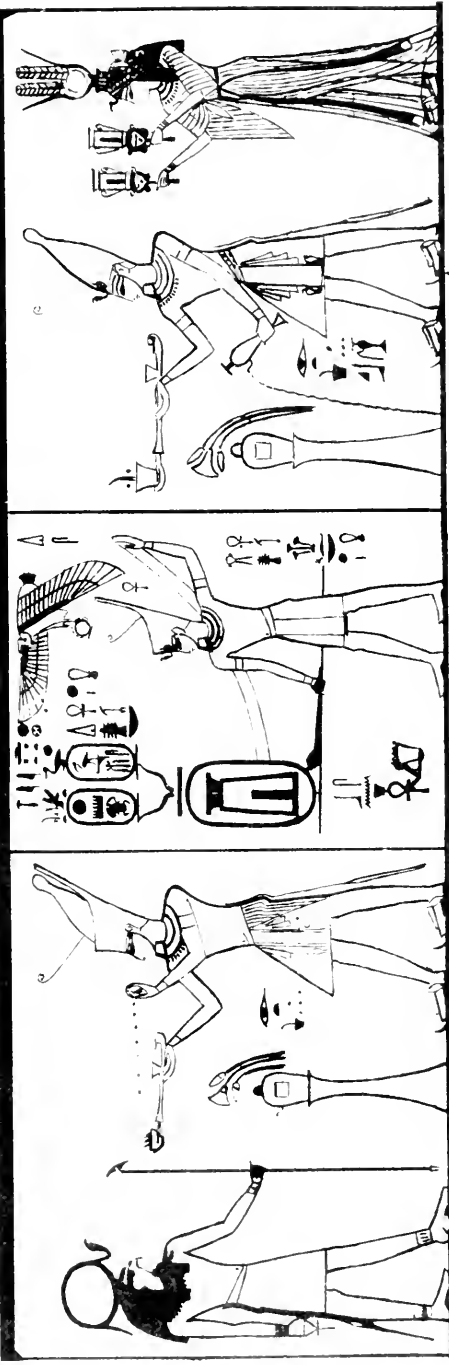
9

8

7

6

5



7

3

2

1

VARIOUS OFFERINGS PRESENTED TO THE GODS

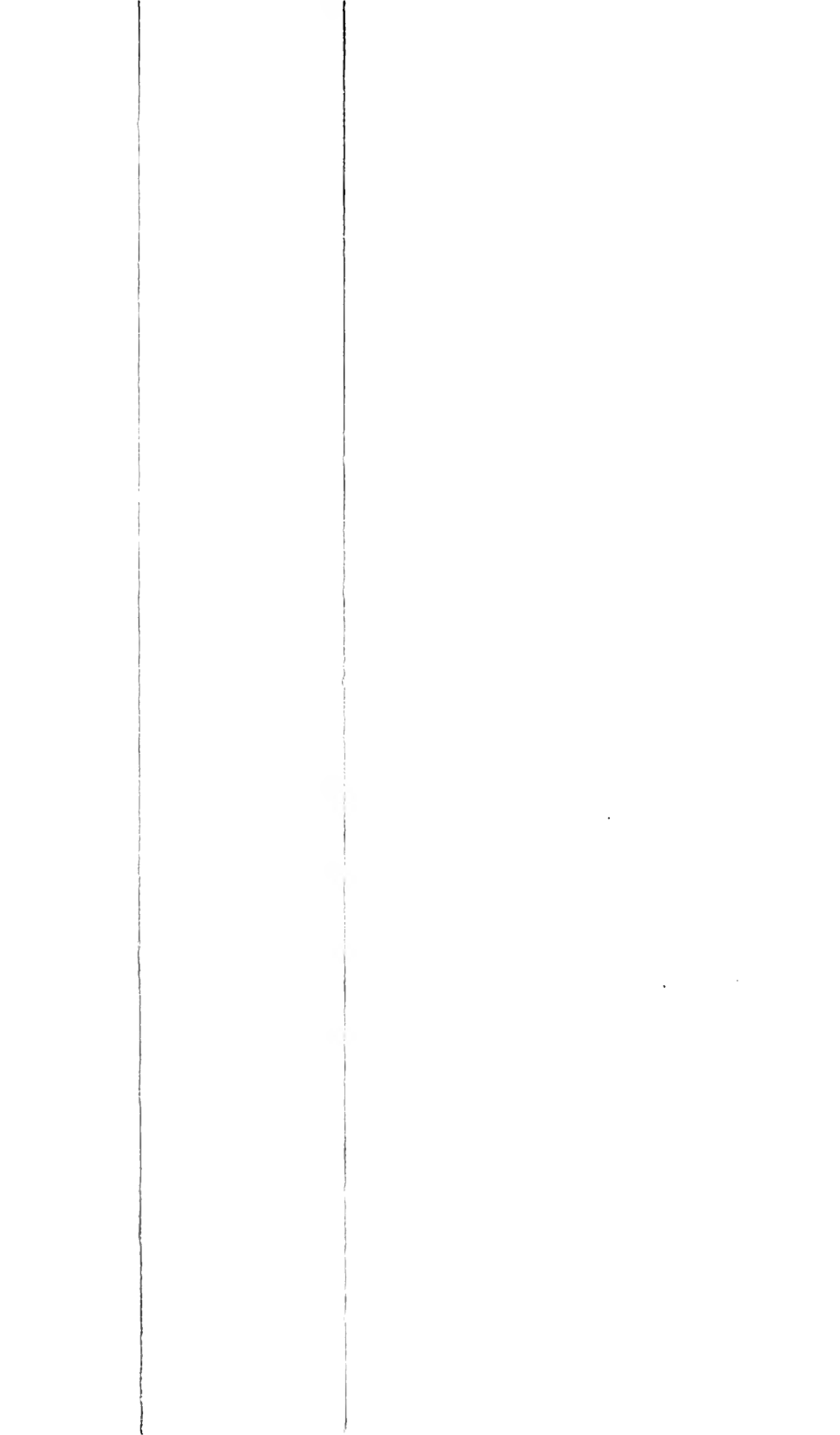


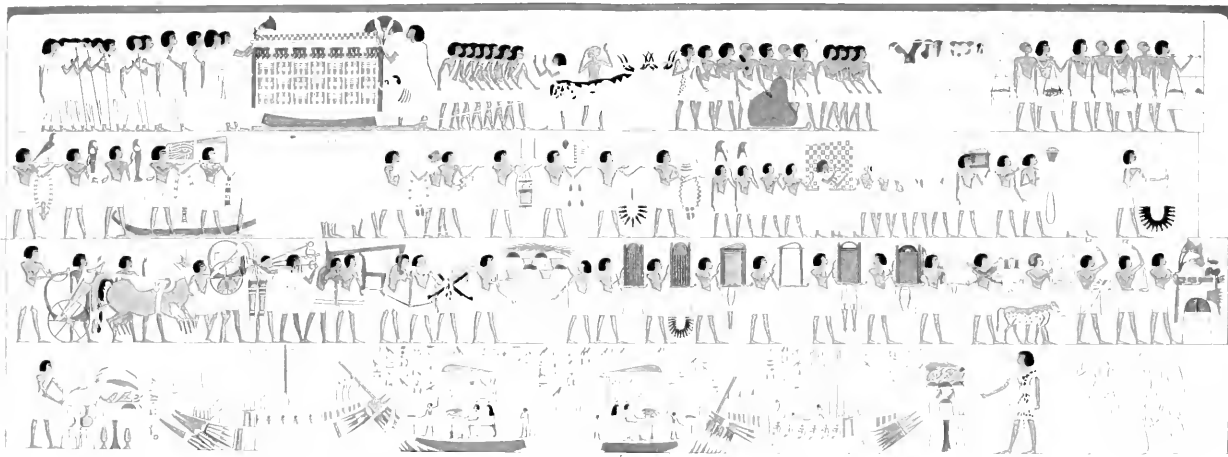


74



FIG. 1. THE GREAT HALL OF THE TEMPLE OF KARNAK.









A

B

C

D

A FUNERAL PROCESSION TO A TOMB BENEATH THE WESTERN MOUNTAIN OF THEBES

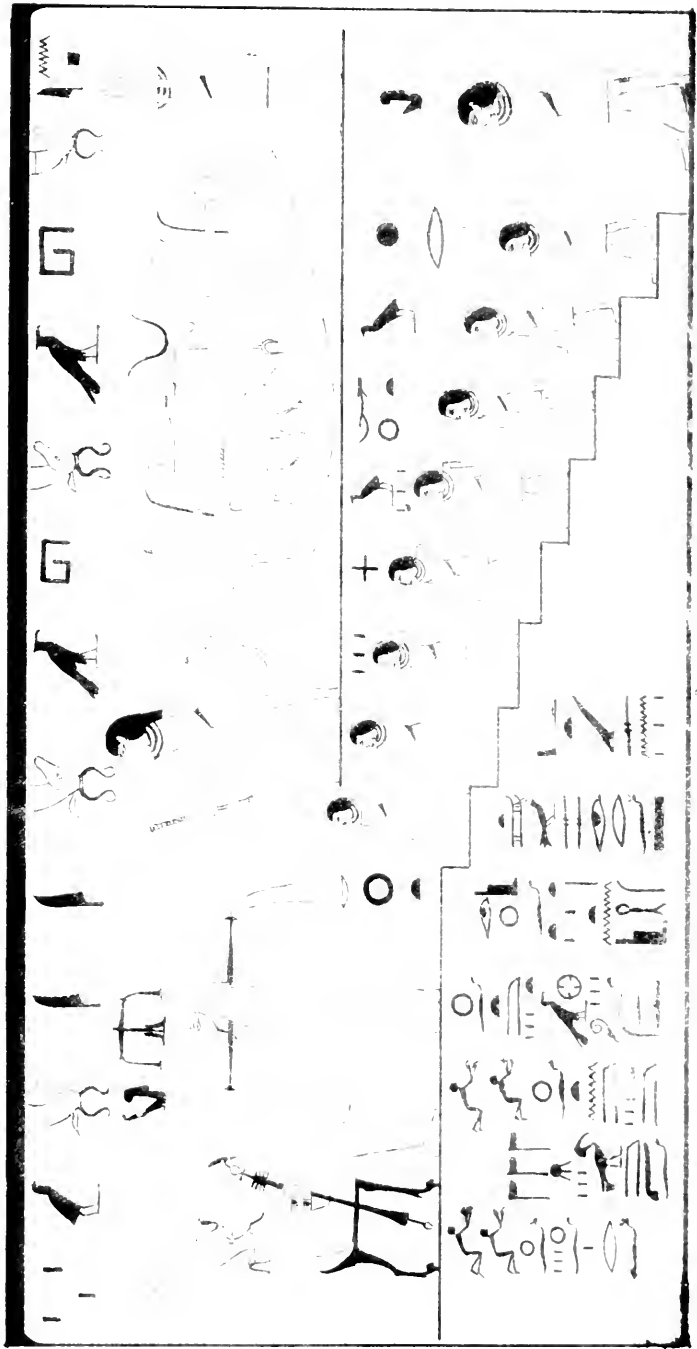






A PROCESSION IN WHICH PALM BRANCHES ARE STREWED IN THE WAY

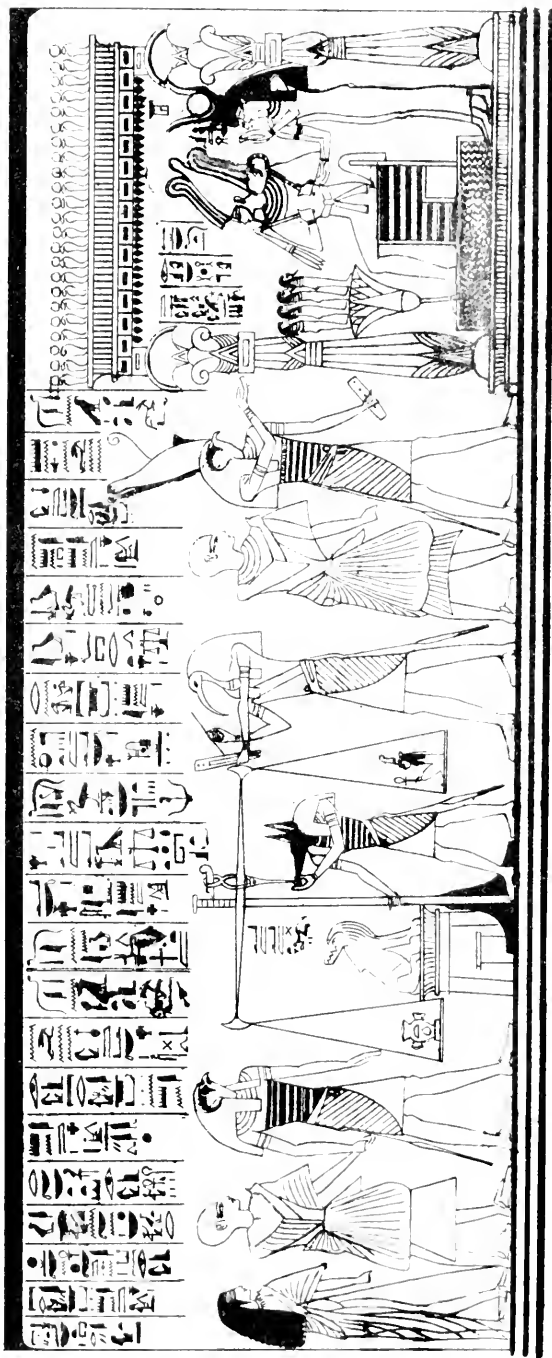
A WICKED SOUL RETURNING TO EARTH IN THE BODY OF A PIG.



245



JUDGMENT





# INDEX.

\* \* *In this Index, the numerals i. ii. and iii. refer to the three Volumes of the First Series, and iv. and v. to the two Volumes of the Second Series.*

- ABBÉ BANIER, iv. 168. 176. 181. 214.
- Ablutions, daily, iii. 358.
- Abodes of animals changed, iii. 73.
- Aboogirgeh, iii. 400.
- Aboolfeda, iii. 227.
- Aboomungar of the Arabs, iii. 29.
- Aboosimbel temples, iii. 404.
- Abraham, sacrifice of, iv. 146.
- Abstinence of the people, iii. 391.
- Abstract ideas, iv. 173.
- Absurdities in religion, iv. 161—165.
- Abundance of crops, iv. 23.
- of cats, v. 165.
- Abydus, groves at, iii. 168. ; iv. 80.
- , false arch at, iii. 320.
- , temples, iii. 401. ; iv. 346.
- Abyssinian rains, iv. 100.
- superstitions, v. 159.
- monkies, ii. 151.
- Acaëia, iii. 162. 168. ; v. 261.
- pods, iii. 162.
- , or mimosa, seyál, iii. 28.
- sayal or seyal bark, iii. 162.
- Accusing spirits, v. 76. 430.
- Achæmenes, iii. 361.
- Achilles, shield of, iii. 225.
- Achlys, iv. 177.
- Acids, their influence on colour, iii. 101.
- Aemon, iv. 177.
- Acoris, reign of, iv. 207.
- Actisanes, the Ethiopian, iv. 107.
- , his punishment for theft, iv. 107.
- Addax antelope, locality of, iii. 24.
- Admirable specimens of art, iii. 306.
- Admiral's sails, iii. 210.
- Adytum, God of the, v. 97.
- Adze, the, iii. 169.
- Affections, Gods of the, iv. 182.
- African tribes, iii. 161.
- senna, the best, iv. 62.
- Agathodæmon, iv. 239. 398. 412. ; v. 64.
- Agathareides, iii. 227. 249.
- Agatised pebbles, iii. 110.
- Ageloot vehicles, iii. 180.
- Agésilæus in Egypt, iii. 210.
- Agriculture, ii. 3. ; iv. 1. et seq.
- Agrippina's garment, iii. 129.
- Agre on Hissus, v. 325.
- Alabastron ruins, ii. 106. ; iii. 379.
- sculptures, iii. 197.
- Alnwick Castle museum, iii. 106. 237. 352. 365. 374. 378. 386. ; iv. 58. et alibi.
- Alexander the Great buried in a glass coffin, iii. 102.
- Alexandria, v. 338.
- , glass ware of, iii. 92.
- Allaga gold mines, iii. 230.
- Allegories, iv. 178. 209. 339.
- Alluvial soil, i. 9. ; iv. 51. 208.
- Almond oil, iii. 379. ; iv. 58.
- Alyattes, king of Lydia, iii. 256.
- Amada temple, iii. 404.
- Amaracus plant, iv. 57.
- Amasis, tomb of, i. 107. 192.
- , rebellion of, i. 171.
- , marriage of, i. 179.
- and Polycrates, i. 185.
- , quarrel of, with Cambyses, i. 193.
- , death of, i. 195.
- , corselets of, iii. 127.
- Amendment of Roman calendar, iv. 372.
- Amenti, president of, iv. 212.
- , Gods of, iv. 70—76.
- Amer, the general, iii. 200.
- Amethysts, iii. 217.
- (purple), imitated, iii. 99.
- Amnianus, iv. 352.
- Ammon, oracle of, iv. 152.
- Amosis, i. 48. 51.

- Amphitheatric paper, iii. 150.  
 Amphoræ, ii. 157.  
 Amun-re, iii. 313.; iv. 243—246.  
 —, Generator, iv. 247.  
 Amun, not ram-headed, iv. 246.; v. 306.  
 Amun Khem, iii. 289.; iv. 247.  
 Amunta, the Goddess, v. 66.  
 Amun-toonh, supposed Danaus, v. 87.  
 Amusements of the people, ii. 128. 136.  
 Amyrtæus defeats the Persians, i. 201.  
 —, flight of, i. 202.  
 —, king of Egypt, i. 203.  
 Anacharsis, ii. 315.  
 Ancient silver rings, iii. 237.  
 —, bronze, iii. 253.  
 —, partition of land, iii. 74.  
 Androsphinx, iii. 23.  
 Ancho, a priest, iv. 213.  
 Anglo-Saxon computation of time, iv. 274.  
 Animal magnetism, iii. 393.  
 —, heads of Gods, iv. 171.  
 Animals, sacred, v. 91.  
 —, care of, iv. 127.; v. 93.  
 —, expenses of, v. 94.  
 —, grief at death of, v. 94.  
 —, penalty for killing, v. 95.  
 —, tamed for domestic purposes, ii. 151.  
 —, deified, v. 97.  
 —, rearing of, iv. 125.  
 —, as emblems, v. 107.  
 —, of Egypt, v. 117—120.  
 —, rank of, v. 113.  
 —, worship, origin of, v.; 162. v. 103.  
 —, diseases of, cured, iv. 133.  
 —, rescued from the flood, iv. 101.  
 Animalia vertebrata, v. 116—120.  
 Annual litigation, iv. 7.  
 Anointing the head, ii. 213.; v. 281.  
 —, the king, v. 279.  
 Anouké, v. 26.  
 —, head-dress of, v. 28.  
 Antæopolis, iii. 401.; iv. 421.  
 Antæus, history of, iv. 421.  
 Antelopes, preserves of, iii. 12.  
 —, caught with noose, iii. 15.  
 —, drawings of, iii. 21.  
 Antelope beisa, history of, iii. 24.  
 —, addax, history of, iii. 24.  
 Anthology of Cephalus, iv. 386.  
 Anthylla wines, iii. 64.; iv. 121.  
 Anticlidæ, iii. 342.  
 Antimony, use of, iii. 381.  
 Antinoë, iii. 325. 400.  
 Antinoöpolis, ruins of, v. 4.  
 Antipathy to the Greeks, iii. 358.  
 —, to Sârapis, iv. 365.  
 Antiphanes, Lycon of, iv. 161.  
 Antiquarians, opinions of, iii. 97.  
 Antiquity of hunting, iii. 10.  
 —, of mechanical skill, iii. 85.  
 —, of the arch, iii. 317.  
 —, of circumcision, v. 318.  
 Anubis, duties of, iv. 401.; v. 12.  
 —, not dog-headed, v. 306.  
 Anxiety for the cats, v. 162—167.  
 Ao, Deity, attributes of, v. 13—17. 79.  
 Ape worshipped, iv. 165.  
 Aphaea town, iv. 151.  
 Aphophis of Plutarch, iv. 396.  
 —, the giant, iv. 435.  
 —, king, i. 28. 30. 37. 41.; iii. 284.  
 Aphorisms of Hippocrates, iii. 154.  
 Aphroditopolis mounds, iii. 400.; v. 135.  
 Apis, the sacred bull, iv. 347—349.  
 —, at Memphis, iv. 351.; v. 195.  
 —, house of, i. 151.  
 —, death of, iv. 352—354.  
 —, funeral expenses of, v. 103.  
 —, fête of, v. 302.  
 —, manifestation of, iv. 354.  
 —, omens derived from, iv. 357.  
 —, sacrifices to, iv. 358.  
 Aplustre of Romans, iii. 201.  
 Apollo of Samos, iii. 266.  
 —, of Egypt, iv. 396.  
 Apries, reign of, i. 169—172.  
 —, death, i. 173.  
 Aprons, iii. 345.  
 —, of the king, i. 351.  
 Arâbrab fish, iii. 58.  
 Arab dominion, iv. 3.  
 —, mode of dyeing, iii. 156.  
 —, rahman and rahim, iv. 173.  
 —, tales of an, iii. 30.  
 Arabian trade, iii. 190.  
 —, gulf, iii. 198.  
 Arabs bring paper to Spain, iii. 154.  
 Arabic writing tablets, iii. 153.  
 —, gum, iii. 168.  
 Arachnides, v. 126.  
 Arch, invention of, ii. 117.; iii. 317.

- Arch, at Abydos, iii. 321.  
 —, at Sakkara, iii. 319.  
 Archangels, iv. 182.  
 Architecture, invention of, iii. 272.  
 —, remarks on, iii. 308. 316.; iv. 182.  
 —, skill in, iii. 83.  
 Ardea ibis, v. 220.  
 — bubulens, v. 225.  
 — used in sacrifices, iii. 49.  
 Aristides, remark of, iv. 100.  
 Ark of Amunre, iii. 289.  
 — emblems, Life and Stability in, v. 275.  
 — of Sokari, v. 297.  
 Arks or shrines, iv. 271.  
 Armenian boats, iii. 187.  
 Armlets, iii. 375.  
 Arms, i. 297. Shields, 298. Bow, 304. Arrows, 309. Quivers, 311. Spears and javelins, 313. Slings, 317. Swords and daggers, 319. Falchions and other weapons, 321. Hatchets and battleaxes, 323. Poleaxe, 325. Maces, 327. Clubs, 329. Helmets, 330. Cuirass, 331. Of each corps, 333. Chariots, 335.  
 Army in Egypt, its guards, i. 285  
 Auxiliaries, 287. Cavalry, 289. Infantry, 290. Standards of, 294.  
 Arms of, 297. Archers, 304—312. 390. Spearmen, 313. Slingers, 316. Arms of each corps, 333. Its mode of marching, 391.  
 —, prisoners, booty, and encampments, 392. Its treatment of the prisoners, 397. Its encampments, mode of, 393. Return in triumph, 399. Captives, employment of, 402. Its mode of returning thanks to the Gods, 401. Laws and punishments for, 401.  
 Aroeris, brother of Osiris, iv. 395. 403.  
 Aroua, the, iv. 25.  
 Arrangement of Gods, iv. 181.  
 Arrow-heads, iii. 259.  
 Arsinoë town, i. 230.  
 — nomes, iii. 76.  
 —, sacred crocodile of, v. 37.  
 Art of cutting stones, iii. 166.  
 — of embroidery, iii. 127.  
 — of fusing known, iii. 90.  
 — of curing diseases, iv. 133.  
 Art, its prescribed rules, iii. 87.  
 —, period of its decay, iii. 83.  
 Articles of barter, iii. 220.  
 Articulata genera, v. 126.  
 Artists studied in Egypt, iii. 166.  
 —, painting, &c., iii. 311.  
 Arts, perfection of, iii. 82.  
 Arundelian marbles, iii. 241.  
 Asclepius, inventor of medicine, v. 53, 54. 230.  
 Asfoon mounds, iii. 402.  
 Asiatic tribes, iii. 161.  
 — migrations, iv. 2.  
 Asp, v. 237—242.  
 — of Neph, iv. 239.; v. 237.  
 Asp-headed sphinx, iii. 23.  
 Ass, Typhonian, v. 185.  
 Assaseef tombs, iii. 306. 319.  
 Assemblies of state, v. 287.  
 Asses, frequent use of, iii. 34.  
 Assessors of the dead, v. 75.  
 Astrological predictions, iv. 153.  
 Astronomy, study of, iv. 10.  
 — of Rome, iv. 375.  
 Asyehis, pyramid of, iii. 317.  
 Atarbechis city, iv. 390.  
 — town, iv. 381.  
 Ateuchus sacer beetle, v. 259.  
 Atfech, iii. 400.  
 Athenagoras, v. 70.  
 Athor or Athyr, month, iv. 14.; v. 313.  
 —, temple of, iv. 381.  
 —, name of, iv. 387—392.  
 —, dress of, iv. 391.  
 —, emblem of, v. 306.  
 Athribis town, v. 135.  
 Athyr, the Venus of Egypt, iv. 386. 389.  
 Atin-re, a name of the sun, iv. 246. 297.  
 Atmoo, Deity, v. 23.  
 — postures before, v. 70.  
 Atréb temple, iv. 265.  
 Attack of the asp, v. 155.  
 Attributes of Isis, iv. 382—384.  
 — of the Gods, iv. 235.  
 Authorities admitted, iv. 227.  
 Avium ordines, v. 121—123.  
 Awl found at Thebes, iii. 158.  
 Axe, iv. 46.  
 Babylonian cloth, iii. 129.  
 — Discoveries, iii. 343.  
 Bactrians, revolt of, i. 109.; iii. 294.  
 Bajazet, hunting train of, iii. 17.



- Bahnasa, iii. 400. ; iv. 113.  
 Bai, the snake, v. 65.  
 Bait, Deity, iv. 232.  
 Balanites wood, iii. 168. ; iv. 79.  
 Balance for weights, iii. 239.  
 Ball, game of, ii. 429.  
 —, how made, ii. 432.  
 Bamia, iv. 62.  
 Bandaging mummies, iii. 183.  
 Banier, Abbé, iv. 168. 176. 181. 214.  
 Barbarike, its exports, iii. 124.  
 Barbary, custom of, iii. 359.  
 Barbers, iii. 359.  
 Bardak bottles, iii. 165.  
 Baris boat, v. 413.  
 Barley plucked up, iv. 61. 93.  
 Barrel of wood, iii. 182.  
 Barren soil, iv. 121.  
 Barzel of Hebrews, iii. 241.  
 Basaltic figures, iv. 276.  
 Basis, the sacred bull, v. 197.  
 Baskets of papyrus, iii. 62.  
 Bas-reliefs, iii. 264.  
 Bastinado, ii. 35. 40.  
 Bathen of D'Anville, iii. 66.  
 Baths, regulations of, iii. 388.  
 Batrachcephalus, v. 256.  
 Bats in the tombs at Thebes, iii. 51.  
 Battlements, ii. 123.  
 Battle scenes, iii. 291.  
 — at Thebes, iii. 267.  
 Bayt el Wellee temple, iii. 403.  
 Bazár of Khan Khaleel, iii. 45.  
 Bead of glass, iii. 90.  
 — necklaces, iii. 101.  
 Beans, iv. 61.  
 Beard, shaving the, iii. 357. 359.  
 Bearded wheat, iv. 85.  
 Bear unknown in Egypt, iii. 26.  
 —, constellation of, v. 136.  
 Beaters of the chase, iii. 3.  
 Beating gold, mode unknown, iii. 235.  
 Beauty of sandals, iii. 364.  
 Beddan, Nat. Hist. of, iii. 25.  
 Bedeel, name for tin, iii. 217.  
 Bedstead of Og, iii. 242.  
 Beef, general use of, ii. 368.  
 Beer, ii. 170.  
 Bees, iv. 81.  
 Beetles in valley of Nile, iii. 51.  
 Beisa antelope, iii. 21.  
 Bellianeh, iii. 401.  
 Bellona, v. 85.  
 Bellows known, iii. 338.  
 Belzoni's tomb, iii. 313.  
 Benches of oars, iii. 212.  
 — of judges, v. 75.  
 Beni Hassan grottoes, i. 22.  
 — sculptures, i. 44.  
 Benni or binny fish, iii. 58.  
 Benisooef, iii. 400.  
 Benno bird, iv. 342. ; v. 263.  
 Berenice, iii. 214.  
 Berlin museum, iii. 139. 247. 253. 262. 366.  
 Besa, oracle of, iv. 150. 435.  
 Bethshemesh, iv. 300.  
 Bible, iii. 87. 152.  
 Bident, description of, iii. 60.  
 — used in angling, iii. 53.  
 Biggeh island, iii. 403.  
 Biggig obelisk, iii. 400.  
 Birds of Egypt, iii. 47. 48. ; v. 121 —124.  
 —, salted, iii. 49.  
 — caught in nets, iii. 35.  
 —. genera of, iii. 51. ; v. 121.  
 — of imagination, iv. 304.  
 Birket el Hag, iv. 114.  
 Birket el Korn, or Qorn, iii. 65. ; v. 157.  
 Birth of Moses, iii. 51.  
 Birthplace of Amasis, iv. 283.  
 Birthdays celebrated, v. 290.  
 Bisháree desert, iii. 227.  
 Bisht of modern Egyptians, iii. 347.  
 Black basalt figures, iv. 276.  
 — soil, iii. 231.  
 Blessing of the Gods to the king, v. 283.  
 Blood, sacrifices of, iv. 308.  
 — used for cooking, iii. 375.  
 Blowpipe, antiquity of the, iii. 89. 224.  
 Blue colour, metallic, iii. 301.  
 — River, iv. 51.  
 — borders of Nubian shawls, iii. 125.  
 Boars represented, iii. 34.  
 Boats made of papyrus, iii. 61. 185.  
 — of burden, iii. 187.  
 — of moderns, iii. 195.  
 — for the jungles, iii. 40.  
 —, painted, iii. 201.  
 — of Sokari, v. 255.  
 Boat-builders, iii. 184.  
 Boatmen, ii. 6.  
 Boechoris, i. 130.  
 — expels the Jews, i. 79.

- Bocchoris, story of, v. 197.  
 Boja land, iii. 227.  
 Bonomi, Mr., iii. 227, 229, 230.  
 Books of Hermes, v. 15, 278.  
 Booltee or Bulti fish, iii. 58.  
 Borders of the cloth, iii. 122.  
 Bornous of Barbary, iii. 346.  
 Bottles of glass, &c., ii. 355.; iii. 89.  
 — of terra cotta, ii. 363.  
 Bottle-stand, ii. 217.  
 Bounarang of New Holland, v. 225.  
 Bow used in hunting, iii. 17.  
 Bow-case, v. 346.  
 Bow-head, iii. 200.  
 Boxes of various sorts, iii. 174—177.  
 — for various uses, ii. 358.  
 Bracelets, iii. 225, 374.  
 Brain of mummies extracted, v. 456.  
 Brass of the Scriptures, iii. 243.  
 Brassica Oleifera, iv. 55.  
 Bread, quality of, iv. 24.  
 Breccia Verde quarries, iii. 228.  
 Breed of wild animals, iii. 8.  
 — of horses, iv. 20.  
 Brick, antiquity of, iii. 316.  
 — pyramids, iii. 317.  
 — arches at Thebes, iii. 319.  
 Brick-makers, ii. 99.  
 Bricks, ii. 97.  
 — a monopoly, ii. 98.  
 Brilliancy of colours on glass, iii. 102.  
 British Celts, iii. 171.  
 — Museum, iii. 311, 353, 372.; iv. 276, 321.; v. 387, 413.  
 Bronze netting needle, iii. 140, 145.  
 — Celts of Britain, iii. 171.  
 — forceps, iii. 224.  
 — easily worked, iii. 246.  
 — implements, iii. 253.  
 — Lepidotus, v. 252.  
 — figures of Pasht, iv. 278.  
 Bruce, anecdote of, ii. 231.  
 Bubastis, iii. 313.  
 — city, iv. 105.  
 — temple of, iv. 277.  
 —, festival of, v. 303.  
 Buckets, ii. 5.  
 Buffalo, common, v. 199.  
 Buffoons, ii. 265.  
 Bugles for necklaces, iii. 101.  
 Bull mummies, v. 195.  
 — of Hiermonthis, v. 198.  
 Bull fights, ii. 444—446.  
 Bull's hide of Dido, iii. 145.  
 Bulrush of Moses, iii. 185.  
 Bulti a good fish, iii. 59.  
 Burial places of Osiris, iv. 347.; *vide* Osiris, and sepulchre.  
 — of sacred animals, v. 99.  
 Burning the golden calf, iii. 221.  
 Burton stone of, iii. 193.  
 —, sistrum of, iii. 259.  
 — table of offerings of, v. 391.  
 — tools of, ii. 181.  
 Bustard, capture of, iii. 36.  
 Busts of Roman ladies, iii. 370.  
 Butcher's slaughter-house, ii. 375.  
 Butine linen, iii. 126.  
 Buto in the Delta, iii. 330.  
 — temple, iii. 331.  
 —, oracle of, iv. 271.  
 —, Deity, v. 40.  
 —, primæval darkness, iv. 273.  
 Byad, silurus, iii. 58.  
 Byssine linen, not cotton, iii. 115.  
 Byssus plant, history of, iii. 61, 62.  
 Cabinetmakers, 167.  
 Cabins, painted, iii. 200.  
 Cabiri, iv. 184.; v. 54.  
 Cadi's house at Cairo, cats fed daily there, iii. 45.; v. 165.  
 Cadmus of Thebes, iii. 166.  
 —, discovery of, iii. 256.  
 Cæsar, J., amends the calendar, iv. 372.  
 Cairo, v. 131.  
 — pounders, iii. 181.  
 — coopers, iii. 182.  
 —, tamed lions at, iii. 17.  
 Cakes used in sacrifice, iv. 156.  
 — with seeds, ii. 386.  
 Calasiries, troops, i. 285.  
 Calasiris dress, iii. 141, 346.  
 Calendar corrected by J. Cæsar, iv. 372.  
 Calendering of cloth, iii. 141.  
 Calf's skin is vellum, iii. 151.  
 Caligula, vessel built by, iii. 211.  
 Caliya serpent, iv. 395.; v. 241.  
 Cambrie, width of, iii. 126.  
 Cambyses in Egypt, 195.  
 —, victories of, 197.  
 Camel, no hieroglyphic of, iii. 55.  
 — in Egypt, iii. 178.; v. 187.  
 Canal levels, iv. 7.  
 — of the Red Sea, i. 69.

- Canal re-opened, i. 71. 161.  
 Cangias, iii. 200.  
 Canicular period, iv. 373.  
 Canopus, v. 338. 468.  
 Cape Cantin, i. 159.  
 — of Good Hope, i. 160.  
 Capillatos, who were called, iii. 359.  
 Capitals in Egyptian architecture, iii. 310.  
 Captives worked mines, iii. 230.  
 — of Rot-*h*-no, i. 347.  
 Car of war, i. 335. *et seq.*  
 — with umbrella, iii. 179.  
 Care of animals, iv. 125—127.; v. 93.  
 Caricatures, ii. 366.; v. 415.  
 Carpenters, iii. 167. 171.  
 — shop of, iii. 144.  
 Carpets in use, iii. 141.; v. 93.  
 Carrier pigeons, v. 50. 215.  
 Carta bombycina, iii. 153.  
 Carthage, origin of, iii. 145.  
 Carthamus tinctorius, iii. 126.; iv. 54. 62.  
 Cartouches of Osirei, iv. 415.  
 Carts of Tokkari, i. 369.  
 Carved devices, iii. 169.  
 Casiri on paper, iii. 153.  
 Cassia senna, iv. 62.  
 — fistula, iv. 79.  
 Cassiterides, iii. 217.  
 Castes in Egypt, i. 236. 245. 257—400.; ii. 1—24.  
 — in India, i. 239. 243.  
 Castor-berry oil, iii. 379.; iv. 56.  
 Cataracts, of E'Sooan or Syene, i. 215. iii. 57. 185.; iv. 117. 231. 239. 267.  
 Cats, treatment of, v. 161.  
 —, mummies of, v. 162.  
 —, worship of, v. 163.  
 —, suicides of, v. 164.  
 —, abundance of, v. 165.  
 — trained as retrievers, iii. 42.  
 — and dogs highly venerated, iii. 42.  
 — protected by modern customs, and fed daily, iii. 44.; v. 165.  
 —, killing, death, v. 95.  
 —, sepulchres of, v. 100.  
 Cattle, how marked, iii. 8.  
 —, herds of, iii. 33.  
 — boats, iii. 195.  
 Cedar of Syria, iii. 169.; iv. 69.  
 Ceilings, painted, ii. 125—126.  
 Celsius, iii. 185.  
 Cepus of Strabo, v. 131.  
 Cerastes snake, v. 245.  
 Cerebus, iv. 315.; v. 77. 446. 448, 449.  
 —, cake for, v. 434.  
 Cercopithecus of Pliny, v. 132.  
 Ceremonies of the dead, iii. 183.; v. 381. *et seq.*  
 — of religion, v. 270—379.  
 Ceres, honours to, v. 233.  
 Ceylon, iii. 189.  
 Chabrias, i. 210.  
 Chæremon, iv. 215.  
 Chairs, ii. 191—197.  
 Chaldeans of Babylon, iv. 154.  
 Chambers of Medeenet Haboo, ii. 353.  
 Champollion, ii. 279. 387.; iii. 190—194. 224.; iv. 88. 240. 404.; v. 13. 16. 18. 189.  
 Change in Amun's name, iv. 245.  
 Channel of Nile turned, i. 89.; iv. 8.  
 Chaotic spirit, iv. 218.  
 Chapel of Apollo, iv. 272.  
 Chaplets, ii. 183.  
 Chapter-house at Westminster, linen paper in, iii. 154.  
 Character of the desert, iv. 115.  
 — of the sun, iv. 299.  
 — of Pthah, iv. 251.  
 — of Isis, iv. 369.  
 — of Anubis, iv. 443.  
 Charadrius Edienemus, v. 225.  
 Chariots, i. 335—342.  
 —, no seat in, i. 341.  
 —, parts of, i. 349.  
 —, harness of, i. 351.  
 — of other nations, i. 357.  
 Charlemagne, documents of, iii. 151.  
 Charmosyna feast, iv. 361.  
 Charms worn, iii. 364.  
 Charon, duties of, iv. 401.  
 —, origin of, v. 434.  
 Chase, reflections on, iii. 11.  
 — in the desert, iii. 22.  
 — of the crocodile, iii. 79.  
 — of the hippopotamus, iii. 68. 71. 72.; v. 178.  
 Chasseur and his party, iii. 3.  
 Chemical knowledge, iii. 104.  
 — agency, iii. 133.  
 — experiments, iii. 302.  
 Chemmis manufactures, iii. 114.  
 — — isle, iv. 272.  
 Chenoboscion, iii. 277. 281. 402.

- Cheops, pyramid of, i. 127.  
 —, papyrus in the time of, iii. 150.  
 — tomb of, iii. 278.  
 Cherry tree, iv. 68.  
 Chief persons at Eleusis, v. 329.  
 Children, duties of, i. 72.; ii. 65.  
 —, dresses of, iii. 363.; v. 424.  
 — of Saturn, iv. 310.  
 — educated with Sesostris, i. 100.  
 Chin, false beards on, iii. 363.  
 Chinese porcelain, iii. 104.  
 — bottles found, iii. 106.  
 — paper, iii. 153.  
 — sails, iii. 190.  
 — compass, iii. 214.  
 — mode of drawing, iii. 313.  
 — ring money, iii. 238.  
 Chisels, iii. 169. 172.  
 Choak month, iv. 14.  
 Choice of emblems, iv. 159.  
 — of peculiar animals, v. 109.  
 Chorgic monument, iii. 299.  
 Chorticon plant, iv. 57.  
 Christian village, iii. 325.  
 Church of early Christians, iii. 402.  
 Chusa village, iv. 391.  
 Ciccr arietinum, iv. 61.  
 Cichorium intybus, iv. 62.  
 Cici or kikki, iii. 379.; iv. 56. 77.  
 Circumcision, v. 317.  
 — still practised as precautionary,  
   v. 317.  
 Cities of Egypt, iii. 323.  
 City of Sais, iii. 306.;  
 — of Lions, v. 173.  
 — of Crocodiles, v. 54.  
 Civilisation, shaving a proof of, iii.  
   359.  
 Civil war about sacred animals, iii.  
   59. 81.; iv. 345.; v. 91. 138. 234.  
 Clap net, description of, iii. 45. 46.  
 Classes of Gods, iv. 180. 225. 228.  
   286.; v. 1.  
 — of beetles, v. 259.  
 Clay kneaded with the feet, iii. 163.  
 Clean oxen, property of, v. 194.  
 Clemens of Alexandria, iii. 349.;  
   iv. 163. 182.; v. 14. 97. 278. 298.  
 Cloaks of white wool, iii. 346.  
 Close caps, iii. 360.  
 Cloth making process, iii. 131.  
 — of mummies, coarse, iii. 119.  
 — of woven gold, iii. 128.  
 — of various colours, iii. 129.  
 — smoothed by a plane, iii. 140.  
 Clover dried, iv. 95.  
 Croicon oil, iv. 57.  
 Coast of Barbary, iii. 359.  
 Cobra de capello, v. 241.  
 Coins of Japan, iii. 238.  
 Coffins, v. 412. 422. 479.  
 — of glass, iii. 102.  
 —, sacred, v. 101.  
 — makers, iii. 178.  
 —, etymology of, v. 425.  
 Cold baths, iii. 388.  
 Coleseed oil, iii. 379.  
 Colleges of Heliopolis, iv. 302.  
 Colocasia, iv. 62.  
 Colocinth, iv. 62.  
 Colossi of Thebes, iv. 105.  
 Colossal statues, iii. 85.  
 — of Sarapis, iii. 98.  
 — at E'Dayr, iii. 325.  
 — vase of Juno, iii. 256.  
 — hawk at Karnak, v. 98.  
 Colours from Thebes, iii. 38.  
 — for painting, iii. 301.  
 — of Egyptian porcelain, iii. 103.  
 — of Nilus, v. 59.  
 — of Osiris, iv. 340.  
 — of leather, iii. 156.  
 Coloured dresses, antiquity of, iii.  
   129.  
 Coluber cerastes, v. 245—247.  
 Columns at Fateerch, iii. 327.  
 — at Oshmooncin, v. 4.  
 Combs of Egypt, iii. 380.  
 — of flax-dressers, iii. 139.  
 Common sort of cotton, iii. 118.  
 — balance, iii. 240.  
 Commonwealth of Plato, iv. 192.  
 Companion of Khem, iv. 265.  
 Compass, use of, iii. 214.  
 Composition of the glass, iii. 97.  
 Compounds of metals, iii. 253.  
 Concentric coils of leather, iii. 145.  
 Condemned, work by men, iii. 230.  
 Condition of interior of Egypt, iv. 5.  
 Conjugal fidelity, iv. 210.  
 Conjuring, tricks of, ii. 435.  
 Conserves, iv. 56.  
 Construction of boats, iii. 199.  
 — of looms, iii. 118.  
 Consumption of fish, iii. 68.  
 Contra Pseleis ruins, iii. 403.  
 Conventional system, iii. 266.  
 — rules of drawing, iii. 313.  
 Convicts, deplorable condition of, iii.  
   232.

- Cookery, art of, ii. 381.  
 Cooks, duties of, ii. 384.  
 Cooperage, iii. 182.  
 Coopers, iii. 178.  
 Copper much used, iii. 241.  
 — scarce in Ethiopia, iii. 247.  
 Copper coins of Servius Tullius, iii. 238.  
 Coptic pottery, iii. 165.  
 Coptos, i. 228.; iii. 228.; v. 254.  
 Copts, eggs of ostrich used by, iii. 20.  
 Coracles, iii. 187.  
 Coræbus, the Athenian, iii. 165.  
 Corbág whips, how made, iii. 69.  
 Corban or Korban, offering of the Jews, iv. 155.; v. 362.  
 Coriander seeds, iv. 62.  
 Corn, how grown, iv. 49.  
 — drag, iv. 93.  
 — laws, iv. 4.  
 — six ears of, iii. 289.  
 Cornice curve at Thebes, iii. 88.  
 Coronation robes, iii. 351.  
 — of the king, v. 277.  
 Corpse bandages, iii. 120.  
 — Deities, v. 71. 467.  
 Corslets of Amasis, iii. 127.  
 Corte, remains at, iii. 403.  
 Cory, Mr., collections of, iv. 216.  
 —, on the Trinity, iv. 191.  
 Cosmogony, from Iamblichus, iv. 217.  
 Cotton paper, origin of, iii. 153.  
 Cotton bandages not used, iii. 115.  
 — cloth dresses, iii. 116.  
 — furniture, iii. 118.  
 Couches, ii. 201.  
 Coughing, God of, iv. 180.  
 Course of the Nile changed, i. 89.; iv. 8.  
 Coursing in the open plains, iii. 12.  
 Coverings for bottles of Cyperus rush, iii. 106.  
 Cow a sacred animal, v. 193.  
 — of Athor, v. 67.  
 — of Mycerinus, v. 313.  
 Cows, mummies of, v. 90.  
 Crane, use of, iii. 334.  
 Crested plover, v. 225.  
 Cretan prophet, iv. 182.  
 Criosphinx, iii. 23.; v. 200.  
 Crocodile, nature of, iii. 77.  
 —, its manner of eating, iii. 77.  
 — a timid animal, iii. 78.  
 Crocodile, has good vision, iii. 78.  
 —, honours to the, v. 229.  
 —, mode of catching, iii. 80.; v. 235.  
 — eaten at Apollinopolis, iii. 75.  
 — fed and protected, iii. 76.; v. 231.  
 —, haunts of, iii. 74.  
 — has no tongue, iii. 80.  
 — mummies, iii. 401.  
 Crook of Osiris, iv. 315.; v. 267.  
 Crops, abundance of, iv. 23.  
 —, sort of, iv. 52.  
 Crotala instruments, ii. 318.; iv. 279.  
 Crucibles, iii. 225.  
 Cubit, division of, iv. 27. 29.  
 — lately found, iv. 33.  
 Cucumbers, iv. 62.  
 Cucurbitæ, iv. 62.  
 Cufic inscriptions, iii. 227.  
 — tombs, iii. 230.  
 Cullenders, antiquity of, ii. 405.  
 Cultivation of the lands, iv. 33.  
 — of wheat, iv. 85.  
 Cummin seeds, iv. 62.  
 Cups of tasteful form, iii. 103.  
 Curing skins, mode of, iii. 157.  
 Curious sculpture at E'Dayr, iii. 325.  
 Curlew used at table, iii. 49.  
 Curve of the vault, iii. 319.  
 Cush people, iii. 180.  
 —, progeny of, iv. 262.  
 Custom of shaving, iii. 359.  
 — of reclining, ii. 395.  
 — of singing, iii. 326.  
 Cutting of glass known to ancients, iii. 105.  
 Cuvier, iv. 133.; v. 220. 224.  
 Cyane, near Syracuse, iii. 148.  
 Cyclops, iii. 243.  
 Cylindrical maces, ii. 257.; iv. 279.  
 Cymbals, ii. 255.  
 Cynocephalus ape, v. 71. 129.  
 Cynopolites, civil war of the, iii. 59.  
 —, worship of the, v. 114. 138—142.  
 Cyperi, many kinds of, iv. 62.; iii. 62.  
 Cyperus, papyrus, iii. 62.  
 Cyprus oil, iv. 56.  
 D'Anville, bathen of, iii. 66.  
 Dabód, iii. 403.; v. 35.  
 Dacca loom, iii. 122.  
 Dædalus invents glue, iii. 174.

- Dafne, v. 38.  
 Daily ablutions, iii. 358.  
 Daimogorgon, iv. 177.  
 Dakkeh temple, iii. 403. ; v. 170.  
 Damagan, nature of a, iii. 106.  
 Damascius, v. 54.  
 Damaskeening process, iii. 256, 257.  
 Danaus, flight of, i. 58.  
 Dance, attitudes in, ii. 329.  
 —, forms of the, ii. 334.  
 —, mode of, ii. 339.  
 —, sacred, ii. 340.  
 Dandoor temple, iii. 403.  
 Darabooka drum, ii. 253.  
 Darius and the oracle, i. 103. 199.  
 Dashoor pyramid, iii. 317.  
 Dates, food for camels, &c., ii. 177.  
 Date tree fibres, iii. 143.  
 Daughter of Mycerinus, i. 127. ; v. 312.  
 Day, quarter, iv. 17. 375.  
 Days in the old year, iv. 13. 346.  
 Dead, offerings to the, v. 361.  
 —, mourning for the, v. 402.  
 Deal imported, iii. 169.  
 Dealers in game, iii. 36.  
 Death of dogs mourned, iii. 33.  
 — for killing a cat, v. 95.  
 —, Deity of, iv. 431. 442.  
 — and infancy united, iv. 433.  
 Debt, laws respecting, ii. 49. ; v. 392.  
 Decomposition of the world, iv. 199.  
 Decoy bird, iii. 39. 40. 42.  
 Dedication of the temple, v. 275.  
 Dedicatory offering, v. 371.  
 Deeds, mode of drawing up, ii. 53.  
 — for sale of land, ii. 55.  
 Defassa antelope, iii. 25.  
 Defeat of Rebo, iii. 293.  
 Deification of sun and moon, iv. 209.  
 289. 291. ; v. 53.  
 Deities, iv. 142.  
 — on earth, iv. 170.  
 —, unity of, iv. 179.  
 — of a city, iii. 292. ; iv. 230. 344.  
 — of Tentyris, v. 46.  
 —, uncertain, v. 78.  
 —, triple nature of, iv. 191.  
 —, offerings to, v. 337. 363.  
 — mourning for the, v. 355.  
 Delta, i. 6. ; iv. 115.  
 Deluge of Deucalion, iv. 169.  
 Dembea lake, iv. 51.  
 Demiurgi, iv. 190.  
 Demiurge, the, iv. 225. 249.  
 Democritus first ivory polisher and  
 maker of false stones, iii. 99.  
 Demons, iv. 182. 221. ; v. 76. 265.  
 Demonstrations of grief, v. 402.  
 Denarius, when coined, iii. 239.  
 Dendera temples, iii. 402. ; iv. 390.  
 De Pauw, v. 91.  
 Deplorable condition of convicts, iii.  
 292.  
 Depressed pediment, iii. 309.  
 De Rozière, iii. 251.  
 Dervishes, v. 405.  
 Desert, character of, iv. 115.  
 Desfontaine's Pliny, iv. 65.  
 Dessook in the Delta, v. 304.  
 Devices on sails, iii. 214.  
 Diana of Bubastis, iv. 277. ; v. 303.  
 —, characters of, iv. 281.  
 Diaz, Barthol., iii. 214.  
 Dice, use of, ii. 424.  
 Dictamnus, v. 156.  
 Dido's purchase, iii. 145.  
 Diet, mode of, i. 253. 275. ; ii. 369.  
 397.  
 Different styles of sculpture, iii. 306.  
 Difficulties of cutting granite, iii. 250.  
 Dinner, preparations for, ii. 365.  
 —, conversation, ii. 367.  
 — hour of, ii. 392.  
 — guests at, ii. 393.  
 — mode of eating at, ii. 401.  
 Diodorus, i. 88. et seq., v. 166. 169.  
 etc.  
 — account of gold mines, iii. 231.  
 Dionysius, tomb of, iii. 402.  
 Dioscorides, tinned boilers mentioned  
 by, iii. 215.  
 Diospolis or Thebes, paintings of,  
 iii. 21.  
 — Parva, remains at, iii. 401.  
 Direction of religious edifices, v. 74.  
 Directress of the Gods, v. 31. 49.  
 Discovery of glass, iii. 91.  
 Diseases of animals, iv. 133.  
 Dishes, order of, ii. 396.  
 Distaff not unknown, iii. 137.  
 Distance and locality not well de-  
 fined, iii. 21.  
 Divine honours to animals, iv. 163. ;  
 v. 90. 97. 128.  
 Division of the day, iii. 343.  
 — of the cubit, iv. 29.  
 Doctors, fees of, iii. 389—391  
 — skill of, iii. 389. ; v. 460.  
 Doctrines of Plato, iv. 219.

- Doctrines of Metempsychosis, iv. 316.; v. 42. 440.  
 — of emanation, iv. 316.; v. 111.  
 Documents of Charlemagne, iii. 151.  
 Dodona, oracle of, iv. 149.  
 Dogs, various breeds of, iii. 32.  
 —, management of, in coursing, iii. 12.  
 —, highly venerated by the ancients, iii. 42.; v. 138.  
 —, disregarded by the modern Egyptians, iii. 44.; v. 144.  
 —, drawings of, iii. 21.  
 —, heads of, never joined with human limbs in painting, iv. 441.  
 —, worship of, v. 139.  
 —, burial place of, v. 101.  
 —, mummies of, v. 141.  
 — of Memphis, v. 142.  
 Dog-fish of the Nile, iii. 59.  
 Dogmas of Plato, iv. 219.  
 Dog-star, rising of, iv. 11. 376.  
 Dolls of wood, ii. 426.  
 Dolphin battles, iii. 74.; v. 200.  
 Dominion, v. 67.  
 —, emblem of, v. 266, 267.  
 Doora, crop of, iv. 59.  
 —, gathering of, iv. 48. 97.  
 —, bread of, ii. 397.  
 Doorways, ii. 113.  
 Doric columns at Beni Hassan, iii. 308.  
 Double eubit, iv. 33.  
 Dovetailing art, iii. 169.  
 Dowry of the queens, iii. 64.  
 Drag net, use of, iii. 585.  
 Draughts in use, ii. 415. 418.  
 Drawing well executed, iii. 20.  
 — made with great spirit, iii. 21.  
 Dress of the king, iii. 351.  
 — of the queens, iii. 369.  
 — of the priests, i. 278.; iii. 347.  
 — of the people, iii. 344.  
 — of Remeses, iii. 349.  
 — of princes, iii. 350.  
 — of children, iii. 363.; v. 424.  
 — of huntsmen, iii. 7.  
 — of Osiris, iv. 342.; v. 333.  
 — of Isis, iv. 384.; v. 333.  
 — of the statues, v. 333.  
 Drill used, iii. 172.  
 Drilling holes, iii. 144.  
 Drinking cups, ii. 221.  
 Drink offering or libation, iv. 154.; v. 365.  
 Drive to cover, iii. 12.  
 Drugs formerly used, iii. 391.; iv. 83.  
 Druids, v. 446.  
 Drum, ii. 266.; iii. 288.  
 Dryness of the air, iii. 380.  
 Ducks, how caught, iii. 47.  
 Dunkirk, drift at, iv. 115.  
 Durability of sandstone, iii. 323.  
 Durham cathedral, iv. 393.  
 Dutch paper exported, iii. 155.  
 Duties of children, i. 72.; ii. 65.  
 Dwarfs, ii. 486.  
 Dwarf deity, iv. 254.; v. 19.  
 Dye of cloth, iii. 123.  
 Dyeing skins, iii. 156.  
 Dyke levels, iv. 7.  
 — bursting, iv. 101. 107.  
 Dynasties of Theban or Diospolite kings, i. 25. 29, 30, 31, 32. 37. 47. 48. 76.  
 — of shepherd kings, i. 21—25.  
*Vide* Introduction, p. ix.  
 Dynasties of Thinite kings, i. 26.  
 — of Memphite kings, i. 27, 28.  
 — of Elephantine kings, i. 27.  
 — of Hellenic shepherd kings, i. 30.  
 — of Tanites, i. 32.  
 — of Bubastites, i. 33.  
 — of early monarchs, i. 21—39.  
 —, successive, i. 41.  
 —, 19th to 31st, i. 76—208.  
 Eagles, worship of, v. 204.  
 Early inventions of Egypt, i. 53.  
 — use of glass, iii. 91.  
 — use of glue, iii. 173.  
 — use of tin, i. 59.; iii. 217.  
 — use of iron, iii. 243.  
 — mode of drawing, iii. 270.  
 — mode of worship, iv. 291.  
 — rites, iv. 143.  
 — offerings, iv. 145.; v. 337.  
 — religion, iv. 211. 291.  
 — statues, iii. 273.  
 — state of art, iii. 285.  
 — Greek style, iii. 310.  
 — history fabulous, iv. 207.  
 — notions of Greeks, iv. 177.  
 — voyages, iii. 213.  
 Ear-rings, iii. 225. 366—371.  
 Eastern respect for royalty, i. 198.  
 — hunting, iii. 11.  
 — slippers, iii. 366.

- Eastern desert, iv. 116.  
 Ebony, whence obtained, iii. 169.  
 E'Dayr village, iii. 325.  
 — temple, iii. 402.  
 Edfoo, iv. 117.  
 — temples, iii. 402.  
 — city, iv. 398.  
 Edge of the desert, iv. 121.  
 Edging of dresses, iii. 346.  
 Edmonstone, Sir A., v. 283.  
 Edrésee, iii. 227.  
 Education of Sesostris, i. 99.  
 Eel sacred, iii. 58.; iv. 161.; v. 251.  
 Eggs of ostrich, use of, iii. 20.  
 — of crocodile, iii. 80.; v. 237.  
 — artificially hatched, iv. 135.  
 —, ovens for hatching, iv. 135.  
 Egleeg wood, iii. 168.; iv. 66.  
 Egypt, a Deity, v. 46.  
 Ehoou, son of Athor, v. 21.  
 —, the day, iv. 409.  
 Eieton, iv. 216.  
 Eilethyas remains, iii. 171.; iv. 88.;  
 v. 41.  
 Elaians send messengers, i. 167.  
 El Allaga gold mines, iii. 228.  
 Elastic blades, iii. 253.  
 El Bersheh, iii. 325.  
 —, sculpture at, iii. 328.  
 Elegant columns of Beni Hassan, iii.  
 308.  
 — tracery on glass, iii. 91  
 Elephantine city, iv. 229.; v. 147.  
 — cubit, iv. 32.  
 — Nilometer of, iv. 29.  
 Elephant not sacred, v. 176.  
 Elephoboscon, v. 156.  
 Eleusinian mysteries, v. 323.  
 El Feshn, iii. 400.  
 El Haref or Haryib mummies, v.  
 141.  
 — ruins, iii. 48.  
 El Hawára, iii. 400.  
 El Hébee, iii. 400.  
 Eliakim made king of Judah, i. 161.  
 El Maabdeh quarries, iii. 322. 401.;  
 v. 230.  
 El Maasara quarries, iii. 322. 321.  
 Elohim, iv. 186.  
 El Qala village, iii. 402.  
 El Qenan, iii. 402.  
 Emanation, doctrine of, iv. 317.; v.  
 111.  
 Embalmers respected, iii. 181.; v.  
 454.  
 Embalmers, medical, iii. 397.; v.  
 459.  
 Embalming, iii. 397.; v. 70. 451.  
 460.  
 Emblematic offerings, v. 373.  
 Emblems, iii. 201.; v. 266.  
 — of Deities, iii. 364.  
 —, embossed leather, iii. 155.  
 —, choice of, iv. 159.  
 — of Rê, iv. 295.  
 — of "impudence," v. 179.  
 — of Truth, v. 450.  
 — of Stability, iv. 253. 341.; v.  
 266. 412.  
 Embroidery, art of, iii. 127.  
 Emeph, iv. 216.; v. 53.  
 Emerald mines of Gebel Zabára, i.  
 45.  
 — presented to Pharaoh, iii. 98.  
 —, counterfeited, iii. 99.  
 — found at Thebes, iii. 100.  
 — ring, iii. 255.  
 Emery powder, iii. 257.  
 Empedocles, iv. 222.  
 Emperor Hadrian's vases, iii. 93.  
 Enamelling, art of, iii. 109.  
 Enclosure of Bubastis, iv. 277.  
 Eneroachment of inundation, iv. 111.  
 — of sand, iv. 113.  
 Enemies of the Egyptians, i. 364.  
 Shairetana, i. 365. Tokkari, i.  
 367. Rebo, i. 371. Shari, i. 375.  
 Rot-ñ-no, i. 377. Toersha, i. 378.  
 Kufa, i. 379. Sheta, i. 380. Black  
 nations, i. 886.  
 — as a foot stool, v. 346.  
 Enemy's waggons, iii. 295.  
 Engines for war, i. 363.  
 Engraving emeralds, iii. 86. 255.  
 Entertainments, ii. 207.  
 Entrails of victims, iv. 143.  
 Epact period, iv. 16. 310. 373.  
 Epemenides, iv. 182.  
 Epep, or Epíphi month, iv. 14.; v.  
 315.  
 Erraticum intubum, iv. 62.  
 Erment temple, i. 402.  
 Errors respecting Osiris, iv. 326.; v.  
 306.  
 — respecting the Egyptians, v.  
 465., *vide* Greeks, mistakes of.  
 E'Sioot grottoes, iii. 48.; v. 145.  
 Esneh quay, iii. 402.  
 —, remains at, iv. 212.  
 —, sandstones near, iv. 117.



- E'Souan tombs, iii. 230., *vide* Cata-  
 racts and Syene.  
 Escorial library, MSS. of, iii. 154.  
 Ethiopians, i. 4.; ii. 387.; iv. 263.  
 Ethiopian boats, iii. 185.  
 — children, iii. 363.  
 — iron, iii. 246.  
 — luxury, iii. 380.  
 — pyramids, iii. 320.  
 Etruscan traders, iii. 110.  
 — weapons, iii. 245.  
 — soothsayers, iv. 152.  
 Eumenes invents parchment, iii. 151.  
 Evil Being, iv. 417—427.  
 Exodus of the Israelites, i. 55. 77.  
 Expedition from Tuscany, iii. 194.  
 Expensive papyrus, iii. 151.  
 Experiment on language, i. 155.  
 Explanation of fable of Osiris, iv.  
 335—337.  
 Exports of ancient Egypt, iii. 114.  
 — of Barbarike, iii. 124.  
 — of Dutch paper, iii. 155.  
 Expulsion of the Jews, i. 79.  
 Extant pieces of ancient leather, iii.  
 155.  
 Ex-votos, iii. 395.  
 Eye, Goddess of the, v. 86.  
 — of Osiris, v. 268. 411. 456. 469.  
 Eyelids, painted, iii. 381.  
 Fabulous history, iv. 207.  
 — of Osiris, iv. 329. 339.  
 — reptiles, v. 248.  
 — birds, v. 228.  
 — animals, v. 200.  
 — insects, v. 259.  
 Falehion of victory, v. 267.  
 Fall of the arts, iii. 307.  
 Fallow fields, iv. 35.  
 Falls of Syene, iii. 188., *vide* Cata-  
 racts.  
 False stones used, iii. 99.  
 — heard for chin, iii. 362.  
 — wigs, iii. 356.  
 — arches, iii. 321.  
 — pyramid, iii. 400.  
 Family chambers, ii. 117.  
 Famine, iv. 104.  
 Fanciful animals, iii. 21.; v. 200.  
 — beings worshipped, iv. 211.  
 Fan-bearer of the king, i. 72.; v.  
 295.  
 Fannian paper, iii. 150.  
 Fans, iii. 288.  
 Farm-yard, ii. 133.; iv. 129.  
 Farmers, ii. 3.  
 Fasts and penance, v. 335.  
 Fateereh, columns at, iii. 327.  
 Fatemites, iii. 227.  
 Fathers, right of, ii. 38.  
 Fauteuils, ii. 196.  
 Feasts, customs at, ii. 219.; v. 273.  
 333.  
 Feast of the Passover, iv. 145.  
 — the Eed, iv. 146.  
 Feats of agility, ii. 416. 433.  
 Fecundating quality of the Nile, iv.  
 359.  
 Feddán, iv. 33.  
 Fees to doctors, iii. 394.  
 Fekkaros people, iii. 294.  
 Fekkees, duties of, v. 404.  
 Female crocodile, v. 236.  
 — dancers, dress of, ii. 333.  
 Ferayg temple, iii. 404.  
 Feronière, iii. 370.  
 Fertilising effects of Nile, iv. 121.  
 Festival of Minerva at Sais, v. 307.  
 Festivals of religion, v. 299.  
 — of Níloa, v. 291.  
 — of Osiris, v. 301.  
 — of Bubastes, iv. 279.; v. 303.  
 — Isis, v. 305.  
 — of Sais, v. 308.  
 — at the new or full moon, v. 311.  
 — of peasants, iv. 122.  
 — of the sun, v. 315.  
 — of Jupiter, iv. 158.  
 — of Bacchus, v. 182.  
 — of joy, iv. 361.  
 —, other kind of, v. 336.  
 Fevers not caused by Nile, iv. 37.  
 —, Goddess of, iv. 180.  
 Fibres of date tree, iii. 143.  
 Ficus sycomorus, iv. 260. 313.  
 Field sports of ancients, iii. 11.  
 Fig, wild, iv. 69.  
 Fig-tree, iv. 260., *vide* Hierasyca-  
 minon.  
 Figl, ii. 370.; iv. 62.; v. 369.  
 Fights in sport, ii. 440.  
 — by boatmen, ii. 441.  
 — with bulls, ii. 443.  
 Figure of Amun, iv. 246.  
 — of Osiris, supposed, iv. 321.  
 — of animals, iii. 269.  
 — on public roads, iv. 258.  
 Filial duties severe, i. 72.; ii. 65.  
 Fillet for the head, iii. 370.

- Final judgment, iv. 315.; v. 30. 446.  
 Fine linen of antiquity, iii. 117.  
 — leather, iii. 155.  
 Finish of sculpture, iii. 306.  
 Fire blown by fans, ii. 388.  
 First caster of statues, iii. 255.  
 — coined money, iii. 238.  
 — crops, iv. 53.  
 — fruits, ii. 408. v. 311.; iv. 123. 154. 406.  
 — Intellect, iv. 190.  
 — use of iron, i. 59.; iii. 243.  
 Fish of Egypt, v. 125.  
 — in Lake Mœris, iii. 63.  
 — abound in Nile, iii. 62.  
 — change their abodes, iii. 74.  
 —, season for, iii. 59.  
 — sepulchres, v. 100.  
 — sacred, v. 248.  
 — used for the table, iii. 58.  
 — speared with bident, iii. 4.  
 Fisheries, value of, iii. 64.  
 Fishing scenes, iii. 37.  
 —, mode of, iii. 52.  
 — with ground bait, iii. 53.  
 — in shallow water, iii. 56.  
 — nets, iii. 145.  
 Fitr measure, iv. 30.  
 Flax, cultivation of, iv. 98.  
 —, preparation of, iii. 138.  
 — oil, iii. 379.  
 Flaxen wig, iii. 362.  
 Fleets of Egypt, iii. 191.  
 Flint knives, iii. 261.  
 Float not used in fishing, iii. 54.  
 Floating island, iv. 272. 396.  
 Floors, ii. 115. 120.  
 Flowers, ii. 103.; iv. 69. 78.; v. 263. 367, 368.  
 — from the garden, ii. 215.  
 — worn, iii. 356.  
 Flute, antiquity and variety of, i. 304 —312.  
 Food of the Egyptians, ii. 369. 397.  
 — of the kings, i. 253.  
 — of the priests, i. 275.  
 — of lower orders, ii. 371.  
 — of children, iii. 363.  
 — of the Ibis, v. 221.  
 — of tame animals, v. 94.  
 Footstools, ii. 199.; v. 346.  
 Forecastle, iii. 202.  
 Form of Osiris, iv. 341.  
 Forns of vases, iii. 163.  
 Forty-two assessors, v. 75. 449.  
 Fountain of Cyane, iii. 148.  
 — of Kallirhoë, iii. 167.  
 Four-wheeled cars, i. 350.; ii. 341.; v. 310.  
 Fowlers, ii. 18.  
 — of the desert, iii. 35.  
 Fowling, subdivisions of, iii. 36.  
 —, scenes of, iii. 37.  
 — nets, iii. 145.  
 Fowls, no sculpture of, iii. 35.  
 Fox-dog, sculpture of, iii. 33.  
 Foxes worshipped, v. 149.  
 France, paper exported from, iii. 155.  
 French engineers at Luxor, iii. 250.  
 Freewill offerings, iv. 154.  
 Fringe on border, iii. 346.  
 Frog emblematic of man, v. 247.  
 Frog-headed Deities, iv. 257.  
 Fruitfulness of soil, iv. 1.  
 Fruit trees, ii. 175.; iv. 76.; v. 269.  
 Fullers, iii. 162.  
 Fund for support of cats, iii. 44. v. 165.  
 Funeral rites, v. 381. *et seq.*  
 — refused to bad kings, i. 257.; v. 435.  
 — and to individuals, v. 427. 430.  
 — of Apis, v. 103.  
 Funereal honours, none to heroes, iv. 148.  
 — of Shekh, v. 407.  
 — triads, iv. 232. 384. 408.  
 Furniture of rooms, ii. 190.  
 — of bed rooms, ii. 205.  
 Fusibility of some metals, iii. 244.  
 Fusing of metals, iii. 255.  
 Future judgment, v. 446.  
 — state, progress to, iv. 442.  
 — of the soul, v. 438.  
 Fyoom, iii. 400.; iv. 118.  
 Gades, now Cadiz, iii. 217.  
 Galley of war, iii. 203.  
 Gallic Mercury, v. 2.  
 Galleys of Romans, iii. 202.  
 Gama, Vasco de, iii. 214.  
 Game-keepers, iii. 7.  
 Game carried home, iii. 13.  
 Games, sorts of, ii. 415. 423. 429. 435.  
 — of odd and even, ii. 417.; v. 292.  
 — of draughts, i. 44.; ii. 419.  
 — of mora, i. 44.; iii. 407.  
 — of the people, ii. 436.  
 Ganges, oar of, iii. 198.

- Gardebœuf*, habits of, v. 225.  
 Gardens, ii. 136. 141.  
 — of the Oases, iv. 119.  
 —, irrigation of, ii. 137.  
 —, the God of, ii. 184.; v. 258.  
 —, plantations of, ii. 141.  
 Garlic, ii. 373.; iv. 62.  
 —, deified, v. 264.  
 Gaspar Lehmann, of Prague, iii. 105.  
 Gateway of granite, iii. 403.  
 —, dedication of a, v. 276., *vide*  
 also Plate 82. fig. 2.  
 Gau, or Gow, temple at, iv. 421.  
 Gauls on the Po, iii. 182.  
 Gayd, or noose, iii. 34.  
 Gazelle, hunt of, iii. 14.  
 —, native country of, iii. 32.  
 —, herds, iv. 140.  
 Gebelayn, iii. 402.; v. 38.  
 Gebel Berkel, i. 59.; iv. 241.  
 — c, Tayr, iii. 400.  
 — Toona, iii. 400.  
 Geese, many paintings of, iii. 35.  
 — kept, iv. 132. 140.; v. 94.  
 —, caught by nets, iii. 47.  
 Geezeh pyramids, iv. 22.  
 — province, iv. 114.  
 Gell, Sir William, iii. 192.; Pref. p. ix.  
 Generation, God of, iv. 247. 257.; v.  
 33.  
 Generative principle, iv. 257. 342.  
 Genii, iv. 183. 211. 222.; v. 76. 265.  
 — of Lower Regions, v. 88.  
 —, Four, of Amenti, v. 70. 467.  
 — visited the earth, v. 113.  
 Genius of the Lower Country, v. 45.  
 Geographical Society, iv. 106.  
 Geometry, origin of, iii. 342.; iv. 6.  
 Gerf Hossayn temple, iii. 403.  
 Germany, paper used in, iii. 154.  
*Germ*s, iii. 197.  
 Gharib peak, iv. 116.  
 Ghulga plant, iii. 157.  
 Giants, history of, iv. 177.  
 Gibbosity of the moon, v. 8.  
 Gifts from the Deity, v. 8.  
 Gilbán, iv. 61.  
 Gilded figure at Sais, v. 314.  
 Gilding, art of, iii. 221. 234.  
 Gioia of Amalfi, iii. 214.  
 Giraffes, v. 188.  
 Girgeh, iii. 401.  
 Gisher or Kisher fish, iii. 58.; v. 252.  
 Glass, invention of, i. 44.; iii. 88.  
 — vases for wine, iii. 91.  
 Glass, a peculiar kind, iii. 93.  
 —, composition of, iii. 97.  
 — lamps, iii. 101.; v. 308. 376.  
 — network for mummies, iii.  
 101.; v. 478.  
 — beads and bugles, iii. 101.  
 — porcelain, iii. 102.  
 — ware of good quality, iii. 92.  
 —, its principal uses, iii. 101.  
 — found at Rome, iii. 94.  
 Glass-blowers, paintings of, iii. 89.  
 Glaucus of Chios, iii. 256.  
 Glazed pottery found, iii. 90.  
 Glue, its early use, iii. 173.  
 Goat of Mendes, v. 32.  
 —, worship of, v. 190.  
 Goblets, ii. 220.  
 God of Gardens, ii. 184.; iv. 258.  
 — of Letters, v. 2.  
 — of War, v. 34. 84.  
 — of Silence among the Greeks,  
 iii. 46.  
 — of the Adytum, iv. 344.; v. 97.  
 — of Thebes, iii. 313.  
 Gods, names of, iv. 147.  
 — eight great, iv. 130. 185. 227.  
 235.  
 — second and other orders of, iv.  
 228. 286.  
 — men, not descended from, iv.  
 169.  
 — separate from men, iv. 175.  
 — according to Cicero, iv. 181.  
 — blessed the king, v. 283.  
 — differently honoured, iv. 158.  
 300. 328. 335. 345. 363. 380.; v.  
 182. 300. 337. 355.  
 — with animal heads, iv. 17.  
 Goddess of "the West," v. 49.  
 — of the Thebaid, iv. 269.  
 — Mother, iv. 286.  
 — of Truth, v. 275.  
 Gold-beaters' skin, iii. 236.  
 Gold coined at Rome, iii. 239.  
 Gold mines, iii. 227. 229.  
 Gold ornaments, iii. 225.  
 Gold thread manufacture, iii. 127.  
 Golden baskets, iii. 226.  
 — shrine of Ptolemy, v. 227.  
 Golden calf burned, iii. 221.  
 Goldsmiths, iii. 222.  
 — used blowpipe, iii. 339.  
 Goldworking, iii. 221.  
 Good and evil considered, iv. 423.  
 Good Principle, the, iv. 194. 422.

- Goolleh bottles, iii. 165.  
 Goose, a principal food, ii. 368.; iii. 47.  
 — common in Egypt, v. 227.  
 — the emblem of Seb, iv. 311.; v. 226.  
 — signified a child, iv. 165.; v. 226.  
 Gorgias of Plato, v. 30.  
 Governors of provinces, ii. 72. 75.  
 Gow grottoes, iii. 401.  
 Gown for servants, iii. 369.  
 Grades of Gods, iv. 180. 225. 228.  
 Grain a staple commodity, iii. 289. iv. 4.  
 Granaries, ii. 135.  
 Granite obelisks, iii. 85.  
 — strata, iii. 229.  
 —, sculpturing of, iii. 249.  
 — cut with bronze, iii. 251.  
 — reliefs, very rare, iii. 303.  
 Granville, Dr., on mummies, v. 474.  
 Grease used, iii. 325.; v. 421.  
 — of Ethiopia, iii. 380.  
 Great assemblies, v. 287.  
 Great Gods of Egypt, iv. 185. 227.  
 Greater mysteries, v. 325.  
 Grecian Gods, iv. 180. 183.  
 — Mercuries, iv. 259. 442.; v. 11.  
 Greek papyrus, curious, i. 209.  
 — coopers, iii. 182.  
 — crest, iii. 353.  
 — monuments painted, iii. 299.  
 Greeks imitated the curve of Egyptian cornice, iii. 88.  
 — studied the arts in Egypt, iii. 166.  
 —, mistakes of the, iv. 167. 203. 440.; v. 465.  
 — in Egypt, iv. 183.  
 Green emerald imitated, iii. 99.  
 — leather shoes, iii. 365.  
 Green grocers, iv. 60.  
 — monkey, v. 132.  
 Groom, iii. 179.  
 Grottoes at Beni Hassan, iii. 22. 277. 308.  
 Grottoes of Maabdeh, iii. 76.  
 — of Chenoboscion, iii. 281.  
 — at E' Dayr, iii. 325.  
 — of El Bersheh, iii. 328.  
 — of Sbayd', iii. 401.  
 — of Kom Ahmar, iii. 40.  
 — of Pasht, iii. 400.  
 Groves of Acacia, iii. 168.; iv. 80.; v. 261.  
 Groundwork of religion, iv. 209.  
 Grouping, knowledge of, iii. 265.  
 Guests, ii. 207.  
 — anointed, ii. 213.; v. 282.  
 Guitar, form and use of, iii. 297—303.  
 Gum arabic, iii. 168.  
 Gum in the ancient colours, iii. 302.  
 — used for glue, v. 452.  
*Gutta* esteemed at table, iii. 36.  
 —, origin of the name, iii. 51.  
 Gymnastic exercises, ii. 437.; iv. 123.; v. 292.  
 Habits of Remeses, iii. 357.  
 Hades, various persons of, v. 435.  
 Hæmatite ore, iii. 217.  
 Håger, the, iv. 121.  
 Hair of women, iii. 370.  
 Haké, v. 21.  
 Hall of Karnak, iii. 85. 332.  
 Halaweh simseméeh, iv. 56.  
 Hammámi mine, iii. 246.  
 Hand-bellows, iii. 346.  
 Handsaw, iii. 169.  
 Hanefees consider dogs unclean, iii. 44.  
 Hanging, ii. 45.  
 Hapi Moon, v. 56.  
 Haraeotic month, iii. 74.  
 Hardships of prison labour, iii. 231.  
 Hares, description of, iii. 28.  
 Harness, iii. 351. Traces, 358. Saddles, housings, 355.  
 Harp in general use, ii. 230. 269. 316.  
 —, its form and uses, ii. 270—286.  
 Harpoerates, statues of, iii. 350.  
 —, account of, iv. 405.  
 Harris, Mr., iv. 32. 362.  
 Harrow unknown, iv. 49.  
 Harvest time, iv. 6.  
 — scene, iv. 86. 89.  
 Hassaia temple, iii. 404.  
 Haunches of a building, iii. 322.  
 Hawk mummies, iii. 210.  
 — headed sphinx, iii. 23.; v. 200.  
 — necklace of Sokari, iv. 254.; v. 272.  
 Hawk of Horus, iv. 396.  
 — headed Deities, iv. 398.; v. 70.  
 —, colossal statue of, v. 98.  
 — of Phila, v. 207.

- Hawk city, v. 208.  
 — much venerated, v. 208.  
 —, native of Egypt, v. 209.  
 Hay, Mr., collections of, iii. 142.  
 Head-dresses, iii. 354.  
 — of the king, iii. 351—353.  
 — of Remeses, iii. 349.  
 — of ladies, iii. 369.  
 Heaven, Goddess of, iv. 170.; v. 55.  
 Hebrew Shash, meaning of, iii. 106.  
 — for tin, iii. 217.  
 — meaning of silver, iii. 237.  
 Hecate, origin of, v. 39.  
 Hecateus, iv. 167, 170.  
 Hedgehog or harrow, iv. 41.  
 —, figures of, v. 133.  
 Heifers sacred to Isis and Athor, iv. 381. 389.  
 Height of inundation, iv. 103.  
 Hekte or Hecate, v. 39.  
 Heliacal rising of Sothis, iv. 11. 373.  
 Heliogabalus, tunic of, iii. 129.  
 Heliopolis, iii. 333.  
 —, renown of, iv. 301.  
 Helmet without a crest, iii. 353.  
 Helmets, i. 331.  
 Hemmed garments, iii. 141.  
 Henneh, iv. 60.; v. 475.  
 Hens, incubation of, dispensed with, iv. 133.  
 Henvey Capt., bead of, iii. 90.  
 —, curious glass of, iii. 96.  
 Hephastus, iv. 252.  
 Heraclopolite nome, v. 157. 234.  
 Heraclius lapis, iii. 214.  
 Heraldic anecdote, iii. 23.  
 Herbarium, Egyptian, iv. 63.  
 Hercules, oracle of, iv. 150.  
 — of Egypt, v. 17. 18. 85.  
 Herdsman's duties, iv. 129.  
 Hermes Trismegistus, iv. 183.; v. 4. 12.  
 — or Mercury, ii. 298.; v. 217.  
 Hermonthis city, iv. 388.  
 Hermonthis bull, v. 298.  
 Hermopolis remains, iii. 400.; v. 4. 7. 178. 217.  
 Herodotus, iii. 78.; iv. 169. 203.; v. 451. *et alibi*.  
 Heron used at table, iii. 419.  
 Hero or Heron of Alexandria, iii. 341.  
 Hibiscus esculentus, iv. 62.  
 Hieracon, City of Hawks, v. 208.  
 Hieracosphinx, iii. 24. v. 200.  
 Hieraphori, iii. 349.  
 Hierasycaminon, iii. 403. iv. 313.  
 Hieratic byblus, iii. 146.  
 Hieroglyphical carvings, iii. 86.; iv. 256—259.  
 Hieroglyphics, depth of, iii. 86.  
 Hierogrammat, iii. 348, 349. v. 278.  
 Hill of El Bersheh, iii. 325.  
 Hindoo eastes, i. 239.  
 — serpent, iv. 395.; v. 244.  
 Hinge, substitute for, ii. 361.; iii. 177.  
 Hippocrates, aphorisms by, iii. 154.  
 Hippopotamus, iii. 71. v. 177.  
 —, chase of, iii. 68.  
 —, mode of capture, iii. 70.  
 —, use of the hide, iii. 69.  
 — a sacred animal, iii. 75.  
 — headed God, v. 87.  
 — headed Goddess, iv. 429.  
 Historical subjects, iii. 291.  
 History of Egypt, i. 18. 40.  
 History, fabulous, iv. 207.  
 History of Osiris explained, iv. 335.  
 Hoes of wood, iv. 44.  
 Hogg, Dr., glass found by, iii. 96.  
 — mummy of, v. 475.  
 Hoh, a goddess, v. 65.  
 Hoh or Hoop, a god, v. 78.  
 Holcus Sorghum, ii. 397.; iv. 48. 58. 97.  
 Holocausts, iv. 146.  
 Homer alludes to carpets, iii. 141.  
 Hon vessels, iii. 202.  
 Hone, iii. 169.  
 Honsoo, v. 19.  
 Hooks for combing flax, iii. 139.  
 Hope, Mr., v. 222. 261.  
 Hor-Hat, iv. 413.  
 Hor-pi-ré, v. 22.  
 Horapollo, iii. 211.; iv. 13. 100. 226. 374.; v. 5. 141.  
 Horizontal loom, iii. 135.  
 Horned snake, small, v. 241.  
 Horoseopus, iv. 305.; v. 15.  
 Hor-sened-to, v. 22.  
 Horse-tail on helmet, iii. 353.  
 Horses highly esteemed, iii. 35.  
 —, breed of, iv. 20.  
 Horus the younger, iv. 395.  
 — the elder, iv. 483.  
 — defends his father, iv. 399.  
 — or Harpocrates, iv. 405.  
 Hours, when mentioned in Bible, iii. 363.  
 — of day and night, v. 68.  
 House of Apis, v. 151. pl. 2.

House snake, v. 242.  
 Houses in towns, ii. 95. 100—112.  
 Hugh de Spencer, letter to, iii. 154.  
 Human and divine persons, iv. 175  
 Humped ox, iii. 33.  
 Hunting, its antiquity, iii. 10.  
 Hunting palace, iv. 432.  
 Huntsman, ii. 5; iii. 3.  
 —, after the sport, iii. 13.  
 —, dresses of, iii. 7.  
 Husbandmen's fêtes, iv. 122.  
 Hyæna, haunts of, iii. 29; v. 158.  
 —, capture of, iii. 2.  
 Hydraulic machines, iii. 341.  
 Hyrax, history of, iii. 28.  
 Hycsos shepherd kings, iv. 2.  
 Iamblichus, iv. 182. 217. 399; v. 130. 412.  
 Ibeum, v. 217.  
 Ibex, hunt of, iii. 17. 25.  
 — herds, iv. 140.  
 Ibis sacred to Thoth, v. 7.  
 — scarce in Egypt, v. 226.  
 — greatly revered, v. 217.  
 — size and utility of, v. 219.  
 Ibream, iii. 406.  
 Ichnemon, habits of, iii. 30.  
 — tamed in Cairo, iii. 31.  
 — worshipped, v. 149.  
 —, and crocodile, v. 105.  
 — easily tamed, v. 152.  
 Idæi Dactyli of Crete, iii. 243.  
 Ideas of the Gods, iv. 173.  
 Ignorance of the people, iv. 165. 175.  
 Illahoon, iii. 400.  
 Images of glazed pottery, iii. 90.  
 Imaginary Gods, iv. 211.  
 — birds, iv. 304.  
 Imbricated vases, iii. 258.  
 Imitation of rare woods, iii. 169.  
 Immense monoliths, iii. 330—331.  
 Immortality of the soul, v. 440.  
 Imperfect months, iv. 18.  
 Implements for writing, iii. 315.  
 Impudence, emblem of, v. 179.  
 Inlaying gold, iii. 225.  
 Inarus the Lybian, iii. 361.  
 Incense, v. 315. 338.  
 Incursions of the Scythians, iii. 157  
 India, expedition to, iv. 266.  
 Indian ox, iii. 33; v. 199.  
 — muslin, iii. 121.  
 Indigo, the blue dye, iii. 124; iv. 62.  
 Infancy of Egypt, iv. 5.

Infaney and death united, iv. 433.  
 Infant deities, iv. 407; v. 21.  
 Infants' clothes, iii. 363; v. 424.  
 Infantry, origin of, 290.  
 Inferior Deities, iv. 228, v. 1.  
 Ingenuity in raising weights, iii. 332.  
 Inlaying iron with gold, iii. 256.  
 Innovations forbidden, iii. 87. 264.  
 Insects of Egypt, v. 126. 235.  
 — few noticed, v. 260.  
 Instruments of music, ii. 222, et seq.  
 Intaglio work, iii. 257.  
 — style, iii. 304.  
 Intellect, Deity of, v. 9.  
 Intellects, doctrine of, iv. 190.  
 Intellectual properties, iv. 199.  
 — agents, v. 10.  
 Intellectuality, iv. 199.  
 Intercalation, iv. 15. 373.  
 Intercalated year, iv. 373.  
 Internal condition, iv. 5.  
 Intoxication, frequent, ii. 67.  
 Introduction of shaving at Rome, iii. 359.  
 Inventions, iii. 338.  
 — of gold smelting, iii. 256.  
 — of weights and measures, iii. 239.  
 — of palestra, v. 10.  
 — of potter's wheel, iii. 163. 165.  
 — of painting, iii. 312.  
 — of the arch, iii. 317.  
 — of bellows, iii. 339.  
 — of glue, iii. 174.  
 — of weaving, iii. 119.  
 — of parchment, iii. 151.  
 — of waggons, iii. 178.  
 — of barrels, iii. 183.  
 — of the compass, iii. 214.  
 — of stamped money, iii. 238.  
 — of medicine, v. 230.  
 Investiture of a king, v. 281.  
 — of a chief, v. 293.  
 Inundations, consequences of, iv. 7. 9. 100.  
 Ionic temple on Ilissus, iii. 299.  
 Irby, Captain, iii. 325.  
 Iron, in Greece, iii. 245.  
 — used by Etruscans, iii. 245.  
 — furnace of Moses, iii. 243.  
 — rings worn, iii. 242.  
 — smith's forge, iii. 243.  
*Iron* of washerwomen, iii. 141.  
 Irrigation of the lands, iv. 37  
 Isiac table, iii. 306.

- Isis, iii. 378.  
 —, worship of, iv. 366.  
 —, dress of her votaries, iii. 117.  
 —, festivals of, v. 305.  
 —, the Dog Star, iv. 371.  
 Island of Philæ, iii. 187.  
 — of Taprobane, iii. 189.  
 — of Sehayl, iii. 403. ; iv. 267.  
 — of Chemmis, iv. 272.  
 — of Prosopitis, v. 102.  
 Islands of Archipelago, iii. 251.  
 Ivory work, iii. 169.  
 Ivy, doubts about, v. 265.  
  
 Jablonski, iv. 17. 226. 415.  
 Jackal-headed God, iv. 440. ; v. 70.  
 Jackals worshipped, v. 148.  
 Japanese ring money, iii. 238.  
 Jehoahaz deposed, i. 164.  
 Jerboa, iii. 31.  
 Jerusalem taken, i. 165.  
 Jewish bondage, i. 49.  
 — offerings, iv. 145. ; v. 358.  
 — kings refused burial rites, v. 438.  
 "Jew's dog," v. 144.  
 Jews made bricks, ii. 97.  
 Jomard, M., cubits of, iv. 30.  
 Josiah defeated, iv. 163.  
 Judah's bracelets, iii. 375.  
 Judges, ii. 24.  
 Judgment of the dead, v. 447.  
 Julius Lupus, nets of, iii. 127.  
 Julius Pollux, iii. 341.  
 Juno, names of, iv. 148.  
 Jupiter-Hammon-Cenubis, iv. 267.  
 Jupiter of Thebes, iv. 150.  
 Justice, figure of, ii. 28. ; iv. 210. ; v. 28. 433. 448. 450.  
 Juvenal, iv. 162. ; v. 91. 264.  
  
 Kadi's court-yard, v. 165.  
 Kâhî, Goddess, v. 46.  
 —, Genius of the "land," v. 62.  
 Kalabshée temple, iii. 403.  
 —, inscriptions at, v. 35. ; iv. 117.  
 Kallirhoë fountain, iii. 167.  
 Karawan bird, v. 225.  
 Karmoot or Qarmoot, used at table, iii. 58. ; v. 253.  
 Karnak sanctuary, iii. 402. ; iv. 32.  
 Kassiteros, iii. 215.  
 Kassobeh, iv. 33.  
 Kêbsh, locality of, iii. 26.  
 Keerât, iv. 33.  
  
 Kelts, iii. 345.  
 Kerdassy, iv. 113.  
 Key of Nile, or *Tau*, iv. 341. ; v. 283.  
 Keys, ii. 113.  
 Kharooobeh, iv. 33.  
 Khem, Pan, ii. 186. iv. 257. 262—265.  
 Khémi, a Deity, v. 46.  
 Khonfud, iv. 41.  
 Khonso Deity, iii. 313. ; iv. 252. ; v. 19.  
 Kikki or Cici oil, iii. 379. ; iv. 56. 77.  
 King of Egypt, i. 139.  
 —, how chosen, 245.  
 —, his powers, 246.  
 —, right of succession, with duties of, i. 249.  
 King's fan-bearer, v. 295.  
 Kings of Egypt, iii. 283.  
 —, respect towards, v. 67.  
 —, dress of, iii. 351.  
 — with crowns, iii. 282.  
 —, coronation of, v. 277.  
 — blessed by the Gods, v. 283.  
 — funerals of, v. 408.  
 —, burial refused to, v. 425. 438.  
 —, mourning for, ii. 69. ; v. 408.  
 Kircher, iv. 62.  
 Kitchen, description of, ii. 374. 382.  
 Kites treated with consideration, v. 210.  
 Knife of semicircular form, iii. 143  
 — of curriers, iii. 157.  
 Known plants of antiquity, iv. 61.  
 Knowledge of chemistry, iii. 133.  
 Kohl bottles, iii. 382.  
 Kom Ombo, iii. 227.  
 Kom Ombo temples, iii. 403.  
 Kordofan cattle, iii. 295.  
 Kossayr on the Red Sea, iii. 228. 402.  
 — breccia quarries, i. 45. ; iv. 263.  
 Kubdeh measure, iv. 30.  
 Kufa people, i. 379.  
  
 Labyrinth, i. 93.  
 —, site of, v. 157.  
 Laces for boots, iii. 367.  
 Lactantius, iv. 177.  
 Ladies, conversation of, ii. 367.  
 —, dress of, iii. 368.  
 Ladles, form of, ii. 403.  
 Lagidæ, temple of, v. 12.  
 Lake Mæris, fish in, iii. 63. ; iv. 118.  
 —, ancient depth, iii. 65.  
 — Menzaleh, v. 224.

- Lake of Saïs, iv. 327. ; v. 309.  
 — of the Dead, v. 75.  
 — Dembea, iv. 51.  
 Lamp oil, iv. 56.  
 Lamp wicks, iii. 139. ; v. 376.  
 Lamps at Saïs of glass, iii. 101. ; iv. 328. ; v. 376.  
 — filled with oil, iii. 110.  
 Lanclotti, iii. 235.  
 Land of Biga, iii. 227.  
 Land surveying, iv. 21.  
 Landing-net, form of, iii. 55.  
 Lane, Mr., iii. 382. ; v. 405. 419.  
 Lantern, indication of, iii. 113.  
 Lapidary's wheel used, iii. 106.  
 Lapis lazuli, iii. 217.  
 Large boats, iii. 187. ; v. 413.  
 Large blocks moved, iii. 325.  
 Lark, at Lemnos, v. 153.  
 Lathyrus sativus, iv. 61.  
 Latona, oracle of, iv. 150. 272.  
 Latopolis, iii. 402. ; iv. 242. ; v. 253.  
 Latus fish, v. 253.  
 Law of burial, v. 102.  
 Laws, uniformity of, ii. 31. et seq.  
 Lawgivers, i. 95. ; ii. 70.  
 Leaf of date tree, iii. 143.  
 Learning, God of, iv. 165.  
 Leather-cutters, ii. 7. ; iii. 155.  
 Leather thongs twisted, ii. 143.  
 Lebas, M., the engineer, iii. 332.  
 Leeks, iv. 62.  
 Legends, iv. 249. 275. 339.  
 Lentils, ii. 371. 387. ; iv. 61.  
 Leontocephalus, v. 85.  
 Leontopolis, v. 173.  
 Leopard-skin of priests, i. 279. ; iii. 350. ; v. 280.  
 Leopards not used in Egypt, iii. 17.  
 —, locality of, iii. 29.  
 Lepidotus, a sacred fish, iii. 50. ; v. 251—253.  
 Lesser mysteries, v. 325.  
 Letronne, M., iv. 19.  
 Letters, God of, v. 2.  
 Lettuce oil, iii. 379. ; iv. 57.  
 Level of Lake Mæris, iii. 65.  
 Levels of land, i. 9. ; iv. 101. et seq.  
 Levers, use of, iii. 334.  
 Leyden Museum, iii. 374.  
 Library of Osymandyas, i. 113.  
 Libyan mountains, iv. 114.  
 — oracle, iv. 150. 152. 249.  
 Life, sign of, vide *Tau*.  
 Lime trees, iv. 78.  
 Limestone blocks, iii. 322.  
 Linant, M., iii. 227—229.  
 Line for fishing, single, iii. 54.  
 Line drawings, iii. 312.  
 Linen manufacture, iii. 110.  
 — from Thebes, iii. 126.  
 — bandages for the dead, iii. 114. ; v. 471.  
 Lingam, Yohni, v. 283.  
 Lintels of large temples, iii. 332.  
 Lions tamed at Cairo, iii. 17.  
 — tamed for hunting, iii. 16.  
 — once in Greece, iii. 29.  
 — sacred, v. 173.  
 — not in Egypt, iii. 29.  
 Lion-headed God, v. 174.  
 — Goddess, iv. 276. 278.  
 — worship of, v. 169—173.  
 Living Deities, iv. 183.  
 Lizard tribe, v. 237.  
 Loadstone, iii. 214.  
 Locomotive force, iii. 329.  
 Locusts, iii. 50. ; v. 149. 260.  
 London, paper first made in, iii. 155.  
 Long hair of Greeks, iii. 359.  
 Long-horned ox, iii. 33.  
 Looking-glass, substitute for, iii. 384.  
 Looms rudely built, iii. 118.  
 Loosening sail, iii. 209.  
 Loss, when the banks of the Nile fell, iv. 104.  
 Lotus, ii. 372. ; iv. 62. 66. 411.  
 — flower, iii. 183. 215. 217. ; v. 263. 269. 367. 374.  
 Lotus, a device, iii. 200.  
 — typical of the sun, v. 264.  
 — tree of Cyrene, iii. 187. ; iv. 44. 62. ; v. 269.  
 Love of cleanliness, iii. 358.  
 — of esteem, iv. 199.  
 Low boots, iii. 367.  
 Lucrative deceits, iii. 100.  
 Luminous rock, iii. 250.  
 Lupins, ii. 407. ; iv. 62.  
 Luqsor or Luxor, palace-temple at, i. 88. ; iii. 402. ; iv. 110.  
 —, figures of Nilus at, v. 58.  
 Lycium Europæum, iv. 84.  
 Lyeon of Antiphanes, iv. 161.  
 Lycopolis, iv. 158. ; v. 145—147.  
 Lycopolites, iv. 158.  
 Lycophoron of Pliny, iii. 235.  
 Lyre, its origin and use, ii. 289—296.



- Maabdeh grottoes, iii. 76.  
 Maasara hill quarries, iii. 322.  
 Maearoni, sort of, ii. 386.  
 Macedo, no sculptures of, iv. 444.  
 Machinery, knowledge of, iii. 335.  
 Magnetis of Theophrastus, iii. 214.  
 Maharraka ruins, iii. 403.  
 Malacca tin mines, iii. 216.  
 Málakee sect tolerate dogs, iii. 14 ;  
 v. 144.  
 Malooli, v. 35.  
 Mammalia genera, v. 115—126.  
 Mandoo, v. 31. 35.  
 Maneros, song of, ii. 281 ; iv. 123.  
 Manetho's regal dynasties, i. 25—35.  
 Manetho, the Sebennite, i. 23 ; iv.  
 300. 360 ; v. 341.  
 Manfaloot grottoes, iii. 76.  
 Manifestation of Osiris, iv. 189. 317.  
 — of the Deity, iv. 199.  
 Manganese, iii. 381.  
 Mangles, Captain, iii. 325.  
 Manufactures, iv. 5. 19.  
 —, progress of, iii. 82.  
 —, of linen, iii. 110.  
 Marafeen, locality of, iii. 24 ; v. 160.  
 Marco Polo, iii. 214.  
 Mare Erythraum, i. 96.  
 Marcotic wine, ii. 160 ; iv. 121.  
 Market for corn, iv. 4.  
 Marking cattle, mode of, iii. 8.  
 Marriages, ii. 58. 62.  
 — with sisters, ii. 63.  
 — of Jupiter and Juno, iv. 268.  
 — of Isis and Osiris, iv. 385.  
 Marriage ring of iron, iii. 371.  
 Marsham, Sir Jno., iii. 283.  
 Masons, iii. 335.  
 Masses of granite removed, iii. 329.  
 Mast not used, iii. 196.  
 Mataréeh, iii. 399.  
 Materia Hieroglyphica, iii. 313 ; iv.  
 287 ; v. 29.  
 Mathematics, iv. 7.  
 Mats of papyrus, iii. 62.  
 Matter, principle of, iv. 223.  
 Maut, attributes of, iv. 276.  
 Meals, washing before, ii. 405.  
 — grace before, ii. 407.  
 —, music and singing after, ii. 414.  
 Measure found at Karnak, iv. 32.  
 Measurement of superficial areas,  
 iv. 7.  
 Measures, iv. 24.  
 Meat, joints of, ii. 377.  
 Meat offerings, iv. 154.  
 Mecca, paper known at, iii. 154.  
 Mechanical skill, iii. 85.  
 Mechir month, iv. 14.  
 Medeenet Haboo, i. 115 ; ii. 353 ;  
 iii. 352 ; v. 296., et alib.  
 Medical skill, iii. 390. 393 ; v. 460.  
 Medicinal plants, iv. 83.  
 Medicines of Polydamma, iii. 392.  
 Mediterranean, distance from, iii. 404.  
 Megabyzus, i. 201.  
 Magasthenes, on the castes of India,  
 i. 241.  
 Megiddo, i. 162.  
 Mekkeh or Mecca, pilgrims at, v. 301.  
 Melearthus, ii. 18. *Vide* Errata.  
 Mellawee, iii. 400.  
 Melons, iv. 62.  
 Melsigor, a Goddess, v. 81.  
 Membrana of the Romans, iii. 151.  
 Members of the Triads, iv. 233.  
 — of Osiris's body, iv. 337.  
 Memnonium, i. 115. 371. 377. et  
 alib.  
 Memphis founded, i. 89.  
 —, temple of Vulcan at, i. 91.  
 —, glass made at, iii. 92.  
 —, plantations, iii. 168.  
 —, etymology of, iii. 278.  
 —, mounds, iii. 399.  
 —, Apis kept at, iv. 350.  
 Men and Gods separate, iv. 175.  
 Men's shirts, iii. 345.  
 Mendesian customs, v. 32.  
 — sacrifices, iv. 158.  
 Menelaus, 120.  
 Menes, first king, i. 16. 129.  
 —, founds Thebes and Memphis,  
 i. 89.  
 — turns the course of the Nile,  
 i. 89 ; iv. 8.  
 Menzaleh lake, fish in, iii. 63.  
 Mercury of the Gauls, v. 2.  
 — of Greece, v. 11.  
 — statues of, iv. 148. 259.  
 Merunne, on gold beaters, iii. 236.  
 Mesoré month, iv. 14. 123. 406 ; v.  
 311.  
 Messalina, wig of, iii. 362.  
 Metacompo, iii. 403.  
 Metal pestles, iii. 81.  
 — mirrors, iii. 385.  
 Metallic oxides, use of, iii. 104.  
 Metallic compounds, iii. 253.  
 Metallurgy, branches of, iii. 215. 220.

- Metaphysical doctrines, iv. 142. 173. 200. 317. 325. 329.
- Mice mummies, v. 175.
- Microscopic results, iii. 422.
- , experiments, iii. 115.
- Middle classes sometimes barefooted, iii. 366.
- Migrations from Asia, iv. 2.
- Military colonies, i. 83.
- Military music, ii. 259.
- Milt, a Goddess, v. 289.
- Mimosa Nilotica, iii. 162.; iv. 79.; v. 262.
- Mincha*, iv. 154. 362.
- Minerva at Lindus, iii. 127.
- painted at Selinus, iii. 299.
- Mines of tin, iii. 216.
- of silver, iii. 226.
- of gold, iii. 227.
- Minkheh*. Vide *Mincha*.
- Minuteness of sculpture, iii. 306.
- Mistakes of the Greeks, iv. 167. 203. 205. 237. 440.; v. 32. 307. 312. 349. 462. 465.
- Microscopic experiments, iii. 115.
- Mithras, v. 139.
- Mit-raheny colossus, iii. 399.
- Mitres, obelisk of, iii. 333.
- Mirror, iii. 384.
- Mizdeh fish, iii. 58. 60.; v. 249. 251.
- Mizrim, i. 2.
- Mnevis, the sacred ox, iv. 347.; v. 157.
- Moallakât poems, iii. 153.
- Mode of carrying large fish, iii. 57.
- of cutting leather, iii. 157.
- of working mines, iii. 232.
- of drawing, iii. 313.
- of quarrying, iii. 323.
- of carrying infants, iii. 363.
- of measurement, iv. 26.
- of lamentation for the dead, v. 403.
- Modern paper, iii. 153.
- boats, iii. 195.
- paintings, iii. 267.
- bornous, iii. 316.
- feddân, iv. 33.
- trees and plants, iv. 79.
- egg ovens, iv. 135.
- Mœotes fish, v. 253.
- Mœris lake abounds with fish, iii. 63.
- Mœris, the first geometrician, iii. 312.
- Moghrebin Arabs, iii. 363.
- Mohammed-Ali, iii. 227.; v. 4.
- Mollusca unknown, v. 125.
- Monad, iv. 190. 195.
- Money, ii. 11.
- , in silver, iii. 237.
- , not used at Trojan war, iii. 239.
- Monkeys, work by, ii. 150.; v. 128.
- Monolith at Sais, iii. 330.
- at Buto, iii. 331.
- Monolithic temple, iii. 330.
- Monopoly of paper, iii. 146.
- Monsters, figures of, iii. 23.; v. 202.
- Montfaucon, iii. 153.
- Monuments, style of, iii. 85.
- of Remeses, ii. 73.
- of Amasis, iii. 330. 331.
- Moon, worship of, ii. 289.
- , a male deity, v. 5.
- , gibbosity of, v. 8.
- , not represented by a cat, v. 168.
- Mordants, use of, iii. 132.
- Moral rules for the king, iv. 3.
- fable, iv. 209. 210.
- Mosaic work on glass, iii. 94. 102.
- Mosaic writings, iv. 186.
- Moslems allow cats to eat from their dish, iii. 44.; v. 166.
- prejudice against dogs, v. 144.
- Mostukfee Billah, iii. 227.
- Mother goddess, iv. 271.
- Mounds of Gebelayn, v. 38.
- of Tel Basta, iv. 105.
- Mourning on decease of a cat or dog, iii. 43.; v. 140. 161.
- for the dead, v. 402.
- MSS. of 12th century, iii. 154.
- Mulkufs, ii. 121.
- Mummies, history of, v. 258.
- of crocodiles, ii. 239.
- of cat and dog, v. 167.
- Mummy cases, iii. 183.; v. 479.
- Mummy cloths are linen, iii. 115.
- Murder, punishment for, ii. 35.
- Murrhine vases iridescent, iii. 110.
- Museum of Alnwick, ii. 402.; iii. 237. 352.; iv. 58.
- of Berlin, iii. 139. 253. 366.
- , British, iii. 177. 311. 355.; iv. 276. 321.; v. 374. 387. 391. 399. 480.
- of Leyden, iii. 374.
- of Paris, iii. 115.
- Music, ii. 222.; v. 316.
- , antiquity of, ii. 229.
- , instruments of, ii. 235.
- , study of, ii. 241.

- Music, notation of, ii. 245.  
 —, character of, ii. 249.; v. 316.  
 —, military, ii. 259.  
 —, taught to slaves, ii. 265.  
 —, sacred, ii. 315.  
 Musicians, ii. 321.  
 Muslin of India, iii. 121.  
 Mycerinus, pyramid of, 128.  
 — king, iv. 152.  
 — daughter of, iii. 237.; v. 311—314.  
 Mygale sacred to Buto, iv. 273.; v. 133—135.  
 Myos-Hormos, iii. 214.  
 Myrionymus, iv. 179. 366.  
 Mysteries, i. 267.; iv. 327.; v. 319.  
 — of the Cabiri, iv. 150.  
 Mysterious eye of Osiris, v. 411.  
     *Vide Eye.*  
 Mystery, religious, iv. 171.  
  
 Nairn, sand-drift at, iv. 115.  
 Name written on sticks, iii. 387.  
 Names of ships, iii. 204.  
 — of ancient kings, iii. 280.  
 — of the Gods, iv. 147.  
 Napata, iv. 241. *Vide Geb el Birkel.*  
 Natron common in the East, iii. 221.  
 — in embalming, v. 452. 470.  
 Natron lakes, stags at, iii. 25.  
 Natural Deities, iv. 183.  
 Nature of the crocodile, iii. 77.; v. 236.  
 — of the cloth, iii. 118.  
 Navigation of the Nile, iii. 196.  
 —, origin of, iii. 212.  
 Nebuchadnezzar, i. 166. 177.  
 Neco, i. 163.; iii. 214.  
 —, warnings of, iv. 153.  
 —, reopened canal of Red Sea, i. 161.  
 Necklaces, iii. 375.  
 — for infants, iii. 364.  
 Nectanebo's dream, i. 209.  
 Needles, iii. 383.  
 — in use, iii. 130.  
 — for netting, iii. 140.  
 Negligent habits of Remeses VII., iii. 357.  
 Necklaces of glass bugles, iii. 101.  
 Nèhimeon, v. 80.  
 Neith, worship of, iv. 281.  
 —, figure of, iv. 285.  
 Nelumbium, or Nymphæa Nelumbo, iv. 62. 411.  
 Neph, Deity, iv. 235—240.  
 Nephtys, iv. 232. 436.  
 Nephtys, opposed to Isis, iv. 366. 437—439.; v. 416. 476.  
 Nesleh Shekh Hassan quarries, iii. 322.  
 Net of Julius Lupus, iii. 127.  
 Nets of Egypt, iii. 46.  
 — for taking game, iii. 6.  
 Netting-needle, iii. 140. 145.  
 Netting the desert, iii. 4.  
 Netpe, Goddess of Nurses, v. 41.  
 —, attributes of, iv. 313.  
 New Apis, iv. 355.  
 — style, iv. 374.  
 Nile, deposit of, i. 9.; iv. 50. 108.  
 —, its course changed, i. 89.; iv. 8.  
 —, richness of its valley, iv. 2.  
 — water, its tenacity, iii. 149.  
 — boats, iii. 195.  
 Niloa festival, v. 291.  
 Nilometer, iv. 11. 99. 341.  
 — of Elephantine, iv. 27.  
 Nine days' festival, v. 331.  
 Nitetis, i. 193.  
 Nitriotic nome, iv. 20.  
 No changes permitted, iii. 275.  
 No rain, iv. 10.  
 Nofre Atmoo, v. 269.  
 Noose, use of, iii. 15.  
 Noreg machine, iv. 93. 94.  
 Noses cut off, ii. 39. 46.  
 Notaries, public, ii. 10.  
 Notions of Greeks, early, iv. 177.  
 — from Plato, iv. 221.  
 Nubia, i. 223.; iv. 117.  
 Numbering of cattle, iv. 130.  
 Nuncoreus, i. 75.  
 Nurse, child borne by, iii. 363.  
 —, goddess, iv. 382.; v. 42. 64.  
 Nut oil, iii. 378.  
  
 Oars, form of, iii. 198.  
 —, number of, iii. 205.  
 Oases, iv. 119.  
 Oasis of Ammon, iv. 151.  
 —, Great, i. 199.  
 Oaths, false, criminal, ii. 32.  
 Obelisk at Karnak, i. 51.  
 — of granite, iii. 85.  
 — in Jupiter's temple, iii. 98.  
 — of Luxor, iii. 256.  
 — removed to Rome, iii. 382.  
 — at Biggig, iii. 400.  
 — of Matareeh, iv. 105.  
 — dedicated to the sun, iv. 296.

- Obstinate Copt in 1832, ii. 43.  
 Ochres used, iii. 301.  
 Ocheus subdues Egypt, i. 212.  
 —, cruelties of, i. 213.  
 Oculists, iii. 390; v. 460.  
 Odd and even game, ii. 415.  
 Offences, capital, ii. 35.  
 Offering, iv. 145.  
 — to the river, iv. 9.  
 Offerings dedicatory, v. 371.  
 — emblematic, v. 373.  
 — on the altar, v. 374.  
 — to the dead, v. 381. 391.  
 Office of Osiris, iv. 315.  
 Og, king of Basan, bedstead of, iii. 242.  
 Oil-horn, iii. 169.  
 Oils, iii. 379; iv. 55.  
 Ointment, iii. 378; iv. 58.  
 Oinuphis the Heliopolite, iv. 302.  
 Old Cairo, v. 131.  
 Oldest sculptures, iii. 277.  
 — stone arch, iii. 320.  
 Olive emblem, i. 401.  
 — oil, iii. 379.  
 Ollagee mines, iii. 228.  
 Olympic games, i. 168.  
 Ombite nome, iii. 76.  
 Ombites, religious battle of, iii. 81.  
 Ombos, iii. 227. 403.  
 —, Deities of, v. 36.  
 Ombte, Deity, iv. 414.  
 Omens, observance of, iv. 144; v. 319.  
 On, priest of, iv. 301.  
 Onions cultivated, ii. 373; iv. 62.  
 —, offering of, iv. 234.  
 — deified, v. 264.  
 — forbidden the priests, ii. 373.  
 Oofidecna ruins, iii. 403.  
 Opaque glass of varied devices, iii. 93.  
 Opinions of Greeks, iv. 167.  
 Oracles, iv. 147. 150—152.  
 — of Dodona, iv. 149.  
 — of Diospolis, iv. 150.  
 — of Buto, iv. 271.  
 Orchards and vineyards, ii. 143—151.  
 Order of cutting joints, ii. 376.  
 — of precedence, ii. 394.  
 — of procession, v. 278.  
 Origanum, iv. 62.  
 Origen on Doctrine, iv. 167.  
 Origin of the Egyptians, i. 2.  
 — of Carthage, iii. 145.  
 Origin of the word Bible, iii. 152.  
 — of sculpture, iii. 271.  
 — of Doric capital, iii. 310.  
 — of mensuration, iv. 7.  
 — of animal worship, v. 103.  
 Ornan, instruments of, iv. 93.  
 Ornaments of gold, iii. 225.  
 — on neck, iii. 364.  
 Orphic trinity, iv. 191.  
 Oryx herds, iv. 140.  
 —, hunt of, iii. 17.  
 —, description of, iii. 24.  
 —, sacrifice of, v. 189.  
 Oshmooncin, or Oshmoonayn, portico, iii. 400; v. 4.  
 Osirei, victories of, i. 63.  
 Osiris, i. 17.  
 —, figure of, at meals, ii. 409.  
 —, a Deity, iv. 158.  
 —, manifestation of, iv. 189. 320.  
 — manifested on earth, iv. 255. 325.  
 —, office of, iv. 315.  
 —, titles of, iv. 320—322.  
 — of early date, iv. 323.  
 —, mysteries of, iv. 327; v. 321.  
 —, festivals of, iv. 328; v. 301—302.  
 —, fêtes of, at Sais, iv. 329.  
 —, history of, iv. 330.  
 — members of, iv. 332.  
 Osirtasen, king of Egypt, i. 21.  
 — his reign, i. 43.  
 Ostrich hunted for its plumes, iii. 20.  
 —, its eggs, how used, iii. 20.  
 —, much prized, v. 217.  
 Osymandyas, i. 109. 111. 115. 259; iii. 293; v. 363.  
 —, library of, i. 113.  
 Otis hebara highly prized, iii. 36.  
 Ottomans, ii. 199.  
 — of saloons, iii. 169.  
 Others unknown in Egypt, iii. 27; v. 137.  
 Ovens for hatching, iv. 137.  
 Owls not sacred birds, v. 210.  
 Owseg, owshes, iv. 84.  
 Ox unmuzzled, iv. 92.  
 — a sacred animal, v. 193.  
 Oxen stall-fed, iv. 96.  
 Oxherd, iv. 126.  
 Oxyrhinchus fish, i. 248—251; iii. 58.  
 —, doubts about, v. 114.

- Paamyliia festival, iv. 342.; v. 306.  
 Pachos month, iv. 14.  
 Painted sails, iii. 211.  
 — Greek monuments, iii. 299.  
 — skiff, iv. 36.  
 Painters, iii. 315.  
 —, the earliest, iii. 312.  
 Painting, iii. 21. 311.  
 — of the tombs, iii. 267.  
 — the eyelids, iii. 38.  
 Palæstra, invention of, v. 10.  
 Palanquin, ii. 208.  
 Palm branch, v. 265.  
 Palm wine, ii. 174.  
 Palmyrenes, offerings of, iv. 151.  
 Pan of Chemmis, iv. 150.  
 —, a lieutenant-general, iv. 266.  
 —, inquiry about, v. 33.  
 Panathenaic procession, iii. 299.  
 Panes of glass at Pompeii, iii. 91.  
 Pantheon of Egypt, iv. 235. et seq.  
 — suite of, v. 1-89.  
 Paoni month, iv. 14.  
 Paopi month, iv. 14.  
 Paper manufacture, iii. 146.  
 — made of papyrus, iii. 62.  
 — first made in England, iii. 155.  
 Papi, time of, iii. 282.  
 Papremis city, v. 303.  
 —, rites at, v. 310.  
 Papyrus plant, account of, iii. 61.  
 146.  
 —, its great value, iii. 62.  
 —, pliability of, iii. 147.  
 — in mummy cases, v. 482.  
 — boats, iii. 185.  
 Parasang, iv. 24.  
 Parasol, ii. 207.  
 Parchment, invention of, iii. 151.  
 — of Arabia, iii. 153.  
 Parent king, iv. 339.  
 Parents, their rights and duties, ii.  
 65.  
 Paris and Helen in Egypt, i. 119.  
 Paris museum, iii. 145.  
 Parrieide, crime of, ii. 38.  
 Parthenon paintings, iii. 299.  
 Partridge, how caught, iii. 35.  
 Party, arrangement at, ii. 389.  
 —, servants attending at, ii. 391.  
 Passalacqua, v. 134. 224. 259.  
 Passover feast, iv. 145.  
 Passports, ii. 34.  
 Pastors, ii. 15.; iv. 2.  
 Pastor kings, i. 21. 38.; iv. 2.  
 Pataikos figure, v. 254.  
 Patriotism of a Phœnician, iii. 218.  
 Pauw, M. de, of Bees, iv. 81.  
 — of crocodiles, v. 233.  
 Pavilion of Remeses 3d., ii. 116.  
 420.; v. 345.  
 Payment to physicians, iii. 394.  
 Peach fruit, iv. 65.  
 Peacocks, in Persia, iii. 12.  
 Pearson, Sir Edwin, Ibis of, v. 222.  
 Peas, iv. 61.  
 Peasants' festivals, iv. 122.; v. 222.  
 Pœton boat, iii. 187.  
 Peculiar occasions, animals for, v.  
 109.  
 Peculiar style of sculptures, iii. 305.  
 Peculiarities of agriculture, iv. 6.  
 Pedestal at St. Petersburgh, iii. 330.  
 Pelican, typical of a fool, v. 227.  
 Pelle del budello, iii. 235.  
 Pelliee used by goldbeaters, iii. 235.  
 Pellicies of Amun, i. 258.; iv. 203.  
 Pelusiac linen, iii. 126.  
 Penalty for killing sacred animals,  
 v. 95.  
 Penates, iv. 183.  
 Pencils, quality of, iii. 314.  
 Pens, iii. 315.  
 Pergamena, its meaning, iii. 151.  
 Periploca secamone, iii. 156.; iv. 84.;  
 v. 265.  
 Periplus of Arrian, iii. 122.  
 Perjury detested, ii. 32.  
 Persea, a sacred tree, iii. 168.; iv.  
 391.; v. 261.  
 Persian hunting, iii. 11.  
 — invasion, iii. 83.  
 —, its injury to the arts, iii. 84.  
 Perspective unknown, iii. 314.; v.  
 367.  
 Peruke, iii. 361.  
 Perversion of religion, iv. 160. 165.  
 172. 201. 211.  
 Pestles and mortars, iii. 181.  
 Petticoats worn, iii. 368.  
 Pettigrew, Mr., v. 71. 222.  
 — on Mummies, v. 260. 469.  
 Phagrus, a sacred fish, iii. 58.; v.  
 251.  
 Phallie ceremonies, iv. 342.  
 Phamenoth month, iv. 14.  
 Phanes, i. 195.  
 Pharaoh, name of, i. 41.; iv. 287.  
 Pharaoh's cat, or ichneumon, iii. 30.  
 80.; v. 152.

- Pharmuthi month, iv. 14.  
 Pheasants, in Persia, iii. 12.  
 Pheneum in Arcadia, iii. 255.  
 Pherecydes of Syros, v. 443.  
 Phidon invents weights, iii. 239.  
 Philæ, building at, iii. 324.  
 —, ceremonies at, iv. 345.  
 —, ruins, iv. 483.  
 —, temple, iv. 189. 255.  
 —, temple of Æsculapius at, v. 53.  
 Philosophy of priests, iv. 142. 164. 172. 175. 200. 211. 219. 275.  
 Philoteris port, i. 46.; iii. 190.  
 Phœnician voyages, i. 158.; iii. 312.  
 Phoenix bird, iii. 211., iv. 303—307.; v. 228.  
 — used typically, v. 228.  
 —, the engineer, iii. 334.  
 Pthah, iv. 249. *Vide* Pthah.  
*Phrygiænes*, iii. 129.  
 Physic used, iii. 391.  
 Physical sun, iv. 228. 287. 291.  
 Physicians at Rome, iii. 390.  
 Pigs, herds of, iii. 34.  
 —, sacrifices of, iv. 137.; v. 300.  
 —, employment of, v. 183.  
 — forbidden food, v. 181.  
 Pigeons, not in farmyard, iii. 35.  
 — trained to carry, v. 215.  
 Pilgrims at Mekkeh, v. 304.  
 Pillow of wood, ii. 204.  
 Pin-money of the queens, iii. 64. 378.  
 Pine-apples, models of, iii. 189.  
 Pins, form of, iii. 383.  
 Piromis, statue of, iv. 170.  
 Pirouette, antiquity of, ii. 333.  
 Pitch, use of, iii. 186.  
 Pitched barrels, iii. 182.  
 Plaintiffs and defendants, ii. 29.  
 Planes, iii. 169.  
 — for smoothing cloth, iii. 140.  
 Planisphere of Osymandyas, i. 113.  
 Plants of Egypt, v. 127.  
 — from Pliny, iv. 67—75.  
 — medicinal use of, iii. 391.; iv. 83.  
 — of the moderns, iv. 79.  
 Plant Periploca, iii. 156.  
 Plaustrum, iii. 178. 180. 295.  
 Pleading not allowed, ii. 30.  
 Pleasure boats, iii. 28.  
 Plethrum, iv. 25.  
 Pliny on the Papyrus, iii. 149.  
 — on inventions, iii. 312.  
 Pliny, Parisian edition of, iv. 65.  
 Plover, crested and spur-winged, v. 225.  
 Ploughing season, iv. 14. 41.  
 Pods of acacia, iii. 162.; iv. 84.  
 Pole, discovery of, iii. 343.  
 Political changes, ii. 79.  
 — punishments, iii. 231.  
 Politics, tradesmen could not interfere in, ii. 8.  
 Polyerates and Amasis, i. 185.  
 —, ring of, i. 187.  
 Polychromy of architecture, iii. 299.  
 Polygamy, ii. 62.  
 Polyphenus, blinding of, iii. 242.  
 Polytheism, iv. 142. 164. 173. 181. 185. 205. 209. 213. 236.  
 Pompey's pillar, iii. 399.  
 Popular Tales, iv. 275.  
 Porcelain manufacture, iii. 103.; v. 11.  
 — of China, iii. 104.  
 Poreupine, hunt of, iii. 18.  
 — not indigenous, iii. 26.  
 Porous vases, iii. 165.  
 Porphyry, iv. 16.  
 — on Animal Worship, v. 109.  
 — on Emanation, v. 109.  
 Porphyry quarries, iii. 323.  
 Portland vase, iii. 99.  
 Portico at Oshmooncin, v. 4.  
 Portrait of Amasis, iii. 311.  
 — from mummies, iii. 312.; v. 475.  
 Ports of the Red Sea, iii. 214.  
 Posidonius, iii. 210.  
 Position of figures, iii. 274.  
 Post-mortem examination, iii. 392.; v. 460.  
 Potipherah the priest, iv. 301.  
 Potters, iii. 162—165.  
 Potter's wheel, iii. 163.; iv. 324.  
 Poulterers, skill of, ii. 18.; iv. 133.  
 Poulterer's shop, ii. 126.  
 —, active trade of, iii. 49.  
 Poultry, mode of rearing, iii. 35.  
 Pouring oil over mummy, v. 386.  
 Poverty, consequences of, ii. 85.  
 Praying, mode of, iv. 157.  
 Predictions of astrology, iv. 153.  
 Prejudices of custom, iii. 87.  
 Preliminary ordeals, v. 327.  
 Preparations in kitchen, ii. 367.  
 Prepared wood, iii. 169.  
 Present mode of eating, ii. 370.

- Preserves for game, iii. 7.  
 President of Amenti, iv. 212. 314.  
   341. 344. 401.; v. 2.  
 — of Thebes, v. 66.  
 Prevention of debts, ii. 51.  
 Priapus, origin of, iv. 258.  
 Pritchard, Dr., remarks of, iv. 225.  
 —, on Rites, iv. 364.  
 Priests in Egypt, caste of, i. 257.  
 —, landed property of, i. 263.  
 —, conduct of to the people, i. 271.  
   iv. 164.  
 —, food of, i. 275.  
 —, abstinence of, i. 277.  
 —, their dress, i. 279.  
 —, their habits, i. 281.  
 — allowed one wife, ii. 62.  
 Priests used linen, iii. 116.  
 — partial to cotton, iii. 117.  
 —, knowledge of, iv. 164. 166.  
 — of the Sun, iv. 301.  
 Priestesses, i. 259—262.  
 Priesthood, decline of its power, ii.  
   78.  
 Primæval darkness, iv. 273.  
 Primitive numbers, iv. 197.  
 Princess Nofre-are, i. 52.  
 —, of Ethiopia, iii. 179.  
 Principal uses of glass, iii. 101.  
 Principles of Plato, iv. 220.  
 Prison regulations, iii. 231.  
 Privileges of wives, ii. 58.  
 — of rank, ii. 43.  
 — of shaving, iii. 357.  
 Proceedings at the nine days' festival  
 of Eleusis, v. 331—333.  
 Process of salting fish, iii. 56.  
 — of dyeing cloth, iii. 104.  
 Procession of shrines, v. 271—273.  
 — to the grave, v. 405.  
 — on sacred lake, v. 415.  
 Products of the loom, iii. 119.  
 — of the Håger, iv. 121.  
 Professor Rossellini, iii. 193, 194.  
 Profile of figure, iii. 265.  
 Profusion of sculpture, iii. 277.  
 Prolific influence of Nile, iv. 359.  
 Prophecies, i. 169. 173—176. 181.  
 Prophets, i. 265.; v. 279.  
 — of the Cretans, iv. 182.  
 Propylæum at Saïs, i. 189.  
 — of the Acropolis, iii. 299.  
 Propylon towers, iv. 32.  
 Proserpine, v. 329.  
 Proskunéma, form of, iii. 396.  
 Prosopitis island, iv. 381.  
 Prostrations before superiors, ii.  
   24.; v. 379.  
 Proteus, i. 119.  
 Provinces of Egypt, ii. 73.  
 Provincial divisions varied, ii. 79.  
 Prudhoe, Lord, i. 77.; iii. 142.; v. 29.  
 Psammitichus, i. 144.  
 —, consults oracle, i. 145.  
 —, victory by, i. 146.  
 — deserted by his troops, i. 152  
 —, death of, i. 157.  
 Pseleis temple, v. 12.  
 Psellus, v. 4.  
 Pshent, iii. 351.; iv. 268.; v. 216.  
   273. 281. 297.  
 Psychopompos, iv. 440.  
 Psylli of modern days, v. 241.  
 Pterocles melanogaster, iii. 36.  
 Pthah or Pthlah, iv. 249.; v. 188.  
   288.  
 Pthah-Sokari-Osiris, iv. 253. 359.;  
   v. 296.  
 Pthah Toré, iv. 251. 256.  
 Pthah Toses, iv. 253.  
 Ptolemy Euergetes, iii. 84.  
 Ptolemy Lathyrus, wars of, iii. 83.  
 Ptolemy Philadelphus, iii. 162.  
 Public distress and corruption, ii. 81.  
 — pounders at Cairo, iii. 181.  
 Punishments, ii. 34—37.  
 —, Gods of, iv. 182.; v. 76. 430.  
 Punt used in fishing, iii. 60.  
 Purple sails, iii. 210.  
 Pyramid of Cheops, i. 127.  
 — of Mycerinus, i. 128.  
 — of brick, i. 131.  
 — of Asychis, iii. 317.  
 — of Dashoor, iii. 317.  
 — in Ethiopia, iii. 320.  
 — of Geezeh, iii. 398.; iv. 22.  
 Pythagoras in Egypt, i. 188.; v. 328.  
 Pythagoras' theory of sound, ii. 247.  
 Pythagorean numbers, iv. 193.  
 — doctrines, iv. 223.  
 Qasr e' Syád tombs, iii. 277. 402.  
 Qeneh temples, iii. 402.  
 — bottles, iii. 165.  
 Qoft ruins, iii. 402.  
 Qoorneh plain, iii. 329.  
 Qoos, iii. 402.  
 Quail caught by fowling, iii. 36.  
 — eaten, v. 216.  
 Qualities of linen, iii. 126.

- Qualities of the pencils, iii. 314.  
 Quarries of El Maasara, iii. 322. 324.  
 — of Nesleh Shekh Hassan, iii. 322. 324.  
 — of El Maabdeh, iii. 322. 324.; v. 230.  
 — of Gertassy in Nubia, iii. 324.  
 — of Fateereh, iii. 325.  
 — of porphyry, iii. 323.  
 — of Syene, iii. 329.  
 — of Breccia, iii. 228.  
 — at E'Sooan, iii. 332.  
 Quarter-day, iv. 17. 375.  
 Quartz veins, iii. 227.  
 Quavering cries of joy, v. 407.  
 Quay at Luqsor, iii. 316.  
 Queen Amun-neit-gori, i. 52.  
 — Nitocris, i. 91.  
 — of Heaven, v. 49.  
 Queens eligible to the throne, ii. 59.  
 —, pin-money of, iii. 64. 378.  
 — of Thebes, iv. 203.  
 —, sceptre of, v. 281.
- Radiation of bricks in arches, iii. 319.  
 Rafts, iii. 212.  
 Rain a rare occurrence, iv. 10.  
 Raising weights, feat of, ii. 439.  
 Rake unknown, iv. 49.  
 Ram-headed God, iv. 237. 241.  
 "Ramises," obelisk of, iii. 333.  
 —, precaution of, in raising it, iii. 334.  
 Rank of animals, v. 113.  
 Ranno, nurse of princes, v. 42.  
 —, figures of, v. 64.  
 Rape, punishment for, ii. 40.  
 Raphanus, iv. 55.  
 — sativus, ii. 370.; iv. 62.; v. 368.  
 Rasp for wood, iii. 169.  
 Rate of interest, ii. 49.  
 Rats, annoyance from, ii. 384.  
 — at Dayr Antonios, iii. 20.  
 —, mummies of, v. 175.  
 Ravens live in pairs, v. 212.  
 Rê, worship of, iv. 287.  
 Ready-made shoes, iii. 158.  
 Reaping, iv. 48. 89. 91.  
 Rearing of animals, iv. 125.  
 Reasons for worship of animals, v. 103.  
 — of embalming, v. 444, 445.  
 Réaumur, iii. 236.
- Rebellion of the Bactrians, i. 111.  
 Rebo people, i. 371.  
 —, costume of, i. 373.  
 Receiving room in houses, ii. 103.  
 Reclining, custom of, ii. 395.  
 Red Sea, i. 96.  
 — wild dog of Cairo, iii. 33.  
 — oxen sacrificed, v. 194.  
 Reed sieves, iii. 145.  
 Reel for fishing line, iii. 61.  
 — for a hippopotamus hunt, iii. 73.  
 Refusal of burial rites, v. 429. 435.  
 Registered return of slain, iii. 291. 294.  
 Registration court, ii. 33.  
 Regnault, iv. 50.  
 Reins for driving, iii. 179.  
 Religion unchanged, iv. 213.  
 —, doctrines of, iv. 161. 172. 175. 200. 211. 219. 275.  
 Religious usage, iii. 275.  
 — women, i. 258. 261.; iv. 203.  
 — fancies, iv. 425.  
 — ceremonies, v. 271. et seq.  
 — festivals, v. 299. et seq.  
 — homage, tokens of, v. 378. 379.  
 Remarks on crops, iv. 53.  
 Remeses I., i. 61.  
 — the Great, i. 64.  
 — marches through Syria, i. 65.  
 —, children of, i. 72.  
 —, death of, i. 73.  
 —, glories of, i. 89.  
 —, habits of, iii. 357.  
 Renown of Heliopolis, iv. 301.  
 Reptiles of Egypt, v. 123.  
 —, fabulous, v. 248.  
 Respect for deceased parents, ii. 51.  
 — for old age, ii. 67.  
 — shown to Darius, i. 199.; ii. 72.  
 Re-to, v. 83.  
 Return of the inundation, iv. 99. 377.  
 — of the Phoenix, iv. 307.  
 Reuven, Professor, iv. 433, 434.  
 Revenues of Egypt, i. 224.  
 — from fisheries, iii. 67.  
 — for the queens, iii. 64. 378.  
 Revival of ancient style, iii. 301.  
 Revolt of Egyptians, i. 201.  
 Rewards at Chemmis, iii. 161.  
 — for virtue, v. 439.  
 Reynier, M., iv. 113.  
 Rhacotis temple, iv. 365.



- Rhæcus, son of Philæus, iii. 255.  
 Rhamnus, iv. 84.  
 Rhampsinitus, treasury of, i. 121.  
 —, visit of to Ceres, i. 126.; v. 310.  
 Rhea of Egypt, iv. 312.  
 Rhibii of Ptolemy, iii. 291.  
 Rhus oxyacanthoides, iii. 162.; iv. 76.  
 Rice, iv. 58.  
 Richness of Egypt, iv. 1.  
 Ricinus oil, iv. 57.  
 Ridicule of the Greeks, iv. 161.  
 Rigging taken down, iii. 196.  
 Right foot, superiority of, v. 370.  
 — of creditors, ii. 56.  
 Ring of Amunoph, iii. 237.  
 — of iron worn, iii. 242.  
 — of Ptolemy, iii. 255.  
 Ring finger, iii. 371.  
 — finger anointed, v. 370.  
 Ringlet on the face, v. 423.  
 Rings worn by ladies, iii. 371.  
 Rise of the land, iv. 104.  
 — of the Nile, iv. 377.  
 Rites of towns, iv. 159.  
 — of religion, iv. 316.; v. 316. 320.  
 — of certain Gods, v. 355.  
 — before mummies, v. 385.  
 — of burial, v. 392.  
 Ritual, form of, v. 429.  
 River-horse, iii. 71.; v. 177.  
 Robes of the Gods, iii. 117.; v. 333.  
 — of priests, iii. 347.  
 Rogers, Mr., vase of, iii. 167.  
 Rogers, Miss, Apis of, iv. 349.  
 Roman put to death for killing a cat,  
 iii. 43.; v. 96.  
 — tablets, iii. 152.  
 — galleys, iii. 202.  
 — swords, iii. 245.  
 — swaddling clothes, iii. 363.  
 — calendar corrected, iv. 372.  
 — *torques*, iii. 376.  
 — temple, iii. 402.  
 — seed-basket, iv. 47.  
 — *aplustre*, iii. 201.  
 Roofs, ii. 115.  
 — of the grottoes, iii. 309.  
 Rooms over sepulchre, v. 397.  
 Roos, rice, iv. 58.  
 Rope-making, iii. 138. 143.  
 Rosellini, Prof., iii. 191.  
 Rosetta to Cairo, iii. 404.  
 — stone, iii. 289.; v. 271. *Vide*  
 Stone.  
 Rot-n-no, customs of, i. 377.  
 Round tables for dinner, ii. 393.  
 — coins of China, iii. 238.  
 Royal prerogative, ii. 37.  
 — costume, iii. 351.  
 — wig, iii. 353.  
 — cubit, iv. 32.  
 — street, iv. 118.  
 — funeral, v. 408. 435.  
 Rudders, double, iii. 198. 207.  
 —, the four, v. 50.  
 Rugs of early date, iii. 142.  
 Ruins of Eshuranib at the gold  
 mines, iii. 229.  
 — of West Thebes, iii. 329.  
 "Ruler of No," v. 79.  
 Ruler, rules for private life of, i. 253.  
 — funeral of, i. 255.  
 — legislative rights of, ii. 22.  
 Rush sieves, iii. 145.  
 — boats, iii. 186.  
 Sa-el-Hagar, or Sais, iii. 399.  
 — town, v. 309.  
 Sabaco, iv. 105.  
 —, secession of, i. 133.  
 —, oracle to, iv. 153.  
 Sabæan worship, iv. 209. 242. 288.  
 292.  
 Sabooa temple, iii. 403.  
 Sacred enclosure of Bubastis, ii. 273  
 — music, ii. 315.  
 — dancers, ii. 340.  
 — fruit trees, iii. 168.  
 — scribe, iii. 348.; v. 419.  
 — festivals, iv. 125.; v. 270. et seq.  
 — institutions, iv. 142.  
 — animals, iii. 75.; v. 90. et seq.  
 — animals punished, v. 98.  
 — coffins, v. 101.  
 — lions, v. 173.  
 — oxen, v. 195.  
 — hawks, v. 209.  
 — fish, v. 249.  
 — plants, v. 261.  
 — tamarisk, v. 263.  
 — emblems, v. 267.  
 — boats, v. 275.  
 — lake of Sais, v. 307.  
 — shrines, v. 412.  
 — lake of the dead, v. 413. 415.  
 420. 430. 432.  
 — women, iv. 203.  
 Sacrifices, iv. 144. 146. v. 337. et  
 seq.  
 — human, v. 341. 343.

- Sacrifices of sheep, iv. 20.  
 — of pigs, v. 300.  
 Saddles, Egyptian, i. 345.  
 —, Persian, i. 352.  
 Safes for keeping meats, ii. 384.  
 Safflower dye, iii. 126.  
 Saffron-coloured cocks, v. 214.  
 Sagdas ointment, iii. 378.  
 Sailing boats for mourners, v. 413.  
 Sailors of the fleet, ii. 7.  
 Sails, iii. 189.  
 Sais city, iii. 306.  
 —, site of, iii. 399.  
 —, sacred lake of, v. 308.  
 —, fête of, iv. 328; v. 309.  
 Saitic paper, iii. 180.  
 Sakh, Goddess, v. 51.  
 Salaries of judges very high, ii. 25.  
 Salary of chief of the thieves, ii. 48.  
 Sales by weight, i. 10.  
 Salted fish, frequent use of, iii. 57.  
 Salt's, Mr., Collection, iii. 365.  
 — remark of, v. 234.  
 — discovery of, v. 53.  
 Salutation, manner of, v. 378.  
 Samarcand paper, iii. 154.  
 Sámneh temples, iii. 404; v. 87.  
 Samos, iii. 255.  
 Samothracian custom, ii. 149.  
 Sanctity of a debtor's person, ii. 50.  
 Sanctuary at Karnak, i. 56.  
 Sandal-making, iii. 144.  
 Sandals of papyrus, iii. 62.  
 —, beauty of, iii. 364—367.  
 Sand drifts, iv. 114.  
 Sandstone, durability of, iii. 323.  
 Saqqara, iii. 281.  
 — village, iii. 319.  
 — arch, iii. 399.  
 Sarapis, glass statue of, iii. 98.  
 — not Egyptian, iv. 361.  
 Sarcophagus coated with a vitrified substance, iii. 102.  
 — with flowers, v. 412.  
 — various kinds of, v. 479.  
 Sarei feast, iv. 361.  
 Savak Deity, v. 36.  
 Sawing granite, iii. 251.  
 — mode of, iii. 172.  
 Sayd el Beddowee, v. 304.  
 Shayda grottoes, iii. 401.  
 Scales, form of, iii. 239.  
 Scandinavian Deity, iv. 395.  
 Scarabæus, iii. 161; v. 257.  
 —, worship of, v. 256.  
 Scarabæus, position of, v. 476.  
 Scarf worn at funerals, v. 418.  
 Scarificatio ploughing, iv. 41.  
 Sceptre of a queen, v. 281.  
 School of study in Egypt, iii. 166.  
 Schoolboys at a funeral, v. 405.  
 Schools of Alexandria, iii. 396.  
 — of Heliopolis, iv. 302.  
 Scientific expedition, iii. 191.  
 Scorpion type of Evil, v. 254.  
 — emblem of Selk, v. 52.  
 Scribes, duties of, ii. 12; iii. 315.  
 — punished for fraud, ii. 14.  
 Scripture history, i. 1—50.  
 Sculptors, regulations of, iii. 263.  
 Sculpture, skill in, iii. 86.  
 —, early date of, iii. 272.  
 Sculptures of Osirei, iii. 306.  
 Sculptures of Remeses III., iii. 286.  
 305.  
 — of the 26th dynasty, iii. 305.  
 — of the Cæsars, iii. 307.  
 Sculpturing of granite, iii. 249.  
 Scythian tribes, iv. 2.  
 —, incursions by, i. 157.  
 Sea-fight, iii. 204.  
 Seals of tombs, v. 399.  
 Seasons of the year, iv. 14.  
 Seb Deity, iv. 308.  
 Sebennytic nome, papyrus of, iii. 147.  
 — wine, ii. 162.  
 Sebennytus, priest of, iv. 269.  
 Secrecy of the tin trade, iii. 218.  
 Security, emblem of, v. 412.  
 Seed baskets, iv. 47.  
 Seemga oil, iii. 379; iv. 55.  
 Seerig oil, iv. 56.  
 Sehayl island, iv. 267.  
 Selk, a Goddess, v. 14. 52.  
 Selvages of cloth, iii. 122.  
 Semicircular knife, iii. 143.  
 Seniority of night over day, iv. 274.  
 Senna mekkeh, iv. 62.  
 Sennaacherib defeated, i. 141.  
 Sennâr cattle, iii. 295.  
 Sentences upon the dead, v. 428.  
 Septenary agents, v. 10.  
 Sepulchral chamber, v. 381. 397.  
 — pomp, v. 400. 409.  
 Sepulchre of Osiris, iv. 328. 346.  
 Sepulchres of animals, v. 101.  
 — of Great Oasis, v. 284.  
 — of Thebes, v. 200.  
 — of the poor, v. 399.  
 Serapis. *Vide* Sarapis.

- Serpent Caliya slain by Vishnoo, iv. 395. ; v. 244.
- Servants' dresses, iii. 369.
- Services for the dead, v. 383.
- Sesostris, i. 68. 71. ; iii. 190.
- , education of, i. 99.
- , military plans of, i. 100.
- , conquests of, i. 101.
- , public works of, i. 103.
- , wall of, i. 105.
- , death of, i. 106.
- , agrarian laws of, ii. 70.
- Seventy-two days' mourning for the dead, ii. 69. ; v. 403. 427. 459.
- Severity of filial duties, ii. 65.
- Seville orange tree, ii. 78.
- Shadoof, i. 53. ; ii. 4. ; iii. 346.
- , use of, iv. 49.
- Shaffaees and Hanefees consider dogs unclean, iii. 44.
- Shairetana people, i. 365. ; iii. 296.
- Shall*, silurus, iii. 58.
- Shari nation, costume of, &c., i. 375.
- Sharóna, v. 141.
- Shash of the Hebrews, iii. 116.
- Shaving among the Romans, iii. 357.
- the head, iii. 357. 361.
- Shawls of the Nubians, iii. 125.
- Sheaves of wheat, iv. 93.
- Sheeb*, description of, iii. 29.
- Sheep found wild, iii. 26.
- shearing, period of, iii. 33.
- skin is parchment, iii. 151.
- flocks, iv. 20.
- sacred animals, v. 191.
- Shekh Abâdeh, iii. 400.
- Herécdee, iii. 401. ; v. 55.
- Said, iii. 401.
- Ibrahim e' Dessookee, v. 304.
- , funeral of a, v. 407.
- Shendy town, v. 171.
- Shenfeh, iv. 86.
- Shepherd kings, i. 21—23. *Vide* Pastors.
- , origin of, i. 38. 39. v. 2.
- , according to Manetho, i. 30.
- Shepherds, hatred towards, ii. 16.
- , choice of, iv. 128.
- Sheshonk, i. 136.
- , victories of, iii. 305.
- Sheta people, i. 381.
- , warfare of, i. 382.
- , their army, i. 383.
- Shibr measure, iv. 30.
- Shield of Achilles, iii. 225.
- Shilbeh Silurus Nilotiens, iii. 58.
- Ships of war, iii. 189. 203.
- of Sesostris, iii. 190.
- Shishak, i. 136.
- Shoemakers at work, iii. 144.
- Shoes, figures of, iii. 365.
- Shooting, ii. 188.
- at target, i. 189.
- Shops, ii. 126.
- of Cairo, iii. 158.
- of ancient Egypt, iii. 158.
- Shopkeepers, iii. 161.
- Short-horned ox, iii. 33.
- Showers very rare, iv. 10.
- Shrew-mouse, v. 133.
- Shrill cries of joy, v. 407.
- Shrine, Monolithic, iv. 144.
- Shrines, procession of, v. 273.
- , sacred, v. 412.
- Shuttle, substitute for, iii. 126.
- Sick animals, iv. 139.
- Sickle for wheat, iv. 85.
- Sidereal year, iv. 16. 373.
- Siderite, iii. 217.
- Sidon, products of, iv. 20.
- Sieve in hieroglyphics, v. 20.
- Sieves of string or reeds, iii. 145.
- Signets, iii. 373.
- Sign of Life, iv. 341. ; v. 266. 283.
- Siksak, or Siesac, bird, the *Trochilus*, iii. 80. ; v. 226.
- Silence, how indicated, iii. 45.
- Silenus, v. 59.
- Sillieyprion, iv. 56. *Vide* Cici.
- Silsilis quarries, iii. 323. 403. ; iv. 117.
- Silver thread, iii. 129.
- wire known, iii. 129.
- mines, iii. 226.
- rings, ancient, iii. 237.
- first coined, iii. 239.
- Simóom, iv. 120.
- Simple funeral processions, v. 417.
- Simplicius, iv. 193.
- Simsim oil, iii. 379. ; iv. 56.
- Sin offering, iv. 154.
- Sindon, is linen, iii. 116.
- Singing at work, iii. 326.
- Single block, dimensions of, iii. 330.
- at Karnak, iii. 329.
- stick, game of, ii. 439.
- oblations, v. 386.
- Singular ceremonies, v. 375. 377.
- Siphons, antiquity of, iii. 341.

- Siphons, etymology of, iii. 342.  
 Sistra held by queens, i. 259. ; v. 375.  
 Sistrum, ii. 323.  
 — of Burton, iii. 259.  
 Sitting postures, ii. 203.  
 — of statues, iii. 276.  
 Skiff, painted, iv. 36.  
 Skill in rearing animals, ii. 18. ; iv. 133.  
 Skins used for water, iii. 4.  
 — in great demand, iii. 161.  
 Skulls of Egyptians, iii. 360.  
 Slaughtering, modes of, ii. 375. 379. ; v. 350. 352. 355.  
 — of cows prohibited, iv. 394.  
 — of the crocodile, iii. 75. ; v. 229.  
 Slave murder punished, ii. 35.  
 Slaves' dresses, iii. 369.  
 Slavish effect of habit, iii. 87.  
 Sledges used at quarries, iii. 324, 325. 385.  
 — to convey mummies, v. 385.  
 — to convey coffins, v. 411. 417. 422.  
 — with figures of Cynocephalus, v. 410.  
 Slimy nature of Nile water, iii. 149. ; iv. 50.  
 Sluices for fish, iii. 53. 68.  
 Small brick pyramids, iii. 319. 321. ; v. 421.  
 Smaragdus, i. 92. ; iii. 98.  
 Smautf, jackal-headed, v. 71. 467.  
 Smelting of tin, iii. 220.  
 Snake, Bai, a Deity, v. 65.  
 —, mummies of, v. 100.  
 — players, v. 241.  
 — with tail in its mouth, iv. 178. ; v. 243.  
 — of Shekh Hereedee, v. 245.  
 Snares for game, iii. 6.  
 Soap, known to ancients, ii. 407.  
 Soaps and absorbents, ii. 407.  
 Society, ii. 389.  
 Sofh, Sofkh, v. 51.  
 Soil, its fertility, iv. 1.  
 Soirées, musical, ii. 253.  
 Solar year, iv. 17. 373.  
 Solinus, iv. 16.  
 Solpuga spider, v. 255.  
 Soldering metals, iii. 257.  
 Solon in Egypt, i. 189. ; iv. 169.  
 Song of Maneros, iv. 123.  
 Somini on the wolf, iii. 27. ; v. 146.  
 Sont, pods of, iii. 162. 168. ; iv. 84.  
 — tree, iii. 168. *Vide* *Acacia* and *Acanthus*.  
 Soolag, iii. 401. ; iv. 265.  
 Soothsayers of Etruria, iv. 152.  
 Sort of macaroni, ii. 386.  
 Sorrow in silence, v. 413.  
 Sothic year, iv. 16. 373.  
 Sothis, rising of, iv. 11. 372.  
 Soul, theories of the, v. 394.  
 — in a future state, v. 428.  
 —, immortality of, v. 440—443.  
 —, transmigration of, iv. 442. ; v. 440—444.  
 Source of divine gifts, v. 8.  
 Soven, Genius of the Upper Country v. 43.  
 Sovk or Savak Deity, v. 37.  
 Sowing, mode of, iv. 38.  
 Spain, ancient and modern, iii. 216. 220.  
 Spanish mines, iii. 219.  
 Sparrow, v. 211.  
 Spears of South Sea, iii. 61.  
 Spearing fish with bident, iii. 41. 60.  
 Specimens of glass, iii. 95, 96.  
 — of cloth, iii. 121.  
 — of fine linen, iii. 125.  
 Speos Artemidos, v. 162.  
 Sphinx, various kinds of, iii. 23.  
 —, always male, iii. 23. ; v. 201.  
 — at pyramids, iii. 237.  
 —, emblem of a king, iv. 416. ; v. 200.  
 —, description of, v. 200.  
 — placed before temples, v. 202.  
 — said by Pliny to exist, v. 201.  
 Spindle used by men, iii. 133.  
 —, form of, iii. 136.  
 Spinning by women, iii. 133.  
 Spirit of the laws, ii. 26.  
 Spithamé, iv. 30.  
 Spoonbill, v. 225.  
 Spoons and ladles, ii. 402, 403.  
 Sportsman in a chariot, iii. 4.  
 Sportsmen, amusement of, iii. 36.  
 Spot, a Deity, v. 79.  
 Spur-winged plover, v. 225.  
 Square sails iii. 199.  
 — banners, iii. 279.  
 St. John's fête, v. 309.  
 Stability, emblem of, iv. 253. 341. ; v. 266. 412.  
 Stade of Greece, iv. 24.

- Stained glass of different hues, iii. 93.  
 — cloths, iii. 130.  
 Stall-fed oxen, iv. 96.  
 Stamped money, iii. 239.  
 Stand for flowers, ii. 216.  
 — for vases, v. 413.  
 Star with prayer, iv. 272.  
 Stars, iv. 293.  
 State of morals, iv. 3.  
 — of futurity after life, v. 428.  
 Statements of the Greeks, iv. 214.  
 Statue in Egyptian labyrinth, iii. 98.  
 — of Minerva, iii. 237.  
 — of Jupiter, iii. 255.  
 — to Neptune, iii. 255.  
 — of Romulus, iii. 256.  
 — at the Memnonium, iii. 329.  
 — of Apollo, iii. 266.  
 — of Harpocrates, iii. 350.  
 — of Vocal Memnon, iv. 109.  
 — of Mercury, iv. 148. 259.  
 — of Sethos at Memphis, iv. 210.  
 — of Bubastes, iv. 278.  
 — of River God, v. 292.  
 Statues of judges, ii. 27.  
 — carried to Persia, iii. 84.  
 — of bronze, iii. 254.  
 —, clothed, v. 333.  
 Steel, use of, iii. 250.  
 Steeping process, iii. 132.  
 Stela of Sesostris, i. 97.  
 Sterility of desert, iv. 121.  
 Stern with two rudders, iii. 198.  
 Stewards, ii. 135.  
 —, house of, iv. 129.  
 Sticks of guests, iii. 387.  
 — for mourners, v. 413.  
 Stone celts (British), iii. 171.  
 — trilinguar, iii. 193.  
 —, Rosetta, iii. 289; v. 271, 272, 288, 335.  
 — points to arrows, iii. 259.  
 — knives, iii. 261.  
 — arch, iii. 320.  
 — sarcophagi, v. 479, 480.  
 — Scarabæus, v. 476.  
 Stones, transport of, iii. 324.  
 — used in religious edifices, iii. 316.  
 Stork venerated, v. 153.  
 Stools, ii. 197.  
 Strabo, i. 94. 225. 227.; ii. 103.; iii. 218.; iv. 34. 103. 389.; v. 154. 158. 192. 207. 230, 231. 246. 336. etc.  
 Strabo on glass-making, iii. 92.  
 Strained display of devotion, v. 380.  
 Strainers, ii. 405.  
 Straits of Bab-el-Mandeb, i. 96.  
 Straw, use of, iv. 95.  
 Streamers, iii. 201.  
 Strength, feats of, ii. 433.  
 Stretching the leather, iii. 157.  
 Striped edge of the cloth, iii. 123.  
 Stubble gathered, iv. 95.  
 Stucco coating, iii. 169. 300.  
 Study of medicine, iii. 396.; v. 460.  
 — of omens, iv. 146.  
 Stuffs of various patterns, iii. 127.  
*Stupa*, use of, iii. 139.  
 Stygian marsh, tales of, v. 431.  
 Style of the monuments, iii. 85. 308.  
 — of the sculptures, iii. 308.  
 — of drawing, iii. 313.  
 — of art, iii. 263.  
 Subdivision of labour, iii. 178.  
 Subjects of the sculptures, iii. 287.  
 — painted on tombs, v. 395.  
 Substitutes for paper, iii. 151.  
 Substitution of name of Amun, iv. 244. 263.  
 Succory, iv. 62.  
 Suitable funerals, v. 400.  
 Suite of the Pantheon, v. 1. et seq.  
 Sun, worship of, iv. 210. 289.  
 — and moon in boats, v. 6.  
 —, characters of, iv. 299.  
 Sundial, discovery of, iii. 343.  
 Superessential God, iv. 179.  
 Superstitious about woollen bandages, iii. 114.  
 — of Egypt, iv. 163.  
 — of the world, v. 186.  
 Superstitious regard for dead animals, iii. 43.; v. 94, 95.  
 — zeal, iv. 9.  
 Superstructure of theogony, iv. 176.  
 Suphis, tomb of, iii. 278.  
 Supply of water, iv. 10.  
 Swaddling clothes not used, iii. 363.  
 Swallow embalmed, v. 213.  
 Sweet-scented ointments, ii. 214.; v. 371.  
 Swine kept, iii. 33. 34.; iv. 46.  
 Swineherds, prejudices against, ii. 17.  
 Swords of bronze and of iron, i. 319.; iii. 245.  
 — or falchions, iii. 321.  
 Sycamore much used, iii. 167.; iv. 82.

- Syene, or E'Sooan, i. 2. 174. 215.  
     223 ; iii. 185. ; iv. 266.  
 —, quarries at, iii. 329.  
 —, Roman temple at, iv. 48.  
 —, fish of, v. 248. 251.  
 —, tower of, i. 174.  
 Symbols of the Gods, iv. 210.  
 Synesius, iii. 84. 264.  
 Syrian parchment and paper, iii. 153.  
 Syrians revolt, i. 61.  
  
 Tables, ii. 202. 399.  
 Tablets on rocks, iii. 48.  
 Tafa ruins, iii. 403.  
 Tafne, a Deity, v. 38.  
 Tahcéneh, iv. 56.  
 Tale, substitute for glass, iii. 92.  
 Talionis Lex, antiquity of, ii. 15.  
 Talmis of antiquity, v. 35.  
 Tamarind tree, iv. 78.  
 Tamarisk wood, use of, iii. 141.  
     168.  
 — tree, v. 262.  
 Tambourine, ii. 314.  
 Tamed crocodiles, iii. 76. ; v. 231.  
 Tamun, a Goddess of Thebes, v. 66.  
 Tanitic linen, iii. 126.  
 Tanners and curriers, iii. 161.  
 Tanning, antiquity of, iii. 155.  
 Tanoof, iii. 400.  
 Tanta fête, v. 303.  
 Taper at funerals, v. 417.  
*Tapeta*, origin of, iii. 141.  
 Tarquinius Priscus, iii. 129.  
 Tartar customs, iii. 295.  
     — hordes, iv. 2.  
 Tarshish, iii. 216.  
 Task-masters with wands, iii. 326.  
 Taste, originality of, iii. 86.  
     — of ancient Romans, iii. 333.  
*Tau*, iv. 341. ; v. 283.  
 Taut-n-pnoub, v. 13.  
 Taytal or Ibex, iii. 14. 25. ; v. 191.  
 Teacher of agriculture, iv. 323.  
 Tehneh, iii. 400.  
 Tel Basta mounds, iv. 105.  
 Tel-et-Mai, monument at, iii. 331.  
 Telinon ointment, iv. 54.  
 Temple of Heliopolis, i. 44. ; iv.  
     300.  
     — of Medcenet Haboo, i. 52. 61. ;  
         iii. 286. et alib.  
     — of Luqsor, i. 58. ; iii. 316. ;  
         iv. 110. ; v. 58.  
     — of Vulcau at Memphis, i. 92.  
  
 Temple of Memphis, i. 102. ; iii.  
     306. ; iv. 253. 254.  
     — of Venus the Stranger, i. 117.  
     — of Hercules, at the Tariachaa,  
         i. 118.  
     — of Sarapis, i. 229. ; iv. 353. 362.  
         365.  
     — of Minerva, iii. 127.  
     — of Kalabshi, iii. 237. ; v. 35.  
     — of Delphi, iii. 256.  
     — of Theseus, iii. 299.  
     — at Selinus, iii. 299.  
     — of the Oasis, i. 199. ; iii. 320.  
     — of Isis at Philæ, iii. 324. ; iv.  
         385.  
     — at Karnak, i. 63. 68. ; iii. 329.  
     — at Elephantine, iii. 330. ; iv.  
         238.  
     — of Latona at Buto, iii. 331. ; iv.  
         272.  
     — of Diana, iii. 400. ; iv. 278.  
     — of Abydus, ii. 317. ; iii. 401. ,  
         iv. 346. ; v. 316.  
     — of Gow, iii. 401.  
     — of Pan, iii. 401. ; iv. 263.  
     — of Casars, iii. 402.  
     — of Tentyris, iii. 402.  
     — of Amunoph 3rd, iv. 109.  
     — of Venus, iv. 151.  
     — of Wady Owáteb, iv. 241.  
     — of Wady Benát, iv. 241.  
     — of Athribis, iv. 265.  
     — of Bubastis, iv. 277.  
     — of Tôot, iv. 417.  
     — of Apis, iv. 351.  
     — at Rhacotis, iv. 365.  
     — of Pseleis, v. 12.  
     — at Nilopolis, v. 59.  
     — of Samneh, v. 87.  
     — of Dakkeh, v. 170.  
     — of Dayr el Medceneb, v. 448.  
 Tenacious quality of the Nile water,  
     iii. 149.  
 Tenths, iv. 154.  
 Tentöre, or Tentyris, Goddess, v. 62.  
     —, city, v. 62. 82. 234.  
     — temples, iii. 402.  
 Tentyrites, iii. 81.  
     —, habits of, iii. 76.  
     — exhibit at Rome, iii. 77.  
 Tentyritic sort of linen, iii. 126.  
 Terraces of houses, ii. 119.  
 Testudo and ladder, i. 67.  
     — use of, i. 361.  
 Thales of Miletus, iii. 166.

- Thanksgiving on a royal birthday, v. 291.  
 — for childbirth, &c., v. 373.  
 Thebaid, i. 12. et alib.  
 — Goddesses of the, iv. 269.  
 Theban palm, ii. 179.  
 — nome, iii. 76.  
 — linen, iii. 124.  
 — triad, iii. 289.; iv. 185.  
 — colours, iii. 301.  
 — Gods, iii. 313.  
 — Jupiter, oracle of, iv. 150.  
 Thebes founded, i. 89.; iii. 402.  
 —, glass made at, iii. 92.  
 —, tombs at, iii. 306.; v. 387. 398. 401. 430. 438.  
 —, guardian genius of, v. 60.  
 —, rock at, v. 401.  
 Thefts, ii. 46.  
 —, how punished, i. 107.  
 Theodorus, inventions of, iii. 255.  
 Theogony, superstructure of, iv. 176.  
 — of Greece, iv. 147.  
 — of Egypt, iv. 205.  
 Theophanian fête, iv. 355.  
 Theophrastus, iii. 186.  
 —, emerald mentioned by, iii. 98.  
 Theoretic arithmetic, iv. 195.  
 Theory of animal worship, v. 104.  
 Theriotrophia, iii. 7.  
 Thermuthis serpent, iv. 367.; v. 239.  
 Thesnophoria, iv. 125.; v. 321.  
 Thieves, ii. 47.  
 —, chief of the, ii. 48.  
 Thimberlig game, ii. 435.  
 Thirty judges, a jury, ii. 24.  
 Thmei, Goddess, v. 31. *Vide* Truth.  
 Thong laces, iii. 367.  
 Thongs of leather, iii. 143.  
 Thothis month, iv. 14.; v. 311.  
 —, the moon, v. 5.  
 Thotmes the Third, i. 53.; iii. 143.  
 —, Exodus under, i. 55.  
 Thread of gold, iii. 128.  
 Threads for nets, iii. 127.  
 — of mummy cloths, iii. 115.  
 Three Intellects, iv. 190.  
 Threshers' song, iv. 88.  
 Threshing, iv. 87.  
 Thriphis Goddess, iv. 265.; v. 38.  
 Throwing dust on the head, i. 256.; v. 418.  
 Throw-stick, general use of, iii. 38.  
 — used in killing birds, iii. 39. 42.  
 Thumb ring, iii. 372.  
 Thummim, the, ii. 27.; v. 28.  
 Thya tree, iv. 67.  
 Thynabunum, dead in, v. 389.  
 Timæus the Locrian, iv. 223.  
 Timber trees, iii. 168.; iv. 79.  
 Timotheus the interpreter, iv. 360.  
 Tin brought from Cornwall, iii. 216.  
 Tinned boilers, iii. 215.  
 Tirhakah, i. 140—143.  
 Titles of Osiris, iv. 320—322.  
 Tnepbachthus's curse of Menes, i. 129.  
 Tobi month, iv. 14.  
 Tofnées mounds, iii. 402.  
 Toilet boxes, ii. 357.  
 —, requisites for the, iii. 378.  
 Tokens of respect, v. 377.  
 — of religious homage, v. 379.  
 Tokkari, i. 84. 367.  
 —, carts of, i. 369.  
 Tomb, v. 385. 392—397. 419. 420.  
 — of Taia, i. 61.  
 — of Osymandyas, i. 109—112.  
 Tomb at Lycopolis, iii. 27.  
 — at Saqqara, iii. 263.  
 — near Qasr e' Syad, iii. 277. 402.  
 — of the Assasseef, iii. 306. 319.  
 — of Belzoni, iii. 313.  
 — at Memphis, iii. 319.  
 — of Abydos, iii. 401.  
 — of Thebes, iv. 10.; v. 134.  
 — at Beni Hassan, v. 270.  
 — of the kings, v. 402.  
 —, altars at, v. 387.  
 —, lamps burning in, v. 387.  
 —, form of, v. 399.  
 — of Osiris, v. 334. *Vide* Sepulchre.  
 —, extent of, v. 400.  
 —, account of a, v. 413.  
 —, mode of placing mummy in, v. 423.  
 Tongues of hard wood, iii. 169.  
 Tools of carpenter, iii. 169.  
 — of bronze, iii. 246.  
 — for cutting granite, iii. 250.  
 Toreh at funerals, v. 417.  
 Toré Deity, v. 256.  
 Torques of Romans, iii. 376.  
 Tortoise, v. 229.  
 Toses, a Deity, v. 78.  
 Totouón, v. 87.  
 Tour up the Nile, iii. 399.  
 Tow, use of, iii. 139.  
 Towns, religious rites of, iv. 157.  
 —, patron Deities of, iv. 158. 344.

- Toys for children, ii. 427.  
 Trade with India, iii. 190.  
 Tradesmen could write, ii. 12.  
 — could not meddle with politics,  
 ii. 8.  
 Transfer-deeds, i. 396.  
 Transmigration of the soul, i. 4.;  
 iv. 316. 442.; v. 9. 112. 428. 440.  
 444.  
 Transmission of grain, ii. 81.  
 Transport of large stones, iii. 325.  
 — of small stones, iii. 327.  
 Traps for catching birds, iii. 36. 38.  
 Travelling car, iii. 178.  
 Treasury of Rhampsinitus, ii. 111.;  
 v. 397.  
 Treatment of sick, iv. 139.  
 Tree wool, is cotton, iii. 116.  
 Trees, ii. 175—182.  
 —, indigenous, iii. 167.  
 — of the desert, iii. 168.  
 —, cultivation of, iv. 66.  
 Trees, from the paintings, iv. 76.  
 —, modern, iv. 79.  
 Triacontaeterides, title of, v. 52. 288.  
 Triad of Amun, iv. 246.  
 Triads, iv. 231. 233. 247. 266. 390.  
 429.; v. 35. 58. 66. 81. 87.  
 Trial of the dead, v. 426, 427. 430.  
 435. 447.  
 Triangular sails, iii. 199.  
 Tribulum frame, iv. 95.  
 Tribute, part of, paid in fish, iii. 74.  
 — to Solomon, iii. 162.  
 Trigrammatic stone, iii. 193.  
 Trilingual stone, iii. 193. *Vide* Ro-  
 setta Stone.  
 Trinitarian doctrines, iv. 187.  
 Trinket boxes, iii. 174.  
 Triple nature of Deity, iv. 191.  
 Trismegistus, Hermes, v. 12.  
 Tritogeneia, iv. 194.  
 Tritura, iv. 87.  
 Triumph of the king, v. 285.  
 Trochilus bird, v. 226. 269.  
 —, fabulous story of, iii. 79.  
 Troglodytæ, iv. 22.  
 Troici lapidis mons, iii. 322.  
 Trojan war, no money at, iii. 239.  
 Troy, wooden horse of, i. 68.; ii. 440.  
 Trumpet, ii. 260.  
 —, objection to, ii. 263.; v. 185.  
 Trumpets, Greek and other, ii. 263.  
 Truth, Lord of, iv. 250.  
 —, figure of, v. 372.  
 Truth, Goddess of, v. 28.  
 —, gates of, v. 439.  
 —, scales of, iv. 315.; v. 435.  
 Tubal-Cain, iii. 241.  
 Tufted benno, iv. 342.; v. 225.  
 Tuonic of Heliogabalus, iii. 129.  
 Tuot, Tuphium, iv. 417.; v. 83.  
 Turin, Isiac table at, iii. 306.  
 — museum, iii. 142.  
 Turkish rule, iv. 3.  
 Turnspit dog, iii. 33.  
 Tuscan expedition, iii. 194.  
 Tutziz temple, iii. 403.  
 Tweezers, iii. 224.  
 Twelve kings, the, i. 143—148.  
 Twine, mode of making, iii. 138.  
 Twisted cotton wicks, v. 377.  
 Twisting leather thongs, iii. 143.  
 Typho or Typhon, supposed meaning  
 of, iv. 338.  
 —, account of, iv. 417. 429.  
 — gestation, iv. 428.; v. 41, 42.  
 —, the Evil Genius, iii. 75.  
 Tyre, productions of, iv. 20.  
 Umbrella, use of, ii. 207.; iii. 288.  
 — for car, iii. 179.  
 Uncertain Deities, v. 78. et seq.  
 Undertakers, v. 425.  
 Uniformity of style, iii. 275.  
 Union of death and infancy, iv. 315.  
 407. 439.  
 Unity of the Deity, iv. 179.  
 Universal prejudice against the ass, v.  
 186.  
 Unopened bud of lotus, iii. 310.  
 Upupa, and other birds, iii. 71.  
 Ure, Dr., iii. 38. 301.; v. 58. 339.  
 —, experiments of, iii. 115.  
 Urim and Thummim, v. 28.  
 Urtica plant, iv. 57.  
 Use of iron commences, i. 59.  
 — of gold thread, iii. 128.  
 — of wigs, iii. 361.  
 — of glue, iii. 173.  
 — of woollen stuffs, iii. 114.  
 — of bronze, iii. 245.  
 — of limestone, iii. 323.  
 — of mordants, iii. 139.  
 Usurpation of Nectanebo 2nd, i. 211.  
 Usury and debt, ii. 49.  
 Valley of Nile, iv. 2.  
 Value of fisheries, iii. 64.  
 Vanity of Greeks, iii. 166.; iv. 169.



- Various offerings, iv. 144. 157. ; v. 363.  
 — persons of Hades, v. 435.  
 Vaulted buildings, iii. 316.  
 Vasco de Gama, i. 160.  
 Vases, ii. 158. 168.  
 —, gold, ornamental, ii. 343.  
 —, bronze, ii. 344.  
 —, various forms, ii. 345.  
 — with and without handles, ii. 349.  
 —, style of, iii. 88.  
 — given to Hadrian, iii. 93.  
 — in Palazzo Barberini, iii. 99.  
 — of the Athenians, iii. 167.  
 —, imbricated, iii. 258.  
 — for ointments, iii. 578.  
 — of the Four Genii, v. 73. 467.  
 — of alabaster, v. 370. 467.  
 Vegetabilia, v. 261.  
 Vegetable oils, iii. 379.  
 — decoctions, v. 400.  
 — market, iv. 60.  
 — productions, iv. 53—85.  
 Vegetables, abundance of, ii. 372. ; iv. 59.  
 — sacred, v. 127. 261.  
 Veins of the Nile, iv. 9.  
 Vellum made of calves' skins, iii. 151.  
 Venabula of Romans, iii. 3.  
 Veneering practised, iii. 172.  
 Vesta, or Anouké, v. 26.  
 Veterinary art, iv. 139.  
 Village of Saqqara, iii. 319.  
 — of E' Dayr, iii. 325.  
 Villas, ii. 127—132.  
 Virtues, Gods of the, iv. 182.  
 Visceratio of Romans, v. 408.  
 Vitriifying art well known, iii. 102.  
 Vivific essence, iv. 218.  
 Vocal statue of Thebes, iii. 329. ; iv. 27. 109.  
 Voice of the ass, ii. 263. ; v. 185.  
 Voluntary offerings, iv. 157.  
 Notaries of Isis, dress of, iii. 117.  
 Voyages round Africa, i. 159.  
 —, earliest, iii. 213.  
 Vulpanser, goose, iv. 140. ; v. 227.  
 Vultur ptenopterus, v. 109.  
 Vultures, v. 203.  
 —, mummies of, i. 204.  
 —, utility of, i. 204.  
 Vyse, Col. Howard, iii. 13. ; iv. 25  
 Walsber, locality of, iii. 28.  
 Wadee Foakheer, iii. 228.  
 Wadee Halfeh, iii. 404.  
 Waggon, inventors of, iii. 178.  
 Wagtail typical of wickedness, v. 214.  
 Wailing of women at funerals, v. 406.  
 Walking sticks found, iii. 387.  
 Wall of Sesostriis, i. 105.  
 War, ships of, iii. 189. 203.  
*Waraka*, an Arabic word, iii. 153.  
 Warburton, Bishop, iii. 307.  
 Warfare, mode of, i. 359.  
 —, sieges in, i. 360.  
 — scaling ladder, and engines used in, i. 362, 363.  
 Warm baths, iii. 388.  
 Washerwomen, iron of, iii. 141.  
 Water-skins, iii. 4. 156.  
 — vases of the Nile, iii. 167.  
 — of Nile laid up in vases, iv. 100.  
 Wax tablets of Rome, iii. 152.  
 Wealth of ancient Spain, iii. 220.  
 Weaving, its invention, iii. 119.  
 Wedges of bronze, iii. 249.  
 — of metal, iii. 337.  
 Wedgewood vases, iii. 166.  
 Weighing, scales for, iii. 239.  
 Weights and measures, ii. 10.  
 —, sales by, ii. 10.  
 —, false, ii. 14.  
 Welee, v. 407.  
 Werdan, iv. 113.  
 West bank of Nile, v. 49.  
 Western mountain of Thebes, v. 419.  
 Westmacott, Sir R., iii. 189. 250.  
 Westminster Chapter House, iii. 154.  
 Wheat, culture, ii. 397. ; iv. 85.  
 Wheels, form of, iii. 179.  
 Wheelwrights, iii. 178.  
 White colour, how made, iii. 301.  
 — marble, iii. 231.  
 — monastery, v. 136.  
 — River, iv. 51.  
 — whips, iii. 339.  
 Wicks for lamps, iii. 139. ; v. 376.  
 Widgeons, mode of capturing, iii. 47.  
 Widow at funeral, v. 412.  
 Width of broad paper, iii. 150.  
 Wig of Messalina, iii. 362.  
 Wigs worn, ii. 213. ; iii. 355, 356.

- Wild animals kept, iii. 8.  
 — preserves of, iii. 8.  
 Wild goat of desert, iii. 14.  
 — ox, mode of taking, iii. 15.  
 — boar, no sketches of, iii. 21.  
 — sheep, history of, iii. 26.  
 — cat, locality of, iii. 31.  
 — plants of desert, iv. 63. 83.  
 Wind conductor, ii. 121.  
 Wine press, ii. 152—156.  
 —, glass cups for, iii. 102.  
 — at Rome, ii. 157.  
 Wines, ii. 158—169.  
 — of the Håger, iv. 121.  
 Winged serpents, v. 219.  
 — scarabæus, v. 476.  
 — sun, v. 478.  
 Winkelman, suggestions of, iii. 97.  
 274. 307.  
 Winnowing, iv. 90—92.  
 Wire-drawing discovered, iii. 130.  
 Wisdom of the Egyptians, ii. 23.;  
 iv. 166.  
 Witnesses required to a deed, ii. 57.;  
 v. 389.  
 Wolf of Egypt, iii. 27.; v. 145.  
 — of Africa, iii. 27.  
 — of Lycopolis, i. 147.  
 —, haunts of, iii. 29.  
 Women, punishment of, ii. 39.  
 —, duties of, ii. 59.  
 —, employment of, ii. 59.  
 — wore perukes at Rome, iii. 361.  
 —, dresses of, iii. 367.  
 — at funerals, i. 265.; v. 406.  
 Wood, scarcity of, iii. 167.  
 — for boat-building, iii. 209.  
 — for tools, iv. 82.  
 Woods, ii. 182.; iii. 168.; iv. 79.  
 Wooden comb, iii. 140.  
 Wooden heifer, iii. 237.; v. 311.  
 — bellows, invention of, iii. 339.  
 — hoes, iii. 247.; iv. 44.  
 — cubit, iv. 29.  
 — horse of Troy, i. 68.; ii. 440.  
 Woollen cloak, iii. 346.  
 — shrouds in England, iii. 118.  
 Working of metals, iii. 225.  
 Workmen beaten, ii. 42.  
 Worship in later times, i. 379.  
 — of Gods, iv. 149.  
 — of the wolf, v. 146—148.  
 — of the cow, v. 393.  
 — of animals, origin of, v. 103.  
 — of fanciful beings, iv. 211.  
 "Woven air," iii. 119.  
 Wreath of leaves, iii. 357.  
 Wrestling, game of, ii. 437.; v. 292.  
 Writing, mode of, ii. 13.  
 —, distinct kinds of, ii. 13.  
 — implements, iii. 31.  
 — materials of antiquity, iii. 152.  
 Written contracts required, ii. 49.;  
 v. 397.  
 — charms, iii. 364.  
 Xenophon, banquet of, ii. 374.  
 Xenophanes, iv. 163.  
 Yarn well spun, iii. 120. 133.  
 —, twisting, iii. 138.  
 Yemeenéeh, v. 405.  
 Yoke of the plough, iv. 42.  
 Young, Dr., iii. 192. 279.; iv. 312.;  
 v. 283.  
 Youthful Deities, iv. 409.; v. 21.  
 Ziziphus tree, iv. 57.  
 Zosimus, iv. 151.  
 Zugharect shout of joy, v. 407.

LONDON :  
Printed by A. SPOTTISWOODE,  
New-Street-Square.





## THE FOLLOWING NEW WORKS

ARE

PREPARING FOR IMMEDIATE PUBLICATION.

BIBLICAL RESEARCHES IN PALESTINE, MOUNT SINAI, AND  
ARABIA PETRÆA,

Being a Journal of Travels in the Year 1838, undertaken in reference to Biblical Geography. By the Rev. Dr. ROBINSON and the Rev. ELI SMITH. Drawn up from Notes made on the spot, with Historical Illustrations by EDWARD ROBINSON, D.D., Professor of Biblical Literature in the New York Theological Seminary. With Maps and Plans of Jerusalem, Palestine, and Mount Sinai, from original Measurements and Observations, in five sheets. 3 vols. 8vo.

SELECTIONS FROM THE DISPATCHES, GENERAL ORDERS, &c.  
OF FIELD-MARSHAL THE DUKE OF WELLINGTON.

By Lieut.-Col. GURWOOD, Esquire to His Grace as Knight of the Bath. 1 vol. 8vo.

THE RELIGION, AGRICULTURE, &c. OF THE ANCIENT  
EGYPTIANS ;

Derived from a comparison of the PAINTINGS, SCULPTURES, and MONUMENTS still existing, with the Accounts of Ancient Authors. By SIR J. GARDNER WILKINSON. Being a *Second Series* of the "MANNERS AND CUSTOMS OF THE ANCIENT EGYPTIANS." 2 vols., and a volume of Plates. 8vo. (*Nearly ready.*)

## A JOURNAL OF A SECOND EXCURSION IN ASIA MINOR ;

With an ACCOUNT OF DISCOVERIES MADE IN ANCIENT LYCIA. By CHARLES FELLOWS, Esq. With Plates, Maps, and Woodcuts. Imperial 8vo. (*Nearly ready.*)

## SIX MONTHS WITH THE CHINESE EXPEDITION.

By LORD JOCELYN, late Military Secretary to the Chinese Mission. With Views of CHUSAN HARBOUR, and the GREAT WALL OF CHINA. Fcap. 8vo. 5s. 6d. (*Ready.*)

## RUSSIA UNDER NICHOLAS THE FIRST.

Translated from the GERMAN. By Capt. ANTHONY C. STERLING, H.M. 73rd Regiment. Fcap. 8vo.

## THE ELECTION. A POEM. IN VII. BOOKS.

Fcap. 8vo.

## AN ACCOUNT OF THE GYPSIES OF SPAIN,

With an Original Collection of their SONGS and POETRY, and a VOCABULARY of their Language, explained in SPANISH and ENGLISH. By GEORGE BORROW, Esq., late Agent of the British and Foreign Bible Society in Spain. 2 vols. post 8vo.

RESEARCHES IN ASIA MINOR, PONTUS, AND ARMENIA ;

Made during a Journey through those Countries in 1835-6-7 ; with some Account of their Antiquities and Geology. By W. I. HAMILTON, Esq., Secretary to the Geological Society. With a Map, and Illustrative Engravings. 2 vols. 8vo.

DESCRIPTIVE TOUR IN LOMBARDY, TYROL, AND BAVARIA.

By JOHN BARROW, Esq., Author of "Excursions in the North of Europe," "Visit to Iceland," "Tour in Ireland." Post 8vo.

A SOJOURN ON THE SHORES OF THE BALTIC ;

Described in a Series of Familiar Letters to Friends at Home. By A LADY. With Etchings by the Authoress, from her own Sketches made on the spot. Post 8vo.

"A work which will, we venture to predict, cause a sensation hardly inferior to that which attended the bursting of the 'Old Man's' Brunnen Bubbles."—*Quarterly Review*, March 1841.

COMPANION TO THE PUBLIC AND PRIVATE GALLERIES OF PICTURES AND SCULPTURE, IN AND NEAR LONDON.

By Mrs. JAMESON, Author of "Characteristics of Women," &c. Post 8vo.

HAND-BOOK OF PAINTING ;

Translated from the German of Dr. FRANZ KUGLER. By A LADY. Edited with Notes by CHARLES LOCK EASTLAKE, R.A. Post 8vo.

MODERN BOTANY FOR LADIES ;

OR

A POPULAR INTRODUCTION TO THE NATURAL SYSTEM OF PLANTS, according to the Classification of Professor DE CANDOLLE. By Mrs. LOUDON. With numerous Illustrations. Fcap. 8vo.

SCRAPS FROM GERMAN AUTHORS.

Translated by SARAH AUSTIN. Fcap. 8vo.

RESULTS OF READING.

By JAMES STAMFORD CALDWELL, M.A. Post 8vo.

DOMESTIC LIFE AND MANNERS OF THE ROMANS.

Translated from the German of Professor BECKER, of Leipsig. With Illustrations. 2 vols. Post 8vo.

HOMERUS ; PART FIRST.

By the Rev. JOHN WILLIAMS, A.M., F.R.S.E., Rector of the Edinburgh Academy, and Archdeacon of Cardigan. 8vo.

CORRESPONDENCE OF RICHARD BENTLEY, D.D.,  
MASTER OF TRINITY COLLEGE, CAMBRIDGE. With Notes and Illustrations. 8vo.

M. TULLII CICERONIS DE OFFICIIS LIBRI TRES; DE SENECTUTE,  
ET DE AMICITIA, DIALOGI:

Cum notis Variorum Selectis, imprimis HEUSINGERORUM, ZUMPHII, et GERNHARDI, in Usum  
Scholarum. Edidit CAR. WORDSWORTH, M.A. 12mo.

AN ENGLISH TRANSLATION OF THE MYVYRIAN ARCHAIOLOGY  
OF WALES.

By the Rev. JOHN WILLIAMS, M.A., F.R.S.E., Archdeacon of Cardigan, and Rector  
of the Edinburgh Academy. *In Parts.*

MR. MURRAY'S HAND-BOOKS.

I.  
HAND-BOOK FOR TRAVELLERS IN THE NORTHERN AND MIDLAND  
COUNTIES OF ENGLAND;

Including the Lakes of Cumberland, Yorkshire, North and South Wales, Derbyshire, the Manu-  
facturing Districts, &c. With Descriptions of the Railroads, Post and High Roads, Chief Cities and  
Towns, Scenery, Antiquities, Parks, Mansions, Collections of Art and Natural History, Cathedrals,  
and Churches; with Directions for Travellers, &c. With a Map. Post 8vo.

II.  
HAND-BOOK FOR TRAVELLERS IN THE SOUTHERN AND WESTERN  
COUNTIES OF ENGLAND.

Post 8vo.

III.  
HAND-BOOK FOR TRAVELLERS IN EGYPT.

By SIR GARDNER WILKINSON. With Maps. Post 8vo.

IV.  
HAND-BOOK FOR TRAVELLERS IN SPAIN.

With elaborate Travelling Maps. Post 8vo.

V.  
HAND-BOOK FOR TRAVELLERS IN SOUTHERN ITALY AND SICILY.

With large Travelling Maps. Post 8vo.

VI.  
HAND-BOOK FOR TRAVELLERS IN NORTHERN ITALY.

With a Map. Post 8vo.

VII.  
HAND-BOOK FOR TRAVELLERS IN FRANCE.

With a Map. Post 8vo.

VIII.  
HAND-BOOK FOR LONDON, PAST AND PRESENT.

Intended as a complete Guide to Strangers, and a Book of agreeable Reference for the Inhabitants, in  
the Localities and Antiquities of the British Metropolis. By T. CROFTON CHOKER, Esq. With a Map.  
Post 8vo.

\* \* \* The above HAND-BOOKS are in active preparation, and will be published early in the season.



THE FOLLOWING NEW EDITIONS ARE NEARLY READY.

---

I.

ANCIENT SPANISH BALLADS, HISTORICAL AND ROMANTIC.

Translated, with Notes, by J. G. LOCKHART, Esq. A New Edition revised, with numerous Original Illustrations and Illuminations from Drawings by W. M. ALLAN, R. A., W. SIMSON, HENRY WARREN, and OWEN JONES, Architect, Author of "The Alhambra." 4to.

II.

CHILDE HAROLD'S PILGRIMAGE.

By LORD BYRON. An entirely New and beautifully illustrated Edition, with Sixty Vignette Engravings by W. & E. FINDEN, from original Drawings of the most eminent Artists. Royal 8vo.

III.

SELECTED BEAUTIES OF THE BRITISH POETS;

With Biographical Notices and an Essay on English Poetry. By THOMAS CAMPBELL, Esq. A new and revised Edition. Royal 8vo.

IV.

HISTORY OF EUROPE DURING THE MIDDLE AGES.

By HENRY HALLAM, Esq. Eighth Edition. 2 vols. 8vo.

V.

THE CONSTITUTIONAL HISTORY OF ENGLAND,

From the Accession of Henry VII. to the Death of George II. By HENRY HALLAM, Esq. Fourth Edition. 2 vols. 8vo.

VI.

SIR JAMES CLARKE ON CLIMATE, AS A PREVENTIVE AND CURE OF DISEASE,

Particularly in the Chest and Digestive Organs. With an Account of the best Climates in England and the South of Europe. Third Edition, revised. Post 8vo.

VII.

ELEMENTS OF GEOLOGY. FOR THE USE OF BEGINNERS.

By CHARLES LYELL, Esq., F.R.S., F.G.S., Author of the "Principles of Geology." A New and greatly revised Edition, with more than Three Hundred Woodcuts, Explanatory and Illustrative. Figures of Fossils, &c. 2 vols. 12mo.

VIII.

SOUTHEY'S LIFE OF NELSON;

An entirely New Edition; illustrated with original Designs by CLARKSON STANFIELD, R. A. Post 8vo.

IX.

THE STATE IN ITS RELATIONS WITH THE CHURCH.

By W. E. GLADSTONE. Student of Christ-Church, and M.P. for Newark. Fourth and greatly augmented Edition. 2 vols. 8vo.

"The present edition contains the entire substance of the former ones, with additions, constituting a general expansion of the argument, both in the theoretical and the historical portions of the work."

X.

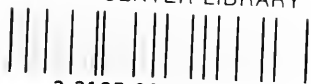
BUBBLES FROM THE BRUNNEN OF NASSAU.

By an Old Man. Sixth Edition, beautifully printed in a small volume 18mo. 5s. (Ready.)





GETTY CENTER LIBRARY



3 3125 00808 3913

