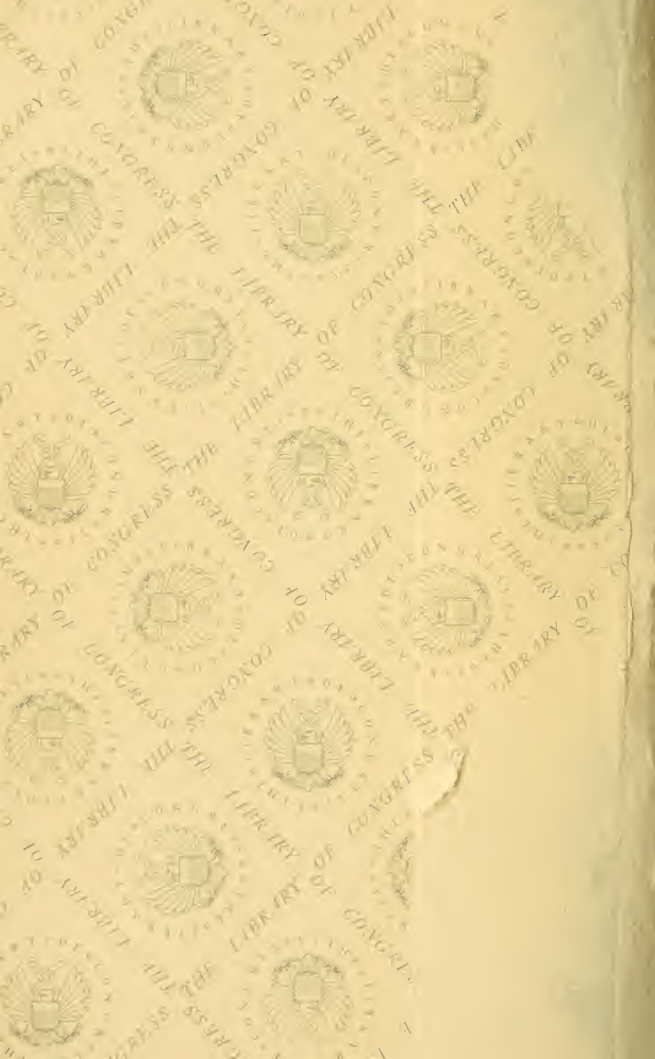


DT
GO
A75



Ciudad Real, 1795



THE NILE.

LITH. G. SARGENT & MANDELSON.

ANCIENT EGYPT:

ti

ITS MONUMENTS AND HISTORY.

“Speak thou, whose massy strength and stature scorn
The power of years—pre-eminent, and placed
Apart, to overlook the circle vast.”

REVISED BY D. P. KIDDER.

New-York :

PUBLISHED BY LANE & SCOTT,

FOR THE SUNDAY-SCHOOL UNION OF THE METHODIST EPISCOPAL
CHURCH, 200 MULBERRY-STREET.

JOSEPH LONGKING, PRINTER

1851.

DT60
A75

Gift
Judge and Mrs. Isaac R. Hitt
July 3, 1933

CONTENTS.

CHAPTER I.

TOPOGRAPHICAL DESCRIPTION OF EGYPT.

Divisions of the country—Mountains—The Nile, its sources, cataracts, and inundation—Climate—Fertility—Calendar of Egypt—The Oases—Siwah, and its oracle of Jupiter Ammon—The Red Sea—Passage of the Israelites, and the canal between the two seas Page 5

CHAPTER II.

THE MOST REMARKABLE MONUMENTS OF EGYPT—DESCRIPTION—INCIDENTS RELATING TO THEM AND THEIR HISTORY.

Alexandria, Obelisks and Pompey's Pillar—Cairo—Heliopolis, the Pyramids and the Sphinx—Memphis and Mummy Pits—"The Field of Zoan"—Tombs and Grottoes of Beni Hassan—Abydos and Tablet of Kings—Denderah, Temple and Zodiac—Thebes, the Memnonium and Palace of Medinet Abou—Vocal Colossus—Luxor and Great Hall of Karnac—Esneh—Edfou—Syene and the island of Elephantine—Island of Philæ . . 23

CHAPTER III.

HISTORY OF EGYPT, ESPECIALLY AS CONNECTED WITH THE SCRIPTURES.

Three sources of information—Chronological agreement of monuments with the Bible narratives—Manetho—Eratosthenes—Survey of dynasties—Building of pyramids—Age of Osirtasen—Invasion of shepherd kings—The eighteenth dynasty—Exodus of the Israelites—Solomon's alliance with Egypt—Conquest of Rehoboam by Shishak, with the monument in commemoration—Wars of Egypt with Assyria—Cambyses and his conquest of Egypt—The age of the Ptolemies—Prophecies in the Bible respecting Egypt—Visit of the holy Child Jesus—Conclusion 60

CHAPTER IV.

HIEROGLYPHICAL METHOD OF WRITING.

Origin of language—Old Egyptian language—History of discovery—Rosetta stone—Labors of Dr. Young and Champollion—Expedition from France and Tuscany into Egypt—Death of Champollion—Nature of hieroglyphical writing—Present condition of hieroglyphical studies Page 92

CHAPTER V.

RELIGION OF THE ANCIENT EGYPTIANS.

Origin of idolatry—Orders of gods in Egypt—Gods of the first order—Osiris and Isis—Animal worship and symbolism—Theology and remnants of patriarchal doctrine—Sacred animals—Religious festivals—Opinions on a future state and the judgment to come—Process of embalming 117

CHAPTER VI.

ON THE MANNERS AND CUSTOMS OF THE EGYPTIANS.

Principle of caste—Kings and nobles—The priesthood—The soldiers and arms of the Egyptians—Their chariots—The husbandmen, traders, and shepherds—The laws, courts of judicature, and methods of punishment—Domestic life—Description of houses in city and country, flower-gardens and pleasure-grounds—The vine and fruit trees of Egypt—Festivities and entertainments—Furniture, food, cookery, and amusements—Hunting, fowling, and fishing—Arts and manufactures—Glass, linen, dyeing, paper from papyrus, and leather—Boats and ships of war—Use of precious metals in gilding and casting—Mechanical forces—Medicine—Dress and decorations . . 137

CHAPTER VII.

ILLUSTRATIONS OF THE BIBLE, AS DERIVED FROM THE EGYPTIAN MONUMENTS.

Testimony of the monuments in verification of the Mosaic records—Alleged difficulties and objections—History of Joseph and his brethren—Oppression of the Israelites in Egypt—The ten plagues and the deliverance—Construction of the tabernacle—Murmurings in the desert—Nations conquered by the Israelites—Comparison of ancient and modern civilization, and conclusion 181

A N C I E N T E G Y P T :

Its Monuments and History.

CHAPTER I.

TOPOGRAPHICAL DESCRIPTION OF EGYPT.

THE land of Egypt occupies an intermediate position between Asia and Africa. Territorially belonging to the latter continent, some geographers have, however, reckoned it in connection with the former, and others have assigned to Asia the eastern, and to Africa the western bank of the Nile. The Valley of Egypt, properly so called, is only about a third of the entire district watered by the Nile in its course from south to north; the whole of which district lies as a fertile land between two deserts. The Valley of Egypt commences at Assouan and the Island of Elephantine, at the spot known as the first cataract. At this point two chains of mountains stretch themselves from south to north, inclosing the district of country watered by the Nile, and ac-

comparing it for three-fourths of the remainder of its course. The valley is then greatly extended, and forms an extensive plain triangular in shape, which is intersected by the different branches of the Nile pouring itself into the Mediterranean Sea.

Egypt is divided into three parts, Upper, Middle, and Lower. The first, Upper Egypt, bears the name of the Thebaid, from its ancient and principal city; and the third, Lower Egypt, is best known as the Delta, from its resemblance in form to the figure of the fourth letter of the Greek alphabet. The mouths of the Nile are connected with one another by many canals which intersect the Delta, and there are several lakes lying along the border of the Mediterranean. Of the mountains which inclose the Egyptian valley, those on the western side are composed of a limestone formation, containing many fossil shells. Those on the eastern have, in addition to limestone, granite and sandstone; and between the islands of Philæ and Assouan, is found that peculiar kind of rose-colored granite, known as the Syenite, of which so many of the interesting monuments of Egypt are formed. The mountains are of moderate elevation, and bare of vegetation from their bases to their summits. They are not equally distant from each other, so

that the Egyptian valley varies in breadth, enlarging considerably as it advances towards the sea. In the granite region, the mountains are so near that there is only space for the river to pass; while in the limestone district they are wider apart, and extend until they are ten miles asunder,—the average width of the upper valley being about three miles. The Arabian or eastern chain finishes abruptly at Cairo, and the Libyan, or western, slopes gently down into the plain of the Delta. Defiles run off from these mountain-chains, on the one side to the shores of the Red Sea, and on the other towards the Oases in the Libyan Desert. From the coast of Egypt on the Mediterranean Sea to the cataract near Assouan, is a space of five hundred and twenty miles; and allowing for its limited breadth, the extent of the kingdom of Egypt has been reckoned to be somewhat less than the area of England. The surface of this narrow strip of country may be said to be convex, with a deep furrow in its centre, in which the Nile runs. Any overflow, therefore, of the banks of the river inundates to a large extent the surrounding district, even to the foot of the mountains—

“ Which like giants stand,
To sentinel enchanted land.”

All the territory that the Nile waters becomes

fruitful and is cultivated soil, while the remainder is desert. It is not without cause, therefore, that Egypt has been spoken of as the offspring of the Nile. The deposits brought down in its repeated overflows from the mountains of Abyssinia constitute its soil, which is replenished and fertilized every year, and rendered capable of bearing two or more crops. The country from year to year is, in consequence, gaining in elevation, and the most ancient cities, which were originally built sufficiently high to be free from the inundation, are now periodically under water. The soil is exceedingly porous, and the slime and manure left by the Nile make the labor of cultivation very easy, while cisterns, reservoirs, and channels, are constructed to assist in the work of irrigation. The Nile is certainly a mighty river, and in the unaided length of its course, receiving no tributary stream from Ilak in Nubia to the sea, it is without a parallel. Its whole extent is calculated to be upwards of two thousand five hundred miles. To the advantages which they derived from the Nile is to be ascribed the disposition and practice of the Egyptians in rendering it Divine honors, and in this, as in many other pitiable instances, the gifts of the one true God to his creatures were perverted by human folly and sin into the very means of banishing the re-

membrance of him from their minds, and were made the occasion for the most degrading idolatry. They loved and served the creature rather than the Creator. The sources of the Nile were a subject of mystery to the ancient geographers, which modern researches have not yet fully cleared up. Herodotus, Eratosthenes, and Nero, prosecuted inquiries with no conclusive results. In modern times, it has been conjectured that communication exists between the Nile and the Niger, and two distinct streams have been traced which pour their tributary waters into the upper Nile. The one, the Astaboras, or Tacazze, and the other, the Blue Nile, or Astapus, the sources of which, lying in the Mountains of the Moon, have been traced, and mistaken for those of the Nile itself by Bruce and other travelers. Those of the White, or true Nile, have yet to be explored.

The cataracts of the Nile have been the objects of terror to the traveler, and of wonder to those who have read exaggerated descriptions of their greatness, as almost rivaling those of the newly-discovered western world. The cataract of Syene, the first on a journey from the Mediterranean up the Nile, is the only one that has a claim to be treated of as belonging to ancient Egypt. It is a very simple and unpretending

fall of water, the grandeur and awful magnificence of which have principally existed in the warm and vivid fancy of those who have written respecting it. Stories have been told of heights of two hundred feet, from which the water is precipitated, and of the noise being heard at the distance of many miles. It is at this point that the two chains of mountains take their rise, and the water of the Nile descending from Abyssinia passes over the range of rocks by which they are connected. The river in consequence is broken up into a number of small streams, which boil and dash against the rocks; and the channel, though navigable, is dangerous, and requires caution and skill in managing the boat. Here is the boundary of ancient Egypt and Ethiopia, and of modern Egypt and the district of Nubia. It is situated in latitude 24° N., about five hundred and twenty miles from the Mediterranean.

The inundation of the Nile is the chief physical phenomenon of the country, and there is every reason to believe that it continues much the same now as in ancient times. It is a most interesting sight to observe the changes which gradually take place in the river. Without any apparent cause or premonitory sign, the water becomes turbid and red, gradually overflows its banks, and inundates the surrounding country; and as

gradually, having reached its height, retires within its proper limits, and recovers its clear and limpid appearance. The cause of this phenomenon is now understood to be the rain which falls periodically in Abyssinia, and which begins in the month of March. It becomes apparent in the increase of the Nile about the end of June, and the river enlarges in quantity for three months, taking the six months following for its restoration to its usual size. At the cataracts it rises forty feet, at Thebes about thirty-five, and at Rosetta its increased height is about three feet and a half. It continues only about three or four days at its greatest and least elevations respectively. During the time of the inundation, in the month of September, Egypt is like a sea, out of which the cities and towns appear rising like so many islands; and with the departure of the water the verdure becomes most luxuriant, and the soil fertile. As soon as the river rises, it is the business of the agriculturist to clear out the canals, which are opened in September to admit the incoming water, and shut again to retain it when the river falls.

At the termination of the Egyptian valley, where the mountains diverge, is an opening through the western chain, by which the waters of the Nile are conveyed into the province of

Egypt called the Fayoum. Here was situated an immense lake, to serve as a mighty reservoir of water for use when the inundation did not rise to a sufficient height, and as a drain when the land was too much flooded. Thus it was filled in an excessive, and emptied in a limited inundation. This district of the Fayoum is an appendage to the Valley of the Nile, and is one of the most valuable and fertile provinces of Egypt.

The climate is not generally considered unhealthy, but the heat is very great, and the atmosphere dry, no rain falling in Upper, and very rarely in Lower Egypt. Lightning is frequently seen, but it is seldom attended with thunder. It is owing to the dryness of the atmosphere that bread, fruits, and meal, have been found in the tombs in so good a state of preservation; that the perfumes of ancient Egypt, even after the lapse of ages, retain their fragrance; and that the inscriptions remain uninjured and legible. The north-westerly is the most favorable and pleasant wind, and the southerly the most disagreeable and noxious. The latter prevails during April and May, and is known by the name of Khamseen. It is described as like the blast of a furnace, dry and of intense heat. A worse kind of wind, though

not so frequent, is the simoom. This blows from the south-east. The atmosphere, while it rages, is changed to a red tinge, the sun becomes the color of blood, sand and dust are set in violent motion, and though it seldom lasts more than half an hour, it is always a severe and trying visitation. It is, of course, more painful in the open desert than in the cities of Egypt. Whirlwinds are not infrequent, and sand and dust are sometimes borne aloft by them to the height of five or seven hundred feet, and borne down again with such impetuosity, as to overturn and bury any object which may come in their path.

Some idea may be given of the fertility of Egypt by the statement, that the earth produces flowers and fruits during every month in the year. In November the seeds of wheat are sown as the Nile recedes within its banks; the narcissus, the violet, the ragged robin, come out into blossom; and it is the time for gathering the dates and the sebesten plums. In December the trees lose their foliage; but the wheat, herbs, and flowers cover the earth, and give it the aspect of a pleasant spring. January is the time for sowing lupins, beans, flax, and other seeds; the orange-tree and the pomegranate come into blossom; the ears of wheat show

themselves in Upper Egypt, and in Lower Egypt they gather the sugar-cane, senna, and clover. In the month of February the fields are completely covered with verdure. Rice is now sown, and barley reaped. Cabbages, cucumbers, and melons become ripe and ready for use. In March the trees and shrubs come into flower, and the wheat sown in October and November is ready for the sickle. During the first part of the month of April occurs the harvest of roses, an important season in the district of Fayoum. Then follows a second sowing of wheat, and the reaping of any sown in the end of the year, and clover yields a second crop. In May, wheat harvest continues; the acacia-tree and the henna plant come into blossom, and early fruits, such as grapes, figs, dates, and the fruit of the carob-tree are gathered. In June, Upper Egypt has its harvest of the sugar-cane, and July is occupied in planting rice and maize, and getting in flax and cotton, and the grapes which grow in abundance round Cairo. The month of August yields a third crop of clover; and in this month the great white lilies and jessamine come into blossom, the palm-trees and vines are laden with ripe fruit, and melons have already become too watery. The gathering of oranges, citrons, tamarinds, and olives, and the harvest of rice,

bring in the month of September; in October the general sowing time comes round again, amidst the odoriferous fragrance of the acacia and other trees. Beginning with the overflow of the Nile four seasons have been distinguished. The first, the wet season, extending from the middle of August to December, when fever and ophthalmia very frequently prevail. The second, or fruitful season, is from December to March, during which vegetation makes most rapid progress, and the sun is moderately hot, the temperature being about that of our summer months. The third season is the most unhealthy, and lasts from March to May. It is the time when the Khamseen winds prevail, and all nature feels their noxious influence. The fourth season is that which precedes the great inundation, and lasts from May to the time of the overflow. It will be apparent, from this brief survey of the Egyptian calendar, that the land of Egypt is one on which the Creator lavishes the bounties of his providence—a granary and fruitful place in the midst of the earth, abounding with all kinds of supply for the wants of man and beast.

On the western shore of the Nile, and across the Libyan chain of mountains, are situated in the midst of the desert certain districts of fertility and verdure, which have long since received

the name of Oases. The word is a Coptic term, denoting an inhabited place, but has now become adopted into the English language. These oases are surrounded by the sands of the desert, and possess springs of water in the midst of the sterile waste. Poetically, they have been celebrated as isles of the blessed in the midst of the sandy ocean, which presents no trifling barrier in the path of the traveler who may wish to pay them a visit. Across this desert there is no beaten track, the sands being always shifting, and water becoming occasionally of fearful value. In these scenes it is that the optical delusion, known as the mirage, often occurs—the deceptive appearance of water in the midst of the sandy plain. The oases are four in number, the largest being that of El Kargeh. It is situated seven days' journey from Thebes, and is formed by several springs of water, which fertilize tracts of ground around them, inviting and delicious to the eye of the traveler who has crossed the desert. This oasis is reckoned to comprise one hundred miles; but this estimate includes the intermediate desert between the fertile tracts. Here are the ruins of a temple and a grove of palm-trees, and a city named Kargeh, the eastern side of which overlooks the desert. It has considerable population, and there are besides several towns

and villages on this oasis, with their temples and burying-places. One hundred miles from the great oasis is another,—the western, or oasis of Dakel,—inhabited by Bedouin Arabs, who live in twelve villages. Considerable quantities of indigo are manufactured in one of these villages, of which there is a large export. The little oasis—that of Bakariah—lies considerably to the north of these already mentioned. Its capital is Kasr, and it has four villages. It is fourteen miles long, and six miles broad. The most remarkable oasis is undoubtedly that of Siwah, celebrated for the ruins of the temple of Jupiter Ammon and the ancient oracle. This oasis is nine miles long, and two miles broad, abounding in dates, of which a large exportation takes place every year. The temple was built in the most fertile part of the oasis, and the statue of the god was of bronze, ornamented with emeralds and other precious stones. It was borne in a bark, or shrine of gold, and more than one hundred priests formerly officiated at the temple. The site is said to have been determined by the flight of a dove from Thebes. By the lips of the oldest priest the god is said to have delivered his oracles, which were amongst the most highly esteemed of all antiquity. The oracle was consulted by Hercules, Perseus, and others; and

one of its last-recorded declarations is the flattery which it manifested towards Alexander the Great, in pronouncing him the son of Jupiter. With many other of the heathen oracles, it ceased to give utterance to its ambiguous counsels about the period of our Saviour's nativity.

Not far from the temple, in the same oasis, is the fountain of the sun. It is six fathoms in depth, and small bubbles are constantly rising to the surface, the temperature becoming warm at night, and cold in the day. Belzoni visited the spot in 1816, and found it surrounded by a pleasant grove of palm-trees. This oasis is situated five degrees to the west of Cairo, and is seldom visited by travelers. The city of Siwah contains a population of between two and three thousand persons. Cambyses, the Persian conqueror of Egypt, wished to destroy the temple, but was unable to cross the desert with his army. The oases now constitute the most valuable resting-places for caravans crossing the desert, and carrying on the trade between Egypt and the interior of Africa.

At the eastern boundary of Egypt lies the Red Sea. It is a gulf of the Indian Ocean, and by many has been considered as originally connecting the Mediterranean and Indian Seas—the upper part of the gulf, which now forms the

Isthmus of Suez, having in course of time become filled up by the accumulation of the sands of the desert. The navigation of the Red Sea is dangerous, from the great number of sunken rocks, sand banks, and coral reefs, which are found in it. The red coral, which is abundant, gives the name to the sea. On the Egyptian side of it are bold promontories and lofty rocks, the space between the sea and the Nile being partially desert, and having valleys in certain places full of springs and covered with verdure. The northern arm of the Red Sea is the same distance from the Mediterranean as the city of Cairo. Within the fork made by the two arms of the sea is the desert of Sinai, and the scene of the encampments of the Israelites. At the extremity of the eastern arm is situated the town of Akabah.

Far in the south, immediately on a line with the Egyptian frontier, is situated the old port of Egypt, Berenice. It is on the coast of the Red Sea. A road was made by Ptolemy Philadelphus from this place to Coptos on the Nile, and the trade with Arabia and India was conducted from this port, the vessels thereby avoiding the difficult navigation of the northern part of the Red Sea. The place is now deserted, but has a fine harbor, and was formerly a large town.

The goods were transported from Berenice by camels, and ten wells mark in succession the course of the ancient caravans. To the north-west of Berenice lie the Emerald Mountains, the wealth of which remains inaccessible to the moderns. Farther north, on the coast of the Red Sea, is Cosseir, the place of passage for pilgrims to Mecca. It is situated at the termination of a pleasant valley, opening from the Red Sea toward the Nile.

Difference of opinion prevails as to the precise spot at which the children of Israel effected their escape from the armies of Pharaoh by the passage of the Red Sea. It is not easy, owing to the shifting nature of the sandy shores, to determine with any certainty the position of the various localities mentioned in Scripture. Suez, once a place of considerable trade, is a poor, small town near the head of the gulf bearing its name. Below it are some shoals, which, according to Robinson, "are still left bare at the ebb, and the channel is sometimes forded—a distance of three or four miles from shore to shore." Here, according to some authorities, the passage of the Israelites took place. Others, with more evidence in their favor, have objected to this locality, as being inconsistent with the narrative in Exodus, and tending to divest

it of its miraculous character. The breadth of the sea at Suez is such as would scarcely occupy the Israelites a quarter of an hour in crossing, and according to the narrative of the Bible, the night was employed in the passage. Another position has been described, to which we certainly give the preference. It is about thirty miles lower down the gulf, near Mount Attaka, where, in harmony with the Scriptural account, the Israelites were shut in by the sea, the desert, the mountain, and the army of Pharaoh. Here the gulf is about ten or twelve miles wide, and the opinion that here the miraculous passage of the Israelites took place, is confirmed by the names of many places in the locality.

We must not fail to mention the efforts which have been made to unite the Mediterranean and Red Seas by means of a canal, and thus to open a direct communication between the south of Europe and the Indian Ocean. The difficulty to be overcome in this enterprise, and which has hitherto prevented its accomplishment, is the great difference of level between the two seas—the waters of the Red Sea being much higher than those of the Mediterranean. Passengers from India now cross the isthmus on camels, or in traveling vans drawn by Arabian horses. A canal was formerly cut, in part, if not altogether,

between the two seas by some of the Egyptian kings, which has been to a great extent filled up by the accumulation of the sands of the desert. The emperor Napoleon, during his expedition to Egypt, in company with his engineers, discovered and followed for some distance the track of it, but was obliged to abandon the prosecution of the inquiry by reason of the sudden return of the tide.

Under the rule of the Ptolemies, the whole country was divided into thirty-six provinces or nomes, which were probably of a much earlier origin. This division continued to prevail till the invasion by the Saracens, and the conquest of Egypt by the followers of Mohammed, A. D. 640. According to the French system of geographical arrangement, it is now composed of twenty-four departments.

CHAPTER II.

THE MOST REMARKABLE MONUMENTS OF EGYPT—
DESCRIPTION—INCIDENTS RELATING TO THEM
AND THEIR HISTORY.

A DESCRIPTION of the monuments of Ancient Egypt may be arranged according to various methods. It would be easy to begin with the most massive and magnificent, and then descend gradually to the more insignificant and minute; or they might be taken in the order of time, beginning with those of the remotest antiquity, and concluding with such as are comparatively of modern date. If, like the fresh memorials of Herculaneum and Pompeii, they were before us in their complete and original state, it would be obviously most easy to follow them exactly as they stand—to journey on from city to city, and temple to temple, enumerating and describing their peculiarities as we passed along. Time, however, has been busily employed on these ancient structures; the sands of the desert are burying many of them out of our sight, new temples have been built out of the ruins of the old, and some of the most illustrious monuments of Egypt no longer remain in the Valley of the

Nile, but have been transplanted by modern nations to adorn their capitals, or give value to their museums of art. Notwithstanding, however, these obstacles and changes, so many and so powerful are the associations of locality, that we think the best mode of giving the reader a general idea of Egyptian monuments, is to traverse in imagination the soil on which they all originally stood, and by help of our knowledge of the past to conceive of them as they formerly existed, undisturbed by the ancient and modern conqueror.

We invite our readers, then, to a journey to Egypt. According to the ordinary route, on the termination of the voyage by sea, Alexandria is the first part of Egypt at which the traveler arrives. It is the city of Alexander the Great, founded by him B. C. 332, as a commodious harbor, with the view of there concentrating the commerce of Europe, Arabia, and the far-distant India. He is said to have designed the city with his own hand, and to have marked out his plans by a quantity of meal sprinkled on the ground. It is built upon the land between the Lake Mareotis and the harbor which is formed by the isle of Pharos—a long narrow island running along the coast. The city lies twelve miles to the west of the Canopic mouth

of the Nile. This mouth of the river is the western one, and is so called from an ancient city, Canopus, which has long since fallen to decay, and even the site of which has become unknown, though it was probably situated at this mouth of the Nile. Alexandria is said by some persons to be a more healthful residence than the towns farther from the coast; but the water of the city is very unwholesome, and the plague makes its appearance here sooner by some days than in the interior. Cisterns are found under a great part of the old city, and it is from them that the inhabitants of modern Alexandria derive their water. When the inundation of the Nile is at its height, the water percolates through the soil and fills these cisterns.

The Island of Pharos has given a name to any lighthouse for the direction of seamen, from the celebrated one erected at its eastern extremity. In the age when the world was reckoned to have seven wonders, this was accounted one of them. It was a square building of white marble, about four hundred feet in height, built by Ptolemy Soter and Ptolemy Philadelphus. It consisted of several stories and galleries, and fires were kept constantly lighted on the top by night to direct the sailors into the bay. Mirrors

were so fixed in the upper galleries that the ships sailing in the sea were visible in them. The emperor Claudius so admired this structure, that he took it for his model in the erection of one at Ostia, at the mouth of the Tiber. Pliny commends the magnanimity of Ptolemy, the king of Egypt, in allowing the architect to inscribe his own name, rather than his sovereign's on this edifice ; but there is another version of the story. It is said that the original inscription was in stucco, and that it bore the king's name. After the death, however, of the Ptolemy by whose aid it was erected, the stucco crumbled away, and an inscription in stone became manifest, to the glory of Sostratus of Cnidus, son of Dexiphanes, the architect.

The city of Alexandria was remarkable for its once noble library, the largest collection of books ever made previous to the invention of printing. It is said to have contained 700,000 volumes, and was founded and sustained, at the suggestion of Demetrius Phalereus, by Ptolemy I., and his successors. In the war carried on by Julius Cæsar, 400,000 volumes were destroyed by fire. It suffered by degrees in the wars and tumults that followed, and was finally destroyed by the Arabs, A. D. 640, who found in these precious remains of antiquity sufficient

fuel to heat for the space of six months the four thousand baths Alexandria is said to have contained. The Arab general was solicited to spare the library, and wrote to his sovereign for instructions. He received as an answer to his inquiry the message : " As to the books which you have mentioned, if they contain what is agreeable with the book of God, the book of God is sufficient without them ; and if they contain what is contrary to the book of God, there is no need of them,—so let them be destroyed." As a consequence of this order, manuscripts were consigned to the flames, which, had they existed to the present time, would doubtless have greatly enlarged our materials of information respecting Ancient Egypt.

Two obelisks of granite mark the site of the Cæsarium, or palace of the Cæsars. An obelisk is a single block of stone, cut into a four-sided form. The horizontal width gradually decreases at each side upwards to the top of the shaft, which is surmounted by a small pyramid. The word obelisk is derived from a Greek word signifying a spit. Those at Alexandria are sixty-five feet high, and seven or eight square at the base. They are known among the Arabs by the name of Pharaoh's Packing-needles, and one of them which is standing, with the other

prostrate beside it, is known generally as Cleopatra's Needle. The English have several times contemplated removing the fallen one, the transport of which to that country it is estimated would cost £15,000, but no steps have yet been taken for the accomplishment of the object. Both of the obelisks are of the peculiar granite known as the Syenite, from Syene, the place of the quarry where the Egyptian obelisks were dug out and carved. According to Champollion Figeac, they bear the name of Thothmes III., of the date of 1756 B. C., and on their sides is that also of Ramses the Great. They stood originally at Heliopolis, and were brought to Alexandria by one of the Cæsars, to adorn his palace. Between the standing one and the sea are ruins and fragments of marble, which belonged to the building whose entrance was ornamented by these obelisks. There was formerly another obelisk at Alexandria, at the temple of Arsinoë, the sister of Ptolemy Philadelphus, originally cut by Nectanebo. It was removed to Rome, and set up in the Roman Forum. Its apex was cut off to be replaced by one of gold, but it still remains in its mutilated condition.

Pompey's Pillar, as it is commonly named, stands between the walls of the city of Alexan-

dria and the lake, and is reckoned one of the finest monuments in the world. It is not certain, however, that it is at all a monument of Ancient Egypt, as it was erected (possibly not for the first time) by the Roman prefect of Egypt, about A. D. 300, in honor of Diocletian the emperor, who had made the inhabitants of Alexandria a present of corn in a season of great scarcity. It consists of capital, style, shaft, and pedestal. The last reposes on smaller blocks, inscribed with Egyptian hieroglyphics, once belonging to older monuments, which were brought to Alexandria for the purpose of assisting in the erection of this pillar. On one of these fragments of old monuments is legible the name of Psammeticus I. The column is about one hundred feet high, and bears a Greek inscription. On the top is a depression, as if intended to receive a statue. The shaft of the pillar is defaced by persons who have ascended to the summit, and inscribed their names in modern black paint. The manner of ascent is difficult, and requires no ordinary nerve and courage. There are no winding steps inside or out, but a large flying kite has been employed to stretch a cord across the top of this monument. A stout rope was then gradually drawn over it, and the column was rigged with shrouds like the mast

of a ship. An English lady is said to have been among the adventurous persons who ascended this rope-ladder.

The Catacombs, or Necropolis of Alexandria, are worthy of the traveler's visit. They are nearly two miles long, and lie on the south-west of the old city, between the old harbor and the Lake Mareotis. They are elegant structures, cut in the solid rock, and are very numerous. One of the chambers has a beautiful Doric entablature, and mouldings of a peculiar form. Modern Alexandria is a diminutive city in comparison with the ancient. The discovery of the passage to India by the Cape of Good Hope destroyed a large share of its commercial importance, but of late years it has somewhat revived. In the history of Christianity it is famous for its schools of learning ; but few, it is to be feared, of its present inhabitants understand and obey the commandment of God to believe in his Son Jesus Christ.

The journey from Alexandria to Cairo is one of three days, and in the way lies the site of Sais, an ancient city of Egypt, the birth-place of a dynasty of kings, who ruled Egypt till the time of the Persian invasion under Cambyses. From this place Cecrops is said to have sailed in a boat made of papyrus, to found the colony

of Attica, and lay the foundation of the literature and civilization of Greece. The translators of the Hebrew Bible into Greek identified this place with the Sin mentioned in Ezekiel, along with Memphis and Thebes, as the strength of Egypt. Sin, however, was more probably Pelusium, at the mouth of the Nile. At Sais, the temple of the Egyptian Minerva lies in ruins, and the site is choked up with rubbish. The city is the burying-place of the Pharaohs of many generations, and here took place one of the grandest Egyptian festivals—the one called “the festival of the burning lamps.” The traveler proceeding to Cairo lands at Boulak, its southern harbor, on the eastern branch of the Nile, about twelve miles from the point where the river divides and forms the Delta.

Cairo, formerly called El Ckáhireh, but now Musr, is the capital of Modern Egypt. It is situated in a plain on the right or eastern bank, near the head of the Delta, about midway between the river and the ridge of Mokattam. The space between the town and the river is about a mile wide to the northward, and about half a mile to the southward, towards Musr el Ateckah, the southern landing-place. On approaching Cairo, the renowned and massive pyramids are seen for the first time in the dis-

tance. A little way off, the town has a beautiful and attractive appearance, but on a nearer acquaintance it disappoints expectation. Its streets, or rather lanes, are irregular, narrow, and unpaved. The gardens, which are numerous, are divided by long walks, with gutters on each side, and these plots are again subdivided into many squares, which have a stiff and formal appearance. Some fine monuments of Arabian architecture are found in its streets, and the city bears the high-sounding epithet of "mother of the world." In its neighborhood lie many of the most notable antiquities of Egypt. Travelers by the overland route to India usually hurry away from the town to run up the pyramids.

A two hours' ride from Cairo brings the traveler to Matareeh, the ancient Heliopolis, famous for its Temple of the Sun. In the midst of a garden of oranges and lemons stands erect a solitary obelisk, covered with hieroglyphics. The ruins around it are in the form of a rectangle, and are about three miles in circumference. The obelisk bears the name of Osirtasen I., the date of whose reign is fixed by Wilkinson from 1740 to 1696 B. C. The birds and animals on it are sculptured with extraordinary accuracy, and a naturalist can at once distinguish the genus of

each. The apex shows that there was an addition of some covering, probably of metal. Heliopolis was a renowned seat of learning, anciently called On, but appearing in the prophecy of Jeremiah under the name of Beth-shemesh, "house of the sun," where it is said that Nebuchadnezzar, "shall break the images of Beth-shemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall be burn with fire." Abraham may have looked on this idol temple; and here lived the father-in-law of Joseph, Potipherah, priest of On. Herodotus and Plato visited and studied at this same city; and we have the testimony of Strabo, that thirty years before Christ this temple lay in ruins. Many obelisks formerly stood in the neighborhood, several of which have been removed. The one near the church of St. John Lateran at Rome came from Heliopolis. Constantine brought it to Alexandria, and thence his son conveyed it to Rome. It is, perhaps, the largest obelisk in the world, the shaft being one hundred and five feet in height, and it is covered from the base to the top with exquisite sculptures. A ship was built to bring it to Rome, rowed by three hundred men, and its original position in Rome was in the Circus Maximus. The inscription is in six vertical lines, occupying

two adjacent sides of the obelisk, and repeated on the other two. It publishes the favors which the god, the sun, had conferred on king Ramses. At this Heliopolis an old sycamore is shown to the traveler, under which, he is told, Joseph and Mary, with the holy Child, took shelter on their journey into Egypt; and near Cairo, at old Cairo, is a grotto which has the same pretensions to respectful remembrance.

Onion is an interesting spot in connection with Jewish history, as the site of a temple in imitation of that of Jerusalem, built by Onias. Antiochus rejected Onias from the high-priesthood at Jerusalem, and he fled to Egypt, and recommended himself to Ptolemy and his queen, so that he was appointed commander-in-chief of the army. Many Jews were at that time resident in Egypt, and Onias employed his influence with the king to secure the erection of a temple for their use. It was built on the site of an ancient temple of Isis, and was the temple of Jerusalem in miniature. Onias was high-priest, and the whole service was arranged according to the Jewish ritual. To justify his innovation, Onias appealed to a passage in the prophecy of Isaiah, in which it is declared that there shall be five cities speaking the language of Canaan. One of these cities is especially mentioned, and many learned men

prefer the reading of the passage according to the marginal note, "the city of the sun," to the reading of our English text, "the city of destruction," there being evidence to show that the latter is the reading of the Jews of Palestine to pour reproach on the temple of Onias. A mound, still known as the Jews' heap, marks the site of the temple, which continued for a space of two hundred and forty years as a favorite resort of Egyptian Jews, and was finally destroyed by Vespasian, in consequence of their repeated attempts to throw off the Roman yoke. For so long a period, we are justified in believing, the worship of the true God, and the reading of his holy law, continued in the very midst of Egyptian idolatry—a testimony which we may well suppose to have been graciously directed to the conversion and salvation of some of these Gentiles.

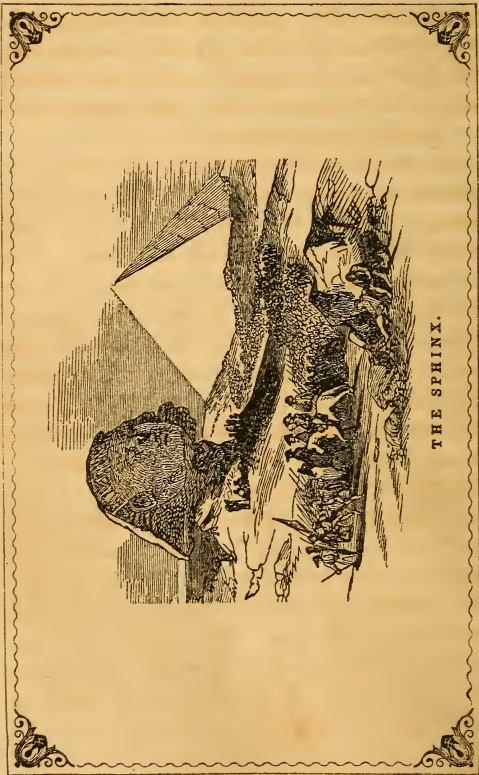
Ten miles south-west of Cairo, on the western side of the Nile, and about five miles from the river, lie the ever-memorable pyramids of Gizeh, or Jizeh. They are built on a bed of rock, one hundred and fifty feet above the level of the surrounding desert, being a projection of the Libyan chain of mountains. This elevation, their immense size, and the clearness of the atmosphere, render them visible at a great distance.

The purpose of such massive piles of almost solid masonry is scarcely yet satisfactorily discovered, it being difficult to conceive of them only as the burying-places of the kings. Many various conjectures have been entertained respecting them, but this is after all the only one supported by evidence. The principal pyramids are three in number—that of Cheops, or Suphis, being the largest. The ascent of this on the eastern side is easy, and there is a space at the top of thirty-two feet. The stones that formed the apex have been removed, and also the outer casing of the pyramid, in order to build the numerous mosques of Cairo. The prospect from the summit is very extensive, embracing a circle of thirty miles' distance. On one side is the Libyan Desert, stretching out as an ocean of sand, and on the other are the city of Cairo and the green and fertile Valley of the Nile. The pyramid is about 115 feet higher than St. Paul's Cathedral, being 460 feet in height, and is about 3,053 feet in circumference at the base. It is built with two hundred and six steps, or tiers of stone, and covers an area equal to Lincoln's Inn Fields up to the houses. A stone thrown by the strongest arm from the top of the pyramid will not reach the ground without first falling on the pyramid itself. A hundred thousand men are

said to have been employed for twenty years in the erection, and it is reckoned to have required six millions of tons of stone. The pyramids are built due north and south, and were erected in steps and terraces for the convenience of the builders, who advanced from stage to stage by scaffolding, and smoothed the face with an outside casing as they descended. For the most part, the pyramids are solid masonry. Caliph Mamoon, A. D. 820, first opened the great pyramid. The entrance is on the sixteenth step on the northern side, and, to deceive the seeker, it is placed twenty eight feet from the centre. The caliph expected to find treasure, and for fear of disappointing and exasperating his workmen when no gold was found, sufficient was taken into the pyramid to cover the expenses of opening, and was then reported to be found in it. The Arabs tell a story of a statue being found in a sarcophagus, and with the statue a body, having a breastplate of gold and jewels, and an inscription in characters which no one could decipher. There are passages and small chambers inside the pyramid, and in one of the latter the sarcophagus yet remains. When struck it emits a sound like a bell, and from the fragments broken off by Europeans, it will very soon become transported piecemeal to Europe. It is found in

one of the chambers called the king's chamber. No hieroglyphics have been discovered on it, but Colonel Vyse found the name of the king from whom this pyramid is called in the stones of the upper chamber. There is space enough in the pyramid for 3,700 rooms of the size of the king's chamber, leaving the contents of every second chamber solid by way of seapration.

The second pyramid, that of Cephrenes, is very similar to the first. It was opened by Belzoni, in 1816, and a sarcophagus was found sunk in the floor, containing the bones of an ox. Both pyramids, however, had probably been long ago visited by the Arabs, and despoiled of any contents which might appear valuable. The third pyramid was opened by Colonel Vyse. It contains a chamber, with a pointed roof, in which was a stone sarcophagus, which was lost at sea by the wreck of the vessel which transported it. The wooden coffin, with the name of the king inscribed on it, is one of the most valuable antiquities deposited in the British Museum. The name of the King is Mykerinus. Although this pyramid was only about half the size of the other two, yet it was most beautiful, as its outer casing was of granite. Besides these three pyramids, there are several others in the same neighborhood, of inferior dimensions, and



THE SPHINX.

also many tombs. In one of these tombs, probably as old as the great pyramid, are representations of persons engaged in various trades—carpenters, boatmakers, etc.—and persons eating, drinking, and dancing.

Not far from the pyramids stands the great Sphinx, an enormous statue of the composite animal of which the Egyptians were so fond. It is in this case half man and half beast. It is cut out in solid stone, with the exception of the fore legs, and it has no pedestal, but a paved dromos or platform in front, on which the legs repose. They extend fifty feet, and processions took place between the legs to the breast, where a temple has been discovered, composed of three tablets. On one of these is a representation of Thothmes IV., offering incense and a libation of oil to the Sphinx. Some contend that it was this Thothmes who oppressed the Israelites, and go so far as to affirm that the Sphinx is a portrait of the king in whose reign the departure from Egypt took place. The whole of it was formerly painted, and the face yet retains some of the red ochre. It is hewn out of a mass of limestone rock, and it is not impossible that the original form of the rock suggested the idea of converting it into an enormous colossal statue. Inscriptions have been discovered on the paws,

one of which, in Greek, has appended to it the name of Arrian, the elegant historian and philosopher of the second century. Arab characters are seen scratched on the right cheek. Formerly there was a cap of ram's horn and feathers on the top of the head, but this has been for a long time removed, and only the cavity remains. Pliny gives us the measure of the Sphinx's head; round the forehead 102 feet, the whole length of the figure 142, and the height from the belly to the top of the head 62 feet. It was an enormous idol, the representation of a local deity, to whom sacrifices and worship were rendered by the kings and inhabitants of Egypt. Its nose is broken away, and the sand continually accumulates in the area beneath, so that its present appearance is clumsy, though many travelers speak of its calm and smiling aspect when contemplated for some time.

In the same neighborhood of Cairo, at Saqqara and Dashour, are other pyramids, some of them rivaling in size those of Gizeh, containing mummies of the ibis in long earthenware pots, and mummies of snakes. There was a stone arch near the pyramids of Gizeh, bearing the name of Psammeticus II., and a tomb, with a vaulted chamber, at Saqqara. Of the ancient city of Memphis, also on the western side of the

Nile, there remains little but a colossal statue of Ramses II., with a few broken columns. This statue is forty-two feet in height; it is broken at the feet, and part of the cap is wanting. It is fallen upon its face, and an amulet, in the shape of the Urim and Thummim among the Jews, is suspended from its neck. The mummy pits of Memphis are very extensive, and in them thousands of ibis mummies are heaped together, layer above layer.

Before proceeding up the Nile, we turn aside for a short space to visit the "field of Zoan," where the Almighty, by the hand of his servant Moses, confounded the idol-worshippers, and proclaimed the abundance of his power to defend and rescue his servants. Scripture testifies that here was a city only seven years less ancient than Hebron; now, however, there is only a barren waste, with high and extensive mounds of ruins. The walls and columns of a mighty temple lie buried, to await the labors of some future excavator.

We now follow the course of the Nile southward towards Upper Egypt. Nine miles from Cairo are the quarries of Maasarah and Toora, whence came the stone for the construction of the temple and pyramids. Here is the representation of a sledge drawn by oxen, bearing

the mass of stone from the quarry, and an inscription, giving an account of the opening of the quarry.

On the eastern bank of the river we reach the tombs and grottoes of Beni Hassan. They are catacombs, cut in the rock on the side of the hills which overhang the Valley of the Nile, and are supposed by Wilkinson to be of earlier date than those of Thebes. They were excavated in the reign of Osirtasen I. Buildings are imitated by the carvings in the rock, and the walls are colored so as to resemble granite overlaid with coatings of lime. In each grotto are pits, in which the dead were buried. It is from the pictures on the sides of these tombs that we have the most valuable information respecting the manners and customs of the ancient Egyptians. Here are represented processes of trade and manufactures, the watering of flax and manufacture of linen, agricultural and hunting scenes, wrestling, attacking a fort, offering to the dead, dancing, scribes registering accounts, the beating of servants, both men and women, fishing, netting, playing the harp, kneading and preparing the bread. These are some of the contents of the first tomb on the northern side. In the next tomb the delineations are even more various, and the painting superior. There is a picture of a

procession of strangers, who, from the hieroglyphics, are thought to be captives. Some take them, however, for Joseph and his brethren arriving in Egypt. In the southern grottoes are representations of women playing at ball, throwing up and catching three balls in succession. There is the doctor bleeding, the barber shaving and cutting toe-nails, the process of glass-blowing, the working of goldsmiths, statuaries, and painters, and cattle tended by old and decrepit persons. These tombs are very extensive, and are frequented by great numbers of serpents.

Beyond Beni Hassan's grottoes is the Speos Artemidos, and the temple of the Egyptian Diana, a grotto excavated in the rock by Thothmes III., with the addition of other sculptures by the father of Ramses the Great. At El Bersheh, in a grotto in a mountain, is a representation of a colossal statue, drawn by men by ropes attached to a sledge. Four rows of men are represented, of forty-three each, and a person is seen pouring out liquid from a vase to make the sledge run easy. Four rows of men represent architects and masons, others appear with wands as taskmasters, and one is seen clapping his hands, to mark time and insure a strong pull and a pull all together.

We pass by monuments of minor interest,—

grottoes, tombs, and mummies,—and arrive at Girgeh. It is so called from St. George, the patron saint of England. Its inhabitants are nominally Christians, and there is a Coptic church and convent, dedicated to St. George. It was formerly a city of great importance, and aspired to be the capital of Upper Egypt. Christian merely in name, it is to be feared that its inhabitants generally have only the form without the power of godliness; and do not know, or forget, that if any man be in Christ he is a new creature, and that salvation is the free gift of God unto eternal life through the merit of the Lord Jesus Christ, to all who through grace believe in him.

Diverging thence, but still on the right or eastern bank of the Nile, we are brought at a distance of three hours, or about nine miles, in the direction of the mountains, to Abydos. Here are ruins on a great scale, and of considerable antiquity. Two large edifices were erected by Osirei I., and his son, the Great Ramses, the ruins of which are extensive. The palace of Memnon, as it is called, was commenced by Osirei, and finished by Ramses. The roof is peculiar, being formed of large blocks of stone, laid across on their sides, and not on their faces. The walls are covered with hieroglyphics. At

Abydos, Osiris was worshiped ; he was buried there, and in the neighborhood many tombs are to be found of those persons who wished to be buried near their god. His temple was spacious and magnificent. It was on the wall of one of the apartments in it that the famous tablet was sculptured, containing the names of the kings of Egypt, which has been so useful in determining their succession and chronology, and which is now one of the treasures of the British Museum.

Passing by Diospolis Parva, we reach Denderah, or Tentyris, on the west bank of the Nile, one of the most considerable and entire structures of Egyptian antiquity. It is a temple, supposed to be in honor of Athor, the Egyptian Venus, whose figure appears in the capitals of the gigantic columns. The portico was added in the reign of Tiberius, and bears on its front a Greek inscription. Egyptian architecture was on the decline when this temple was built, and its modern date accounts for its excellent state of preservation. In the ceiling of this portico was the celebrated zodiac of Denderah, which was at first thought to be of very remote antiquity. Many an unbeliever in Divine revelation appealed to it as attesting the immense age of the world, and the alleged mistakes of the Holy Scriptures ; but now that the hieroglyphics have

been deciphered, it is ascertained to be of comparatively modern date—not earlier than the Christian era. The zodiac has been taken down, transported by the Nile to Alexandria, and having been purchased by the king of the French, is removed to Paris. On the temple are the names of several of the Cæsars. The oldest names are those of Cleopatra, and of her son Ptolemy Cæsarion, by Julius Cæsar, whose forms also are sculptured in colossal dimensions on the exterior wall. In a portrait of Cleopatra, her features are by no means beautiful; it is probably a cotemporary and accurate representation. The portico of the temple is supported by twenty-four columns, succeeded by a hall with six columns, with three rooms on each side, and a central chamber. The length of the whole temple is two hundred and twenty feet, by about one hundred and twenty feet broad. Behind it is another and smaller temple of Athor, in which a cow is figured.

Passing by Coptos and Apollinopolis Parva, we reach the mighty Thebes. This city, called in the Scriptures, No, or No-Ammon, (Jer. xlvi, 25,) and by the Greeks Diospolis, (City of Jove,) was situated in the central part of Upper Egypt. It was divided by the Nile into two portions. These extended on each side, from the river to

the foot of the hills which inclose the Valley of the Nile, a space of six miles and upwards from east to west, forming a city of gigantic dimensions. Its greatness, splendor, and wealth are mentioned by Homer, who calls it "the City with a Hundred Gates." Its origin is hidden in remote antiquity; its most flourishing period was about one thousand six hundred years before Christ, when it was the capital of the Egyptian empire. In the sixth century before Christ, it experienced an overthrow by the Persians, under Cambyses, from which it never recovered, and was reduced to ruin by Ptolemy Lathyrus, about one hundred years before the Christian era. The site of the ancient city is now occupied by four villages—two, Gournou, or Koorneh, and Medinet-Abou, on the western; and two, Luxor and Karnac, on the eastern side of the river.

The ruins of Thebes, still existing in great profusion, excite astonishment from their magnitude and solidity. They consist chiefly of temples and other buildings, colossal statues, sphinxes, and obelisks. On the western side, at the point where the ruins end, a city of the dead begins, consisting of the tombs of the kings of Egypt, with their paintings as fresh and bright as if just finished, formed in the rocks, and

reaching as far as the borders of the desert. A few of these ruins may be now noticed.

On the west bank, in the Libyan division of Thebes, is a temple, in the ruined village called by the natives Er'ebek-Gourneh, or Old Koorneh. This large building was perhaps a palace, and not a temple—intended for the residence of a king rather than for an idol god. It is not the largest building in Thebes, there being other still more stupendous structures in its neighborhood. It was built by Osirei, and completed by his son Ramses. Large sandstone blocks now obstruct the approach to it. The portico has ten columns, of an ancient order of Egyptian architecture, representing the buds and stems of the papyrus.

Another imposing structure on the same side of the river is the Memnonium, or palace of Ramses II., very elegant in its architecture and sculpture. The columns in the centre of the great hall represent the full-grown papyrus. In the court at the entrance, where the breadth is one hundred and eighty feet, there once stood a stupendous statue of the king, seated on his throne ; but an invader, or some convulsion of nature, has dashed it to pieces, and the mighty fragments scattered all round the pedestal give the court the appearance of a stone quarry.

The entire mass of the statue is reckoned to have weighed 887 tons. On the walls of the great hall are representations of battle-scenes, in which Asiatic towns and chiefs are described, partly by pictures and partly by hieroglyphic characters. A mighty procession of priests appears, bearing the figures of their Theban ancestors, and the Diospolitan or Theban dynasty of the kings of Egypt. On the south wall is a battle piece, representing the capture by scaling-ladder and testudo of an Asiatic town. This palace of Memnon, as it is called—more correctly, however, of Ramses—has been by many writers identified with the palace and tomb of Osymaudyas, of which the historian Diodorus Siculus gives details. Belzoni obtained from this palace the colossal figure of the head and shoulders of a young man, known as the head of Memnon, which is now in the British Museum. An immense colossal fist, also in the Museum, is supposed to be part of the figure broken in fragments at the entrance of the temple. At the capitulation of Alexandria, this fist became the property of the British, but whence its original possessors, the French, procured it is not known. Between this temple and the limestone mountain are smaller elevations, found on examination to be tombs. They contain on

their walls different views of Egyptian life, depicted in vivid colors, with much care and intelligence, and are in a surprising state of preservation.

In the plain, on the same side of the river, two statues mark the place of the temple and palace of Amunoph. One of these is the celebrated statue of Memnon, which was supposed to utter sounds at sunrise. It has been broken and repaired. The head was originally a single stone, and the height of the figure is forty-seven feet. Travelers of old visited it with more reverence than is paid to it by those of modern times. In the lap of the statue is a stone, which, when struck, emits a peculiar sound, and it is quite possible for a person to lie in the lap of the statue, and be concealed from the observation of people below. That there was some trick in regard to the alleged utterance is plain from the fact that, on the occasion of a visit from the emperor Adrian, the statue is reported to have lifted up its voice three times, out of especial compliment to the royal visitor. Strabo, who was not easily deceived, says, that when he saw it he heard a sound, but could not perceive whether it came from the statue, the pedestal, or from some of the persons around. The heathen miracles, if the term may be rightly

applied to such tricks, were of a kind which would not bear close and prolonged investigation. Besides these two statues, others lie in fragments around and behind them, and some of no less size once formed a magnificent avenue of approach to a mighty temple.

On the same side of the Nile, farther to the south, are the palace and temple of Medinet Abou, built by Ramses. The court of this palace is most imposing, the pillars being twenty feet high and seven feet in diameter at the base. The sculptures are exceedingly beautiful, and represent the king in various attitudes, vanquishing his enemies. The temple is inferior in grandeur and size to the palace. These ruins are now surrounded by the remains of houses, which were once inhabited by Christians. The court of the building has been converted into a church, and a coat of clay has been put over the heathen representations. The Greek cross appears engraved on several of the openings made in the walls of the old building. The burial-ground of the Thebans was on the western bank of the river. To the south of the last-mentioned temple is the sacred lake. In the time of drought the plain is dry, but on the commencement of the inundation it becomes a lake. Over this the dead were ferried in fune-

ral boats. One of the tombs of remarkable beauty, belonging to king Osirei, was opened by Belzoni. The pictorial scenes are like those of the tombs at Beni Hassan.

That portion of Thebes which lies on the eastern bank of the Nile, is equally rich in magnificent remains of temples and palaces of unrivaled splendor. The glories of those of Luxor, and of the great hall of Karnac, are much renowned. Luxor lies close to the water's edge, and occupies the site of the ancient temple of Jupiter. Of two remarkable obelisks found there, one was removed by the French, and now stands in the Place de la Concorde, at Paris. The difficulties attending the operation of removing it were such, that the other obelisk has been allowed to remain undisturbed. Eight hundred men were employed for three months in taking down the first-mentioned one, and conveying it to the Nile. It now stands on the spot where the terrible guillotine was erected after the death of Louis XVI.

The temple of Luxor is on a different plan from the Memnonium, having a large court between the great hall of columns and the sanctuary. The obelisks bear the name of Ramses II., and behind them, as they originally stood, were statues of him in front of the gate. The

more ancient parts of the building are of the age of Amunoph III. The tall columns of this hall of Luxor yet remain, and the exceeding beauty and elaborateness of the sculptures constrain the admiration of every traveler. From Luxor, in the direction of Karnac, is an avenue of sphinxes, with rams' heads and lions' bodies. This avenue is more than a mile long, and is followed by another of rams, leading to a small temple. The head of one of the rams is in the British Museum. The great hall of Karnac is supported by a central avenue of twelve massive columns, sixty-six feet high and twelve in diameter. The hall itself is one hundred and seventy feet by three hundred and twenty-nine, and the temple is nearly two English miles round. Behind the great hall is a court, in which are two standing and two fallen obelisks. The larger one of those which are standing is ninety feet high. A cast of the apex of the fallen one is in the British Museum. The names of Osirtasen I., Amunoph I., and on the obelisks, Thothmes I., appear in connection with this grandest of the Egyptian temples. Sculptures and pictures abound, and on the south-west wall of the main temple is a representation of the triumph of Shishak, the Pharaoh who invaded Judæa in the age of Rehoboam, and car-

ried away the sacred vessels of the temple. Throughout all the temple are gigantic pictures of battle, slaughter, and triumph. Next to the pyramids, this great hall of Karnac is the most remarkable monument in Egypt; and some idea may be formed of its sublime magnitude by the statement, that the great hall would contain four such churches as that of St. Martin's-in-the-Fields, London, and yet the whole space would not be occupied. The entire temple covers an area more than equal to that which would be needed for twenty-eight such churches as St. Martin's. There is reason also to believe that this immense structure, though itself of great antiquity, has been built of the materials of monuments more ancient, fragments of which may even now be distinguished in its massive walls.

Quitting the huge memorials of the departed grandeur of Thebes, we ascend the Nile to Esneh, passing the ruins of Erment, the ancient Hermonthis, on our way. At Esneh, a fish shared with the heathen goddess Minerva the worship of the inhabitants, and the city was known to the Greeks and Romans by the name Latopolis. The temple is of modern date, having been built in the reign of Tiberius, and bearing the names of the early Roman emperors.

It is in a perfect state, having, like that of Denderah, a famous zodiac, but is almost buried in sand and rubbish.

On leaving Esneh, still ascending the Nile, we pass the last pyramid, which is in a ruined condition; and after thirty miles, arrive at Edfou, where there is a large and well-preserved temple. It is choked up, however, with the filth and ruins of the modern buildings which have been erected and gone to decay on its roof, and it is only accessible as far as the portico. The town is the Apollinopolis Magna of the Greeks and Romans, and the temple was begun by Ptolemy Philometer, and finished by Euergetes. The names of these kings are found in hieroglyphics on stones connected with it. The temple is nearly five hundred feet long, and above two hundred broad. It is the last great temple of Egypt.

Above Edfou, the Valley of the Nile contracts so that the precipices overhang the river, rising from sixty to eighty feet in height. At Silsilis are quarries, which supplied stones for the monuments as far north as Denderah; portions of slabs are to be seen partially cut out of the rock. Grottoes are here seen adorned with paintings, as in the tombs already mentioned. After traversing a dreary waste, in the midst of

which lie the ruins of two temples, and the site of the ancient city of Ombos, we arrive at the ancient Syene and modern town of Assouan. This is the birthplace of the obelisks, and the home of that peculiar rose-colored granite of which they are formed, known by the name Syenite. In the quarries may be seen an obelisk, half-formed, but never loosened from its parent bed. At Syene there is a small temple, erected in honor of either Nero or Domitian. To this place the Roman satirist Juvenal was banished, under the form of an honorable appointment as prefect of a legion, for giving offence to the emperor Adrian.

Opposite Syene, in the midst of the Nile, is the fairy island of Elephantine, covered with verdure and flowers, not the less beautiful by contrast with the barrenness around. It has two temples; one, which formerly stood in the centre of the island, was very beautiful, though small, and bore the name of Alexander, son of Alexander the Great. Only the gateway of this temple now remains, the stones having been taken away to make a summer-house for the pasha on the opposite shore. Inscriptions, with the names and titles of some of the early Pharaohs, are found in the island. At this point we reach the cataracts, where the Egyp-

tian territory terminates and that of Nubia begins.

The cataracts are about three miles south of Elephantine; the two chains of mountains which inclose the Valley of the Nile, unite, and form several small islands in the bed of the river, impeding its course. The island of Philæ, the last place to be now named, although not geographically within the boundary of Egypt, being situated within the still waters above the cataract, is commonly reckoned as Egyptian. It has on its narrow and barren surface a profusion of monuments, there being not less than eight different temples. The principal one is dedicated to Isis, and was begun by Ptolemy Philadelphus. A chapel dedicated to Athor bears the name of Nectanebo.

In the country of Nubia, beyond the first cataract, temples and monuments are found rivaling those of Egypt, but of that region it is not intended to speak now.

CHAPTER III.

HISTORY OF EGYPT, ESPECIALLY AS CONNECTED
WITH THE SCRIPTURES.

IN attempting a sketch of Egyptian history, it is well to enumerate the sources whence our knowledge is derived, and the materials by the study of which only it can be prosecuted. These consist of the Bible, the existing monuments, and historical documents.

The first is by far the most important, by reason of its authority, and the nature of the facts which it records. It is necessary, however, to guard the reader against falling into a mistake in reference to the chronology commonly printed as a portion of the sacred Scriptures. While for the facts as recorded in the Bible we lay claim to a complete authenticity, this claim must not be supposed to extend to words in which the ancient manuscripts are themselves discordant, and still less to the interpretations assigned to these words by fallible men. The construction of a complete chronological system, which shall carry with it conclusive authority in all its parts, is a problem yet to be accomplished, but one of which perhaps it may be said, that we are rapidly approaching its satisfactory solu-

tion. Such a system, whenever it is fully established, will be found in perfect harmony with the Divine revelations in the Bible. At present, however, the subject, by reason of its obscurity, is attended with some difficulty. The space of time which elapsed from the creation to the birth of Christ is generally divided into certain great periods, the earliest of which are from the creation to the deluge, from the deluge to the birth of Abraham, from the birth of Abraham to the exodus of the Israelites, and from the exodus to the building of the temple. A remarkable difference is found to exist between the numbers recorded in the Hebrew manuscripts of the book of Genesis, from which our authorized English translation of the Bible is made, and those contained in the Greek Septuagint version of the Scriptures, made in the reign of Ptolemy Philadelphus, about two hundred and fifty years before Christ. The numbers in the latter are corroborated by their substantial agreement with those given in the writings of Josephus the Jewish historian. The difference between these two independent authorities, the Hebrew and the Septuagint, each of which presents claims to be considered the correct reading of the word of God, is about six hundred years from the creation to the deluge, and seven

hundred years from the deluge to the birth of Abraham, with differences less important in the succeeding epochs. The arrangement of the chronological dates of the events recorded in the Bible must depend on the previous question, which of these varying classes of authority is to be preferred. Archbishop Usher, from whom our ordinary chronology proceeds, adopted that of the Hebrew manuscripts as given to us by the Maronite Jews, and the dates which were fixed upon by him were chosen out of many opinions having more or less of authority in their favor. Perhaps in the choice made by him he exercised a wise judgment: it is no reflection, however, on him to say, that possibly he was mistaken. A difference in judgment with archbishop Usher and the advocates of the contracted chronology, may be so far from being the result of opposition to the word of God, as to proceed from a profound respect to it, and a willingness to be wholly subject to its unerring teaching. Accordingly, some of the most learned, and at the same time most devout Biblical scholars, have not hesitated to give the preference to the extended chronology, which was used in the earlier ages of the Christian Church, and is sustained by the testimony of the Septuagint and Josephus.

So long a reference has been made to this difficult and intricate subject of chronology, in order to remove from the mind of the reader any vague apprehension of irreconcilable opposition between the conclusions of Egyptian researches and the contents of the sacred volume. The results of the investigations of science and of literature, when faithfully conducted, ever have been, and it may be safely affirmed, ever will be, in harmony with the word of the all-wise and beneficent Creator. It is not yet absolutely certain that the information afforded by Egyptian monuments is irreconcilable even with the contracted chronology of archbishop Usher, but it is admitted on all hands to be perfectly reconcilable with the extended chronology of the Septuagint and Dr. Hales, so that the believer in Divine revelation has nothing whatever to fear from any boasted antiquity of the Egyptian annals. The result of investigations on this subject has been singularly fatal, step after step, to the boasted wisdom and prophetic spirit of the opponents of revelation. When darkness overhung the monuments of Egypt, it was a common practice for the infidel to appeal to them, as affording indubitable proofs of facts quite in contradiction to the statements of Moses. Volney did not hesitate impudently to assert, that the

comparately modern temple of Esneh was older by some hundred years than the date assigned by Usher to the creation of the world, and to anticipate, with profane satisfaction, the complete subversion of the Christian faith by the evidence of antiquity, to be furnished when the Egyptian hieroglyphics should be deciphered. For a time the believers in revelation were unable to read the evidence to which the infidel appealed, but modest and persevering research has enabled them out of this armory to select weapons for his overthrow, has falsified all his predictions, and demonstrated and manifested the wisdom which belongs only to the Ancient of days. A most interesting letter is preserved from Champollion, whose name is identified with the most valuable discoveries in Egyptian hieroglyphics, in which he affirms distinctly his own conviction of the absence of any chronological discrepancy between the records of Scripture and the facts recorded on the monuments. The letter refers to one of his publications, containing a recapitulation of his historical and chronological discoveries. "They will find," he writes, alluding to the adversaries of revelation, "in it an absolute reply to their calumnies, since I have demonstrated that no Egyptian monument is really older than the year 2,200 before our

era. This certainly is a very high antiquity, but it presents nothing contradictory to the sacred histories, and I venture to affirm that it establishes them on all points; for it is, in fact, by adopting the chronology and the succession of kings given by the Egyptian monuments, that the Egyptian history wonderfully accords with the sacred writings."

The second class of materials for the history of Egypt consists of the tombs, temples, and monuments of all kinds, which survive the lapse of ages, together with the valuable inscriptions in explanation of them. There are here and there throughout all the monuments the names of kings, and the dates of their reigns, besides several tables of genealogy, giving in succession the names and titles of the sovereigns who have ruled in Egypt.

The third class of materials consists of the writings of the ancient historians. These are by no means so easily adjusted as the two former classes, and from their fragmentary nature the principal difficulty has arisen in the elucidation of Egyptian history. The most important of these historians is Manetho. He was a learned Egyptian, native of Sebennytus, a town of the Delta, and thence surnamed the Sebennyte. By some he is affirmed to have been a priest and

scribe of Heliopolis. M. Bunsen, however, who has devoted much research to the vindication of his historical character, supposes him to have been born and to have lived at Thebes. At the suggestion of Ptolemy he wrote a work on Egyptian history in three books. It was derived from the Egyptian records, and was written in Greek, about two hundred years before Christ. The first book comprehends the period before history is certain—the reigns of the gods; and the other two books embrace the dynasties of Egypt down to the conquest by Alexander. After the reigns of the gods, Manetho enumerates thirty-one dynasties, or, as reduced by Bunsen, thirty. The same writer distinguishes between the records of the authentic Manetho, and spurious personages who may have borne his name. He affirms that Manetho's work comprised a period of 3,555 years, although many of his reigns are to be esteemed as cotemporary. The work of Manetho is lost, and only fragments of it remain, preserved in the writings of Josephus, the Jewish historian, Eusebius, and Syncellus. The value of Manetho's work has been greatly enhanced by its manifest agreement in so many particulars with the testimonies of the monuments.

Another Egyptian historian is Eratosthenes of

Cyrene, who was superintendent of the Alexandrian library somewhat later than the date of Manetho. He constructed a catalogue of kings of Egypt from information given him by the scribes of Thebes. This work also has perished, and our knowledge of it is derived from Syncellus, who copied the parts he has preserved from Apollodorus of Athens. Herodotus and Diodorus Siculus come in as helps to the difficult task of arranging the order of the kings, and furnish information derived from the inquiries made by them in the age in which they lived. These are the principal materials from which Egyptian history has to be compiled, and we now present a brief enumeration of the events of which it is composed.

The Bible tells us that Egypt was colonized by the descendants of Ham, whence the ancient name Chemi, by his second son Mizraim, who settled in Egypt after the dispersion at Babel. Bochart, however, contends that the word Mizraim is to be understood as a dual form to denote the two Egypts, the Upper and the Lower, and that it is derived from either a word signifying a fortress, or from one meaning *narrow*, in allusion to the shape of the country. Omitting the legendary records of the reigns of the gods, Menes appears in the darkness of antiquity as

the first king, reigning many years before the time of Abraham. His name is found in the list of kings at Thebes, and in the roll of papyrus preserved in the museum at Turin. By some he is identified with Mizraim, but the opinion is liable to grave objection. He is supposed to have built Memphis, and thus to have diminished the power and glory of Thebes. With him the government of Egypt became a monarchy, and was transmitted to his descendants. He was a warrior, and made foreign conquests, but was slain by a wound from a hippopotamus in the sixty-second year of his reign. This king was the first of the Thinite dynasty, which included eight princes. The second king is reported to have built a palace at Memphis, and through all the eight the kingdom descended from father to son.

Another dynasty of nine princes succeeds, and a third, the Memphite, of eight, before we arrive at the age of the existing monuments. Champollion Figeac assigns to the later kings of this third dynasty the building of pyramids at Dashour and Saqqara, supposing them to be older than those of Gizeh. The fourth dynasty is one in which we begin to emerge into the light afforded by existing monuments. It is remarkable for the number of the princes of which it is

composed, and for the length of their reigns. The first three kings of this dynasty were the builders of the pyramids of Gizeh, and around these stupendous structures, which served as their own tombs, are to be found the burying-places of their descendants and companions. The names of the builders, in harmony with Manetho's list, have been discovered on the three pyramids by Colonel Vyse. At this early age of the world's history, the arts of building and of design seem to have been as fully understood, and as skillfully practised as in later ages.

At the end of the fourth dynasty, Memphis no longer had the honor of giving sovereigns to the land of Egypt. The next line of princes sprang from the island of Elephantine, on the borders of Egypt and Ethiopia, embracing nine kings, and giving place in its turn to another Memphite dynasty of six. The fifth sovereign in this line is the first queen of Egypt that we meet with—the celebrated Nitocris. She is said to have been distinguished for her beauty, and Herodotus records several particulars respecting her. Two other dynasties of Memphis succeeded, and then came another change. The ninth and tenth dynasties, comprising, the one four, and the other nineteen kings, were from a family of Heracleopolis, and they gave

way to the eleventh, twelfth, and thirteenth dynasties, all of whom were from Thebes. The dynasties which preceded the Theban give strong indications, in the brevity of their reigns, of the prevalence of confusion and strife, and jealousies very possibly arose between the rival capitals, Thebes and Memphis. Manetho's list gives, under the third king of the twelfth dynasty, the name of Sesostris, who, if he ever existed, is often confounded, by reason of the similarity of his exploits, with a prince of the eighteenth dynasty. The fourteenth dynasty is that of Xoïs, and the fifteenth again reverts to Thebes, for a lengthened period of five dynasties.

The lines of princes which have been thus rapidly enumerated, as elapsing from the age of the pyramids to that of the beginning of the sixteenth dynasty, are looked upon with considerable doubt, as deficient in monumental corroboration, and spreading over a period of time too great to have transpired within these epochs. It is at the commencement of the sixteenth dynasty that we come in reach of the satisfactory information presented by the celebrated tablet of Abydos. Champollion Figeac has, in his dissertation on Egypt, endeavored to recognize several monuments, scattered in

different directions, as bearing the names of princes of the fifteenth dynasty; but the genealogical tablet of Abydos begins with the sixteenth, and is the most sure and valuable corroboration of Manetho's list. The historian is silent as to the names of the princes of whom this dynasty was composed, but the deficiency, to a great extent, is supplied by the monuments. Some persons, passing over the intermediate dynasties, have identified the princes reckoned as the sixteenth with those of the twelfth dynasty.

The prince of this reign of sovereigns of whom we have most information is Osirtasen, one of a line of Pharaohs, the memorials of whose greatness are found throughout different parts of Egypt, or have been transported to European museums. His reign was long and prosperous, and monuments exist, bearing various dates belonging to his reign. He appears to have been a great and wise monarch, ruling the land of Egypt with much regard to the welfare of his subjects, who had made great advances in all the arts and employments of human life. Some writers place in his reign, or in that of one of his immediate successors, the visit of the patriarch Abraham, recorded in the Bible; whilst others defer this event to the age of the race of kings known as the shepherds, to

whom we shall presently refer. The testimony of the Bible is to the fact, that on the occasion of Abraham's visit Egypt was a great and civilized nation, ruled over by a prince bearing the title of Pharaoh, that Abraham was treated with great kindness by the Egyptians, and that the God whom Abraham worshiped made known to Pharaoh his displeasure on account of the proposed treatment of Sarai, Abraham's wife, an event which occasioned the removal of the patriarch out of the land of Egypt. It is interesting to have before us, so completely as the monuments present them, pictures of the state of Egypt at the time of the visit of Abraham. He had himself already been separated from idolatry, and taught the worship of the true God, and his temporary sojourn in the midst of this mighty nation may have produced beneficial effects on many minds.

The last king of the dynasty, of which Osirtasen is the most illustrious prince, was Timaos, in whose reign there happened a sudden and overwhelming incursion of a foreign race, whose attacks he attempted in vain to resist, and who conquered and overran Egypt for a considerable period. While the seat of their dominion was Memphis, the descendants of Osirtasen are supposed to have ruled partially and contempora-

neously in Upper Egypt, at Abydos. These intruding conquerors bear in Manetho the designation of the Hyksos, but are more generally known as the pastor or shepherd kings. Josephus makes them to have been the Jews, but this construction of their history cannot be sustained. With more probability, though their origin is uncertain, they have been regarded as a Scythian race, who overran the country by force of arms, and adopted for their own purposes the manners and religion of the nation which they conquered. They committed terrific destruction amongst the ancient monuments, and if Manetho is to be trusted, although a refined and educated people, were guilty of gross barbarities. Their dominion lasted about two centuries, during which six Pharaohs in succession struggled to regain their rightful throne, and waged constant war with the invaders.

During the reign of these strangers, Joseph was brought by the Ishmaelite slave-merchants into Lower Egypt, and became the inmate of the house of Potiphar. The reader of the Bible is familiar with the beautiful history of the Hebrew captive, and of his elevation, by the providence of Him who doeth according to his will among the inhabitants of the earth, to the government of Egypt. The Pharaoh to whom Joseph was

minister is reckoned to have been one of the later sovereigns of the shepherd dynasty, while Abraham's visit is fixed by some in the time of one of the earlier. At length, after repeated struggles, the Pharaoh named Amosis succeeded in expelling the invaders, and recovering the throne of his ancestors. The shepherds are said to have departed by way of the desert towards Assyria. This king Amosis forms, according to some, the first of Manetho's eighteenth dynasty, or, according to others, the last of the seventeenth, and the date assigned to him by Champollion is 1847 B. C. He was the founder of an illustrious line of Pharaohs, during whose reigns were erected a large number of the most splendid palaces and temples. No less than four hieroglyphic tablets supply us with the names and titles of these kings. All their works indicate a time of peace, and the command of most extensive resources—the accumulation of the wisdom of Joseph under the shepherd kings. It was at this period that emigrations took place into Greece, to lay the foundation of its renowned states, and to bear the literature and civilization of Egypt into Europe. On recovering possession of Lower Egypt, the conquerors naturally looked with suspicion and dread on the increasing population of the Israelitish

colony, who had been settled in the land of Goshen under the administration of the shepherd kings, and who were regarded as their friends and allies. The king of Egypt, who knew not Joseph, was one of the successors of Amosis, and the fear was not unnatural which the Egyptians now cherished of the Israelites, "lest when there falleth out any war, they join also unto our enemies, and fight against us."

Before arriving at the stage of the exodus, it is well to furnish some account of the mighty princes of the eighteenth dynasty. Of Amenophis, the first of this line, there remain many noble monuments, statues, and hieroglyphics. Thothmes I. succeeded him, of whom there is a statue preserved in the Museum of Turin. He was also the beginner of the palace of Medinet Abou, a work which was prosecuted by a second Thothmes, his son and successor. After the reign of this prince a discrepancy occurs in the monuments themselves. Some of them assign Thothmes III., as successor, and others introduce three other personages before his reign. One of these is the queen Amense, who governed Egypt for the space of twenty-one years, and erected the standing and most beautiful obelisk at Karnac, in honor of the god Amon, and in memory of her father. Thothmes III. succeed-

ed his mother, and was surnamed Mœri, the Mœris of the Greeks, who employed his power in constructing some of the greatest works in the land of Egypt. The most valuable of these, if it is not of an earlier date, was a vast lake, which he dug in a swampy portion of Middle Egypt, on the borders of the desert. At the time of inundation the waters flowed into this lake, and on their subsiding were detained in it by means of flood-gates. The lake became thus a great reservoir of water, which was so necessary for the fertility of Egypt, and was one of the greatest blessings of the land. It still remains in the district of the Fayoum. The plaster and granite walls of Karnac, the colossal obelisk in front of St. John Lateran, at Rome, and perhaps the great sphinx, are monuments of the same monarch. By him the walls of Karnac were adorned with a table of the kings who reigned before him, arranged in their chronological order, the picture itself being dedicated to the memory of his ancestors. Another precious relic of antiquity, known as the manuscript of the Turin Museum, to which allusion has been already made, owes its origin to the same reign.

A prince of the name of Amenoph, and another Thothmes, intervened before the reign of Amenoph III., who built the most ancient parts

of the palace at Luxor, the Memnonium, and a temple at Elephantine. The vocal statue of Memnon is a colossal figure of this monarch. Then came Horus, about 1650 B. C., bearing the name of the mythological son of Isis and Osiris. He built the colonnade to the palace at Luxor, and was succeeded by his son Ramses, who added to the glory of Karnac. Two brothers followed, the builders of Kourneh, and of the obelisk in the Piazza del Popolo at Rome. In this survey we have only mentioned some of the more conspicuous works accomplished by these princes. The whole period of time is remarkable for the erection of palaces, temples, and magnificent tombs, the remains of which more or less survive, and invite the attention and study of the antiquarian. It will hardly, however, we think, be interesting to the general reader to pursue further into detail the history of Egypt, as it has been expanded by Champollion throughout the successive dynasties of Manetho.

The age of building gave place to one of external warfare and conquest, and in the person of Ramses, probably the Grecian Sesostris, a mighty warrior makes his appearance, whose victories are commemorated in pictures from Ethiopia to the Mediterranean Sea. He marched along the coast of Palestine, and his name is

preserved on the rocks near Beyrout, while his victories are exhibited on the walls of the Memnonium and Karnac, and in the temples of Nubia. He subdued a portion of Asia, which remained in the possession of the Egyptians until Nebuchadnezzar recovered it from Pharaoh-Necho.

Champollion fixes upon the reign of this Ramses as the date of the departure of the Israelites, and supposes him to have been so much occupied with foreign conquests, as to have had no opportunity of watching the Hebrews in their preparation for removal—a statement which does not at all harmonize with the record of the Bible. Sir Gardner Wilkinson, on the other hand, fixes on Thothmes III., the fourth reign, as the time of the exodus, contending, however, that this Pharaoh was not drowned in the Red Sea, and that the testimony of Scripture does not affirm that he was. A much more probable hypothesis is that which is brought forward by Osburn, in his "Egypt, and her Testimony to the Truth," who places the exodus under the last monarch of the eighteenth dynasty, about whom there is evidence of his not being buried with his ancestors in the tomb erected for his use—a fact quite in harmony with the interpretation of the Bible, which affirms him to have been drowned in the Red Sea. That no traces

are to be found on the monumental inscriptions of the plagues with which God visited the Egyptians is not to be wondered at, when we consider the national vanity of the people, and their subjection to the influence of the priests, who would scarcely permit the record of their own discomfiture to be inscribed on their own temples. The coincidences between the inspired history and the disclosures of the monuments are numerous and important. It is evident, that towards the conclusion of the eighteenth dynasty, Egypt from some cause experienced a remarkable decline in prosperity and strength, not to be accounted for by circumstances of which we have knowledge, except those connected with the exodus of the Hebrews; and these, according to the Bible, are of sufficient importance seriously to have affected the condition of the whole nation. By the mighty power of the God of the Hebrews, the idolatrous priesthood were overwhelmed with shame and put to silence, in the land and presence of their idols, and in the midst of their worshipers; the wealth of the nation was diminished; the eldest of the youth of the Egyptian families were in one night destroyed; they who had been slaves and captives departed laden with the riches of their oppressors; and to complete the national catastrophe,

the king and his host, his chariots, and choice warriors, perished in a vain attempt to pursue the Israelites through the channel of the Red Sea. From such a calamity as this the nation, though mighty and full of substance, would not recover in a short time; and there is some reason to think that the old enemies of Egypt, the race of the shepherds, took advantage of these events to make a second irruption into the Egyptian territory, and to resume for a short period dominion over Egypt. This fact may be regarded as somewhat doubtful, but it is not destitute of historical testimony in its favor. In case it is to be admitted as a matter of history, the second triumph of the shepherds was short, and the Egyptians were not long in rallying their weakened forces in sufficient strength once more to repel the invaders.

Little or no intercourse appears to have taken place after the exodus, between the Egyptians and the Israelites, till the age of David and Solomon. The feelings with which the two nations would regard each other could not be of a friendly kind. A young prince of the name of Haddad is said, in the book of Kings, to have escaped from Edom when David conquered that country, to have gone into Egypt, and to have been favorably received by the Pharaoh then reign-

ing, who assigned him a handsome provision for his support, and gave him the sister of his queen in marriage. This Hadad, in the reign of Solomon, returned to his native country, and gave considerable trouble by his attempts to recover possession of his throne. Yet we find Solomon on terms of friendship and alliance with the king of Egypt, for he married a daughter of one of the Pharaohs of the twenty-first dynasty. His father-in-law destroyed the Canaanites in the city of Gezer, burned it with fire, and gave the site to Solomon, who rebuilt and fortified it. The dominion of Solomon bordered on the ancient kingdom of Egypt, and was sufficiently powerful to be considered its rival. In the latter days of David, and in the reign of Solomon, the territories of the kingdom of Israel reached their greatest extent. In the navigation of the Red Sea it was necessary that the ships of Solomon should have a friendly ally in Egypt, while at the same time the possession of the ports of Edom gave them a certain amount of independence. The commerce of the land of Canaan was not at this period insignificant, and for a time the trade of the country with Egypt rendered their mutual relations most amicable. Solomon, we read, had horses brought out of Egypt, and linen yarn; and he paid, if we rightly

interpret the text in the book of Kings, six hundred shekels of silver for an Egyptian chariot, and one hundred and fifty for an Egyptian horse. It is singular that, considering this amount of alliance and trade, we do not read of Egyptian, but rather of Tyrian artists employed in the erection of the temple, and even of the house which Solomon built for his wife. This, with the facts that occurred so soon afterwards, leads to the belief that the marriage with the daughter of Pharaoh was, like many royal marriages, a political alliance, and that an undue amount of jealousy prevailed notwithstanding between the two nations. The influence of the Egyptian princess, to whatever reasons her alliance with Solomon is to be ascribed, was not inconsiderable over the mind of her husband ; she led away his heart from the worship of the true God, and the idolatries of the land of the Nile were practised near the temple of Jehovah at Jerusalem.

It was not long before the real feelings of the two nations became manifest. Jeroboam, in the reign of Solomon, lifted up his hand against the king, and being overcome, fled to Egypt, where he found a home and protection under the reign of Shishak. This Pharaoh was one of a different dynasty from that to which Solomon was allied by marriage ; and it is worthy of observa-

tion, how completely the facts of Egyptian history are here in harmony with the Biblical records. During a time of civil commotion, Shishak had driven out the last prince of the Tanite line, and established a new dynasty, bearing the name of the Bubastine, from Bubastis, an ancient city of Lower Egypt. On the death of Solomon, and the division of the kingdom between Rehoboam and Jeroboam, this Shishak showed his enmity to the friends and allies of the Tanite dynasty by an alliance with Jeroboam. He entered Judæa at the head of a mighty army, captured Jerusalem, and carried off the treasures from the temple and the house of the king, and also the shields of gold which Solomon had made. This king of Egypt is not mentioned by either Herodotus or Diodorus Siculus, but the monuments give his name in several places ; and though some have thought that the Shishak of Scripture is the great conqueror known as Sesostris, he is clearly identified with the chief of the Bubastine dynasty.

Nor is even more specific corroboration in this instance wanting. In the great hall of Karnac his exploits are exhibited and enumerated. The monarch is depicted holding by the hair a number of kneeling figures, and with his uplifted right hand he is ready to cut them in pieces with

his battle-ax. The god of Egypt drives before him a group of captives, with their hands tied behind them. A first and second group of such captives make their appearance. Among the figures in this second group is the face of a king having conspicuously a Jewish aspect. This monarch, as well as his companions, bears a shield or cartouche, on which is written his name in hieroglyphics. Most of the other names are worn out by time, and have become illegible, but this one is clearly distinguishable in hieroglyphic characters as "King of Judah;" so that here we have the very memorial of the victory over Rehoboam by the Egyptian conqueror, and a picture of the vanquished prince. This monument is the most complete and unambiguous corroboration of the Scripture history which the study of Egyptian antiquities has revealed.

As the people of Israel became, by their divisions and idolatries, less able to maintain their own frontiers, their territory was more exposed to the incursion of the two great powers between whom it was situated. Assyria began to take an active interest in the affairs of Palestine, and thence to repress the conquests and diminish the power of Egypt. The oppressions of Assyria led the Jews, contrary to the Divine injunctions, to look to Egypt for help. They were reproved,

because they trusted on "the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him." Israel had been rendered tributary to Assyria, but, depending on Egypt for help, had refused payment of the tribute. Egypt being at the time unable or unwilling to render the assistance required, the king of Assyria took Samaria, and carried its inhabitants away captive, leaving Judah as the surviving remnant of the glory of the kingdom of David and Solomon.

An invasion of the land of Egypt took place from Ethiopia, and three princes of the Ethiopian dynasty secured possession of the throne. One of these, known in the Scriptures as Tirhakah, has his name and title inscribed on the palace of Medinet Abou, at Thebes, and in several other places. He came out to the assistance of Hezekiah against Sennacherib, and his name is recorded in the Scriptures and on the monuments as that of a mighty monarch. His death was the occasion of much civil commotion, and a family from Sais obtained possession of the vacant throne.

To this line of monarchs belong Pharaoh-Necho and Pharaoh-Hophra, both of whom are mentioned in the Jewish annals. The former went out against the king of Assyria to battle

to the Euphrates. The good king of Judah, Josiah, was at that time a tributary monarch to Assyria, and refused to allow Necho to pass through his dominions. This refusal brought on a battle, in which Josiah was slain. Jehoahaz, who succeeded Josiah, was deposed by Necho on his victorious return from the Euphrates, and was carried a captive into Egypt. The successful monarch appointed Jehoiakim to be king, and the kingdom of Judah was subject for a time to the power of Egypt. Assyria in its turn vanquished, and Nebuchadnezzar king of Babylon defeated Necho, recovered all the possessions of Assyria, which had been conquered by the Egyptians, from the Euphrates to the river of Egypt, invaded his kingdom, and carried away captive some of its inhabitants. The empire of Assyria was now in the ascendant. The Jews, under Zedekiah, endeavored by an alliance with Egypt to resist Assyria ; and when they were besieged in Jerusalem, Pharaoh-Hophra raised the seige, and delivered Judah for a short time, but Nebuchadnezzar returned, and carried away Zedekiah and his princes to Babylon.

Psammeticus was the last of the dynasty of Sais. During the lapse of another century from the capture of Jerusalem, Cyrus, the Persian, had taken the kingdom of the Chaldæans,

and was succeeded by the greatest enemy of Egypt, Cambyses his son. He overran the whole Valley of the Nile, plundering and demolishing the temples, and established over this ancient land of civilization the dominion of a fierce military government, reducing Egypt to a province of the Persian empire. That empire itself was destined, however, ere long to give way to the power of Greece; and with Alexander's conquest commences a new era of magnificence and splendor in Egyptian history. Ancient buildings were restored, and new ones erected, under the sway of the Ptolemies, rivaling those of the age of the Pharaohs. Denderah and Edfou bear witness to the work of the men of this generation; and a temple to the worship of the true God was erected and maintained at Leontopolis till the age of Vespasian.

In the prophetic writings of the Old Testament, Egypt is often alluded to. Isaiah publishes "the burden of Egypt," in the nineteenth chapter of his prophecy, in which he foretells the internal dissensions of the country, and, as is commonly interpreted, the cruelties of Cambyses, and the severe calamities under which the country suffered. He announces also the worship of the true God, and the deliverance of Egypt, as is conjectured, by the interposition of Alexander

the Great, in the age of the Ptolemies and Seleucidæ. Jeremiah, who lived in the time of Nebuchadnezzar's attack on Jerusalem, and subsequently became a sojourner in the Egyptian territory, has many messages from God respecting the history of the land of Egypt, predicting particularly its overthrow by the power of Nebuchadnezzar. Ezekiel foretells in like manner the conquest of Egypt, and its subsequent degradation as the basest of the kingdoms, no more exalted above the nations, and having no more its own prince. Joel declares, that "Egypt shall be a desolation;" and Zechariah, that its "sceptre shall depart." The survey of Egyptian history which is already before us, and its present abject condition amidst the nations, sufficiently illustrate the truth of these prophecies.

The race of the Ptolemies ended with the battle of Actium, and the kingdom of "iron, which breaketh in pieces and subdueth all things," extended its power over the land of pyramids and obelisks. Roman emperors thought it worth while to have their names engraven on Egyptian temples, and the temple of Esneh bears no less than four times the name of the emperor Commodus.

Before concluding this notice of these lengthened and ancient annals, there is one fact which, from its importance and date, demands attention.

About eighteen hundred and fifty years ago, when Egypt had already passed under the Roman yoke, and the cruel and ungovernable Herod was ruling in Judæa, a company of humble travelers set out hastily by night from the little town of Bethlehem, six miles south of the Jewish capital, to wend their way into Egypt. They acted under no vain or idle impulse, in desiring to visit the land of the bondage of their fathers. An angel of the Lord had said in a vision by night to Joseph, the leader of the party, "Arise, and take the young Child and his mother, and flee into Egypt, and be thou there until I bring thee word." Already, in connection with the birth of this young child, accustomed to Divine interpositions and revelations, they were not disobedient to the heavenly vision. He who gave them the message had also provided for the wants of the journey, in the offerings of Arabian sages in worship to the young Child. Probably it was the first visit of Joseph and Mary to this distant land, and anxiously, no doubt, did the thoughtful mother ponder in her heart what could be its ultimate design. The Bible has not removed the veil from before the scenes of this deeply interesting journey; the mode of their conveyance, the incidents that befell them, and the resting-places where they

stayed, are not recorded. Tradition, with what truth is not known, points out as the place of their temporary sojourn the neighborhood of the ancient Memphis, within sight of the pyramids, where stood the temple of Onias, and where a great many Jews had settled. This is said to have been for some considerable time the home of Jesus, the Son of Mary, and also most truly the Son of God. Isaiah had written in the book of his prophecy, "Behold, the Lord shall come into Egypt: and the idols of Egypt shall be moved at his presence;" and stories are told, but evidence of their truth is wanting, of idol gods in this city of Egypt showing reverence, like Dagon before the ark of the Lord, in the presence of that holy One who was now made flesh and dwelt among us. No event in Egyptian history is so great as this, and never did Egypt receive so glorious a visitor; for He who then appeared in the midst of her, though in the form of a servant, thought it not robbery—no unjust assumption—to be equal with God. The life which was sheltered from the fury of Herod by this visit to Egypt, was in subsequent years devoted to the instruction of guilty men in the way of salvation, and was finally surrendered as an acceptable offering, that God "might be just and yet the justifier of him which be-

lieveth in Jesus." It is through faith in Him who was once an infant in the Valley of the Nile, but who at the same time was the King of kings and Lord of lords, that the soul of man passes from death unto life; and it is the power of his gracious Spirit which renews and cleanses the hearts of transgressors.

He who distributed the nations, and gave them their place and duration, assigned to the inhabitants of Egypt no trivial share in the accomplishment of his all-comprehensive plans. It was under his observation and providence that every event in the rise, progress, and decline of this marvelous kingdom occurred; by him its monuments have been made to testify to the truth and authority of his oracles; his guidance has given understanding of them at the right moment in the history of man; and from the fertile banks and rolling waters of the land of Egypt, there shall one day ascend the song of adoration and praise to the Lord of the whole earth. Although still reckoned among the basest of kingdoms, "in that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance," Isa. xix, 24, 25.

CHAPTER IV.

HIEROGLYPHICAL METHOD OF WRITING—AN ACCOUNT OF THE DISCOVERY IN MODERN TIMES OF THE METHOD OF PERUSING IT, AND OF ITS NATURE.

To every studious reader of the book of Genesis it must be evident that it does not profess to record all the transactions which took place between the Almighty and his dependent creatures in the early ages of the world's history. As in the record of the life and actions of our blessed Saviour, the writer of the fourth Gospel informs us that part only has been preserved to us, selected with a view to the profit of the readers; so also of the earlier revelations it may be said, that only those things have been written which, by the Spirit of sovereign wisdom, were considered "profitable for doctrine, for reproof, for correction, for instruction in righteousness," and which might prepare for the more distinct and complete communications from God in future ages. In proportion as we recede into antiquity the information which is given us is more limited, and the events which took place in the garden of Eden occupy a very small part of the book of Genesis. Amidst many subjects on

which the sacred Scriptures are silent, may be reckoned the origin of language and of the art of writing.

It has been a matter of prolonged disputation whether language was a discovery of man's own faculties, or a gift bestowed upon him by his bountiful Creator; the latter opinion is that which has most probability in its favor. The science of comparative anatomy, and the study of the physical history of the human race, abundantly confirm the plain declaration of Scripture, that mankind has proceeded from one pair; and the comparison and study of languages as plainly teach us, that all the various dialects of the earth's inhabitants are the result of a once common language, in which division and separation have arisen from a sudden and violent cause. It is natural to suppose, that in common with the arts which were necessary for the comfort and sustenance of the newly-created man, this language was taught him by the immediate inspiration of his Creator. The first man certainly never lay in a cradle, and it is probable that he never learned, after the manner of his descendants, to dread the fire by feeling its effects, or to determiné the form and distance of objects by the exercise of the sense of touch. On him was at once bestowed a knowledge of

the elements around him, and of their qualities. And so also we suppose he had at once the gift of language, fitting him for intercourse with his companion and helpmeet, and for the high and solemn worship of his Creator, together with instruction in the earliest principles of the art of writing.

The confusion of tongues introducing changes into the languages of mankind, would occasion difference in the method of writing: and as the human race became divided, these differences would gradually increase, until it would be as difficult for one tribe to decipher each other's records, as to understand each other's speech. In sacred and profane history, we meet with indications of the employment of the art of writing at a very early period, with accumulations of ancient chronicles, and the occurrence of events by which they were destroyed, and have ceased to be found amongst us. The preservation of the immense library at Alexandria, if Divine Providence had permitted it, would have presented us with many thousand volumes, the records of the reigns of the Pharaohs, and the testimonies of the far-famed wisdom of the Egyptians. Now, however, we have handed down to us the inscriptions on their monuments, and the records on their rolls of papyrus. These

latter exist in great numbers, and constitute some of the most valuable treasures of modern museums. The writing is of three kinds, but the most remarkable is that which is found on the monuments, and which is known as the hieroglyphic. To an observer ignorant of its meaning, it appears a combination of figures of animals, parts of the human body, various mechanical instruments, and sundry wholly inexplicable forms; and it is no wonder, that for many years it should have been regarded as a mysterious cipher, purposely concealing from common eyes the secrets of nature, politics, or religion.

When, in modern ages, the learned became acquainted with the existence of Egyptian inscriptions, the most extravagant conjectures were formed respecting them. Some undertook to prove that the doctrines of Christianity were engraven on the ancient obelisks, some that the hieroglyphical inscriptions were transcripts of the Psalms of David, and others contended that they were only ornamental. Attention was thus thoroughly awakened, and curiosity excited as to their interpretation. The scholar naturally referred to the pages of the Greek and Roman classics, but found that his favorite authors supplied little or no information, except that the perusal of the monumental inscriptions was a

subject on which they, as well as the moderns, were thoroughly ignorant ; and although Roman arms had conquered Egypt, and Roman emperors embellished Rome with Egyptian obelisks, no clue could be discovered to the meaning of this handwriting upon the wall.

The first step made towards the accomplishment of the difficult task, was to determine something respecting the nature of the old Egyptian language. In 1656, Kircher published six huge folios, containing professed interpretations of the Egyptian monuments. Unprofitable as these volumes proved for the immediate purpose of their publication, they yet served as a valuable collection of material, and directed attention to the Coptic tongue, in which many manuscripts existed in the Vatican Library at Rome. The Copts are the nominal Christians and learned men of Egypt, and the language which they use in their religious documents and services is the Coptic, which is translated into Arabic for the use of the unlearned. The Coptic has been found to be, in the main, the ancient Egyptian, written in Greek characters, with some few old Egyptian ones retained, for which no corresponding letters were found in Greek. By the researches of Jablonski and Quatremère, the close connection between the Coptic and the an-

cient Egyptian was clearly ascertained. The Coptic, as at present known to us, came into use with Christianity, and has undergone changes and modifications in the lapse of years. About a hundred years ago it ceased to be a spoken language, and is now preserved, and has to be studied, in the Christian liturgies of Egypt.

On the return of Napoleon's expedition into Egypt, a work was compiled by the learned men of France, who had accompanied the expedition, which more than any other work in modern times promoted an impetus in Egyptian studies, and assisted to direct them. It furnished the most learned men in Europe with copies of the inscriptions they had to examine, enabled them simultaneously to pursue their researches, and easily to confer with one another on their progress. This work is known as the "Description of Egypt," and a few copies are found in our largest English libraries.

The second step taken in the discovery of the mysterious meaning of the hieroglyphics, was the suggestion that the characters of which they are composed represent not ideas, but sounds. Written languages are of two kinds; the more numerous class, and that with which we are most acquainted, is formed by means of an alphabet of letters which represent sounds, and not

ideas, as in the English and Greek languages. The other class has signs of ideas or things, as in the case of the Chinese. The latter kind of written language is that of the infancy of mankind, and the most ancient. In books of instruction for the nursery we are accustomed still to teach our alphabet of signs of sound, by combining them with signs of things—of ideas to which they relate, thus:—

A was an archer, and shot at a frog ;
B was a butcher, and had a black dog ;

is the beginning of an illustrated alphabet in which the letter A is associated with the figure of the archer shooting at the frog, and B with the stout butcher and his black dog. For a long time it was thought that the figures in the Egyptian writing were wholly the signs of ideas—in other words, that it was ideographic, and not phonetic. To Zoega, a native of Denmark, and to Silvestre Sacy, a Frenchman, belongs the honor of correcting this mistake. The latter employed the word phonetic to denote his meaning. It is derived from the Greek word *phonē*, a sound, and signifies that the figures represent sounds and not ideas. Observation became directed to the singular groups of hieroglyphics which are inclosed in an oblong ring, and have since received

the name of cartouches, and which were conjectured to contain proper names. If this conjecture were correct, it was seen that they, better than any other part of the writing, would enable the student to ascertain whether the characters expressed sounds or ideas; for it is difficult to conceive how these proper names could be written at length in a language not expressing sound. These groups accordingly began to be studied with care, and where copies of the same inscription existed in the different forms of writing which the Egyptians practised, attention was paid to the occurrence of the names in the lists. Sacy, in 1802, discovered the groups which went to compose the names of Ptolemy, Arsinoe, and Alexander, and affirmed that the characters of which these groups were composed were letters. Sacy's observation related, not to hieroglyphics, but to the most modern form of writing amongst the Egyptians, commonly called the demotic, and he is entitled to be regarded as the discoverer of the demotic alphabet. The hieroglyphics yet remained in their obscurity.

Having traced the matter thus far, it is easy to perceive at this stage of the researches the value of those inscriptions in which the same subject is repeated in two or three different modes of writing; affording, as they do, an op-

portunity of comparison of the different parts, sentences, and words of which they are composd. Inscriptions of this kind were by no means infrequent in the ancient monuments ; some of them as brief as in the case of Pilate's inscription on the cross, written in Hebrew, Greek, and Latin, and others of considerable length. Amongst them is one which claims our attention, inasmuch as the monument on which it is found is to be regarded as the foundation of the modern science of hieroglyphics. It is the monument deposited in the British Museum, commonly known as the Rosetta stone. It was discovered by the French during their expedition to Egypt, among the ruins of Fort St. Julien, at the mouth of the Rosetta branch of the Nile. The fort is situated about two miles and a half from the town of Rosetta. On the capitulation of Alexandria, it was insisted on by the British that the articles collected by the French Institute should be given up, and though the demand was waved in reference to the objects of natural history, the antiquities, and the Rosetta stone amongst them, became the property of the British government. It was placed on board the frigate *Egyptienne*, which had been captured in the harbor, and brought to England in 1802.

It is a piece of black basalt, three feet long by

two feet and a half wide, and from ten to twelve inches thick, rough, and not written upon on the under surface. It contains three kinds of inscription—the one hieroglyphic, the second demotic, and the third Greek. Copies of these inscriptions were circulated throughout Europe, and the Rosetta stone became an excellent first lesson-book in the alphabet for learned men. Akerblad, a Swedish gentleman, followed in the track of De Sacy, and enlarged our acquaintance with the alphabet of the demotic text, and Dr. Thomas Young published a translation of the demotic inscription from comparison with the Greek. Germany brought in her contribution to the general stock, by the labors of Tychsen of Göttingen, who proved that the hieratic character, as it is called,—a mode of writing which did not appear on the Rosetta stone,—was a kind of abbreviation or short-hand of the hieroglyphic. Heyne in Germany, and Porson in England, studied the Greek inscription, and as soon as it could be determined that the three were translations one of another, it served to encourage hope, and to prove that the knowledge of hieroglyphics had not perished in the age of Camby-ses, but must have been familiar to some at least of the Greeks.

We are now on the eve of removing the veil

from the land of Egypt, and perusing her ancient monumental inscriptions. In every step of the preliminary investigation there has been strife among the earnest students, who have vied with each other in eagerness to penetrate the secret, and the same rivalry continues to the end. The competitors at the conclusion of the race are Dr. Thomas Young, Messrs. J. W. Bankes and Salt, and Champollion. Dr. Young, on an examination of the Rosetta stone, discovered two groups, the one of which he interpreted as containing the name of Ptolemy, and the other, having the sign of the feminine, that of Berenice. The names were right, but the methods of reading them incorrect. Dr. Young understood every hieroglyphic to be a syllable representing a vowel and a consonant, a principle which was incorrect, and would not work when sought to be applied. His discoveries were published in the supplement to the fourth and fifth editions of the *Encyclopædia Britannica*, under the article of Egypt, and he is entitled to the praise of fixing the value of five characters in the language, I, N, P, T, and F. Messrs. Bankes and Salt, in 1818, identified the name of Cleopatra on a cartouche on an obelisk in the island of Philæ. The obelisk was brought to England. It contained two cartouches, joined together, one of

them having the same characters in it as those which had been identified by Dr. Young as those of Ptolemy. The obelisk had been erected on a pedestal, which contained a petition of the priests of Sais to Ptolemy and Cleopatra. From a comparison of the two names, they fixed the value of the signs for the letters P, T, and L, which occur in both names, as letters and not as syllables. Dr. Young, in the meantime, had attempted to apply his discovery to the interpretation of other hieroglyphics, and had found it unavailing, and in consequence, so late as 1823, states, "that the Egyptians did not make use of an alphabet to express sounds and articulation of certain words before the dominion of the Greeks and Romans." He had thus made a discovery which he did not know how to use, and which he was now himself willing to abandon.

In September, 1822, Jean François Champolion le jeune, a native of Figeac, in the department of the Lot, and subsequently professor of history in the Lyceum of Grenoble, presented to the Academy of Belles-lettres "A Memoir on Phonetic Hieroglyphics," and subsequently published it, under the title of "Letters to M. Dacier, Secretary of the Academy." This Memoir is to be regarded as the first unequivocal demonstration of the fact, "that the ancient Egyp-

tians made use of pure hieroglyphical signs ; that is to say, of characters representing the image of material objects to represent simply the sounds of the names of Greek and Roman sovereigns inscribed on the monuments of Denderah, Thebes, Esneh, Edfou, Ombos, and Philæ." Previously to this Memoir, Champollion had expressed, in his "Egypt under the Pharaohs," in 1814, his hope that these hieroglyphics would be found to represent sounds, and he had now the pleasure of verifying his anticipation. At first his conclusions were cautiously confined to the reigns of the Greeks and Romans; but he shortly afterwards published his "Account of the Hieroglyphical System," in which the principle of interpretation was extended without reference to this particular age, and the greater portion of the signs used in hieroglyphic writing were shown to represent sounds, and reduced to an alphabet of sixteen distinct articulations, for each of which there were a number of symbols differing in figure, but having the same sound.

It is not a necessary, and would be by no means a pleasant task, to record the unhappy dissensions which occurred between Champollion and Dr. Young, on the subject of their respective claims to the honor of these discoveries—a dis-

cussion, in which there mingled a share of that national rivalry which has so long subsisted between England and France, but which, it is gratifying to believe, is gradually being removed, by the increased intercourse of recent times, and the subduing influence of the principles of the Gospel of peace. It is sufficient to observe, that the main outlines of the alphabetical system, established by the combined researches of English and French scholars, have, with some alterations, omissions, and additions, been corroborated by subsequent investigations, and that the principles of Champollion's alphabet have since been successfully applied to the interpretation of Egyptian hieroglyphics. While some have entered the field of controversy to find fault with these discoveries, and to impugn their truth and value, others have taken upon themselves, with more success, the pleasant and more fruitful occupation of establishing the harmony between the results which they afford and the revelation of Scripture, together with the advantages which they furnish to the diligent student and interpreter of its sacred pages. The French government, in 1828, sent out a commission, with Champollion at its head; and the duke of Tuscany uniting in the same design, the two expeditions were combined, and Champollion and Professor Ippo-

lito Rosellini, of the University of Pisa, each having four artists from his own country under his direction, visited Egypt, and examined the monuments from Memphis to the second cataract. It was determined that two copies should be taken of every monument, the one by the French and the other by the Italian artists, and that the publication should be by mutual arrangement on their return. The expedition came back to Europe in 1829. Champollion undertook the task of publishing the historical monuments and the grammar of the hieroglyphic language, and Rosellini that of the civil monuments, with the preparation of a dictionary. Disease and death, however, arrested the progress of Champollion, the principal discoverer of the secrets of Egypt. Intense study and labor had exhausted the frame of this highly gifted man. His Egyptian researches, we know, did not lead him to cherish doubts of the value of that Book which alone discloses the path to glory, honor, and immortality ; and we may be permitted to indulge the hope, that the facts of the New Testament were regarded by him to be as authentic as those of the Old, that they secured his attention, and won the affection of his heart for that glorious Saviour, over whose cross was written a three-fold inscription, more precious than that of the Rosetta

stone. On one occasion only was Champollion able, after his return from Egypt, to address his pupils in his capacity as professor in the Royal Academy. His grammar was completed by him on his death-bed, and left as a legacy to posterity; and in December, 1831, the learned men of Paris followed him to his grave. His works have been published at the expense of the nation, and the results of the great expedition from France and Tuscany are now before the public. Prussia, imitating these examples, has sent out Dr. Lepsius, with seven scientific companions; and Egyptian research, by the aid of Champollion's discoveries, is now prosecuted in every museum in Europe.

To those who desire to be able to read the hieroglyphic inscriptions without dependence on the labors of others, it is necessary that they should first become familiar with the Coptic or ancient Egyptian language. When Christianity gained a footing in Egypt, the ancient system of writing was abandoned, on account of its idolatrous associations, and the translations of the Bible and other religious books were written with Greek characters, some few only being retained from the Egyptian, for which no corresponding Greek letters existed. It was impossible to prevent the introduction, at the time of the Greek

ascendancy in Egypt, of many Greek words and ideas, and these in the monuments of that date are rendered into the old Egyptian language by writing them in the monumental style, very much as some of the ecclesiastical words of the Greek New Testament are rendered by English letters in our common version. Christianity also brought its own peculiar ideas: and thus, in virtue of the introduction of several foreign elements, which have become absorbed into the language, the present Coptic is by no means perfectly similar to the ancient Egyptian, but has gradually grown out of it.

It is difficult, without giving specimens of the writing, to explain the nature of the old Egyptian language, but our hope is to enable the reader to understand the general principles on which it was formed, and for further information he must refer to larger and more copious volumes. In the *Miscellanies* (*Stromata*) of Clement of Alexandria is a remarkable passage, to which much reference is made by the learned, and the meaning of which has been, to a great extent, confirmed by modern discoveries. The passage affirms that the Egyptians used three different sorts of writing—the epistolographic, or current hand, answering to that which has been otherwise called the demotic, or enchorial; the

hieratic, the one used by the priests; and the hieroglyphic, or monumental. These are the three forms of Egyptian writing. Clement then tells us that the last is composed of alphabetical words and of symbolical expressions, the latter being representations of objects, or of ideas drawn from them, symbols, or arbitrary signs. A comparison of these three forms of writing leads to the conviction that they do not constitute a different language, but simply different modes of writing the same sounds. The second was, in fact, a running hand of the hieroglyphical; and the third, which was not probably in use till after the Persian conquest, is one still more expeditious. This last kind is contained on the Rosetta stone, but on no monuments or papyri of an earlier date than the age of the Ptolemies.

The hieroglyphical is divided into the pure and the linear. In the former the figures are more fully sketched, and sometimes shaded; in the latter they are simply marked by lines. The pure were generally sculptured or painted, and both sculptured and painted in the grander monuments. Figures of all sorts were employed in this method of writing. It may be said to comprise all the beasts on the earth, the birds in the air, and the fishes in the sea. There are

to be seen the celestial bodies, man of all ages and of both sexes, with various parts of the human body, quadrupeds wild and tame, birds, insects, reptiles, and fishes ; plants, flowers, and fruits ; household utensils, and articles of furniture and of dress ; instruments used in trade and manufacture, buildings of all kinds, geometrical figures, and fabulous monsters, such as the Egyptians worshiped and admired. An inscription of this kind presents an extraordinary assortment to the eye of an ignorant observer, especially if it be of any length. The colors of the different figures have a meaning, and were laid on according to certain rules. The hieroglyphics were read either from top to bottom in vertical columns, or in horizontal lines, the rule being to begin in the direction to which the heads of the animals were turned.

The signs or figures were of three classes, the first being those of imitation—pictures of the object represented, as a disk for the sun, an asterisk for a star, and a crescent for the moon. These were, however, sometimes very roughly drawn. The second class were the symbols, by which certain ideas were intended to be conveyed, more or less connected with or suggested by the object given. These were of various kinds. Sometimes the part was put for the whole—as

the head of an ox or of a goose, instead of the whole drawing of an ox or of a goose. Sometimes the effect stood for the cause, or the cause for the effect—thus, the picture of the sun represents the day. A fancied resemblance, and an arbitrary connection between the object and the idea, were also reasons for the use of certain signs. Thus, a sovereign was denoted by a bee, because the insect has its queen bee, and is subject to her government. Vision is signified by the eye of the hawk, because the bird, it is supposed, is able to gaze most intently on the sun. Justice is symbolized by an ostrich feather, because all the feathers of the body of an ostrich are equal. Another kind of symbol is that which commonly prevails in the Chinese language. It arises from the peculiarity of the same sound expressing often different ideas, as if an Englishman, instead of writing the word "hair," drew a picture of the animal whose name is so sounded, though meaning to denote the hair of the head. In the diplomatic relations between ourselves and the Chinese government during the late Chinese war, many most unpleasant mistakes occurred from this peculiarity of the language, and British plenipotentiaries felt themselves aggrieved and insulted by what, if they had better understood the Chinese, would

have been known to be only the natural and ordinary methods of the language. "The notion," observes the author of the Pictorial History of England, "of insulting epithets being applied to our agents in lieu of their own names is an utter delusion, arising from ignorance of the fact that the Chinese, having no alphabet, are obliged to express new names by the words in their language which approach nearest to the sound. When lord Napier was offended at being written down 'laboriously vile,' Mr. Morrison was written down 'a polite horse,' and another resident at Macao 'a hundred-weight of hemp.'" On the same principle as in these Chinese translations, a physician being called in ancient Egyptian "*chini*," and a particular kind of duck being also called "*chin*," the figure of the duck it is thought stands for the physician, not because of any other connection—for the Egyptians had no notion of our modern word quackery—besides the correspondence in sound between the two terms.

The last kind of symbols is very nearly allied to the third and largest class of hieroglyphical figures—the phonetic. The principle of representing an object by the image of another agreeing with it in the sound of its name, leads by a simple inference to such an observation of sound /

as suggests syllabic or alphabetic writing. For some time after the discovery of Champollion it was considered that the phonetic signs of the Egyptians were purely alphabetical. Dr. Young had failed in his attempt to construe them as exclusively syllabic, and Champollion laid the foundation of the hieroglyphic alphabet by considering them as representing the sounds of letters rather than syllables. Recently, Lepsius has demonstrated that many of Champollion's alphabetical signs are not purely alphabetical, but of a syllabic character, representing certain combinations of sound, syllables or more than syllables, and that the use of strictly phonetic and alphabetical signs increases with the age of the Ptolemies and the Romans. Lepsius confines the number of alphabetical signs to thirty-four.

Phonetic signs may now be divided into the simple phonetic, or alphabetical, and the compound phonetic—signs of certain combinations of sounds. The principle on which the alphabet is constructed, is simple, curious, evidently of high antiquity, and not difficult of comprehension. A sound is commonly represented by the pictorial image of an object, of which the name in the Egyptian language begins with the sound to be represented. Thus, to illustrate

this principle, suppose it to be applied to the writing of the English language: the letter and sound A might be represented by the picture of an archer; B, of a bird; C, of a cow; D, of a donkey, and so on, in the manner of our illustrated alphabet for children. In this way, in the Egyptian language, the word for an eagle being *akhom*, the picture of an eagle stands for the letter A; the picture of a lion for the letter L, *labo* being a lion in Egyptian; an open hand for the letter T, *tot* being a hand in Egyptian: and so on. As the names of many objects would begin with the sound A, the figures of several objects are used to express the same sound, and these signs are called homophones—that is, words or signs expressing the same sounds. Thus, in Egyptian, *ake* is the name of a reed, and the figure of a reed and the figure of an eagle are homophones, both of them signs of the letter or sound A. The discoveries of Lepsius show that this initial principle in the formation of the Egyptian alphabet is not so extensively applied as it was at first supposed, and that the homophones, or signs expressing the same sounds, are in the alphabet not very numerous, not more on an average than two or three signs for every sound. The use of these homophones was a great convenience in monu-

mental writing. Sometimes in their inscriptions the writer needed a horizontal, sometimes a perpendicular sign. Now and then a long figure would fit with advantage, and at other times a broad one, and from the collection of signs commonly employed it was easy to select those which would be likely to give beauty and effect to the various grouping of their words.

There is another class of signs belonging to the hieroglyphic writing of too much importance to be omitted, known as the determinatives. They are used to indicate the method in which the writing which they accompany is to be read. Thus, the characters which represent sounds are often followed by a picture of the object which they represent; or if the writing represents an action, by a picture of the action, or of something connected with it. The idea is thus given in picture, and then again in characters denoting sound. A certain symbol denotes water, and accompanies verbs signifying all the various states of liquids and the uses made of them, as freezing, boiling, washing, swimming, etc. The sycamore-tree is the determinative sign of all trees, and the disk of the sun of all things in connection with light.

With regard to numeration, the reader will perceive that our own system of signs for num-

bers is ideographic, and not phonetic; the figures in use amongst us being signs, not of the names, but of the thing signified. In this respect our mode resembles the Egyptian. Their mode was in harmony with all their language. Cardinal numbers were expressed amongst them by the representation of the object itself, or by giving the object and following it by marks according to the number to be indicated, or by writing the number phonetically. Decimals and fractions were understood amongst them, as is manifest by the papyri, which contain long inventories and accounts kept by the priests. Ordinary dates were reckoned by the reign of the ruling Pharaoh, and for longer periods they observed astronomical cycles. The year was first divided into lunar months, but perceiving afterwards the inadequacy of this reckoning, they adopted twelve solar months of thirty days each, making a year of three hundred and sixty days. Still observing a deficiency, five additional days were added to the last month, and subsequently, one day besides in every fourth year, after the fashion of our leap-year.

The foregoing statements will, it is hoped, be sufficient for our present purpose, which is merely to give a short, but clear indication of the

nature of the Egyptian writing by hieroglyphics ; a full development of the system can only be attained by a long and elaborate treatise.

CHAPTER V.

RELIGION OF THE ANCIENT EGYPTIANS.

SUFFICIENT time elapsed from the flood to the dispersion of the nations, to allow of the development of idolatry in the race of man, the imagination of whose heart was evil from his youth. Faber and others have traced, with great probability, the origin of this idolatry to a perversion of the doctrine of a great Deliverer, who was to come as the Son of God, and yet also to be the seed of the woman. Mankind, through the perverted ingenuity of the human heart, in changing the highest good into some form of evil, passed from the adoration of the one supreme and eternal Jehovah into the foolish superstitions of hero worship. The next stage was that of Sabianism, the worship of the heavenly bodies, into which the souls of the departed were supposed to have passed, and which were looked upon as symbols of their presence and influence. The attempt to erect the tower of Babel was associated, either at its commence-

ment or in the course of its progress, with idolatrous worship. Ambition and the idea of self-preservation may have chiefly prompted the daring exploit, to build a tower the top of which should reach to heaven, as indicated in the expressions, "Let us make us a name, lest we be scattered abroad," &c., Gen. xi, 4 ; but the pride which separated man from the true God soon led him to worship the creature rather than the Creator, and the Tower of Babel became a temple in honor of the sun. The first colonists of the land of the Nile were those who, after the dispersion of the nations, wandered westward from the plain of Shinar ; and they brought with them an idolatry half formed, but in course of rapid development, retaining some of the truths God had given to their fathers, but making them increasingly vain by their traditions. The account of the rise of idolatrous notions and practices, as it is given by the apostle Paul to the Romans, in the latter part of the first chapter, is historically shown to be correct ; and to the plains of Assyria is to be traced the commencement of the degrading and polluting rites of heathen idolatry. Man having withdrawn himself from the love and adoration of the one God, began, in all manner of perplexity and confusion, to deify his attributes and the laws of nature,

which are only the expressions of his mind. Some of the noblest of the Creator's works—the sun, the moon, and the stars—took the place of his glorious and perfect Self, and received the homage of his intelligent creatures. By some nations the worship of these heavenly bodies became combined with that of their representatives on the earth; and idols, having once come into use, gradually ceased to be symbolical, and though of man's own formation, received the undivided reverence of the multitude. The plains of Asia are to be regarded as the birth-place of the language, and also of the religion of Ancient Egypt.

That religion remained the same in substance from the commencement of the history of Egypt till the introduction of Christianity into the country, and the abandonment of the hieroglyphic alphabet. The oldest kings of Egypt were both kings and priests, and the union of Upper and Lower Egypt under the same monarch, united together the religions of two classes of settlers, which, although similar, and the offshoots of the same stock, do not appear to have been identical. In the age of Abraham, the idolatry of Egypt was fully developed, and the same forms continued in use till the introduction of Christianity.

Herodotus tells us of three orders of gods as worshiped among the Egyptians, and Bunsen has taken pains clearly to distinguish and enumerate eight gods of the first order. The first was Ammon of Thebes; the second, Khem of Panopolis, the third, Mut, goddess of Buto, in the Delta; the fourth, Kneph, or Chnubis, the ram-headed god of Upper Egypt; the fifth was his consort, Sate; the sixth, Phtah, the creator, the god of Memphis; the seventh, Neith, goddess of Sais; and the eighth, Ra, god of Heliopolis. These were local deities, or rather the various forms under which the inhabitants of different cities and neighborhoods worshiped professedly the Supreme Being. Originally, it is probable that, for the more cultivated minds, the images of these deities denoted the First Cause of all things—the one and invisible God; but this meaning of them soon became less and less understood, and was always restricted to a very small minority of their worshipers, until the religion became a complete and foul idolatry.

Twelve gods are enumerated by Bunsen, of the second order, the descendants of those of the first. These again gave birth to those of the third, amongst whom the most famous are Osiris and Isis. According to Herodotus, they

are the only gods worshiped throughout the whole of Egypt, and with them, in union with Horus, is comprised the whole system of Egyptian mythology. It is with Osiris and his reign that the supernatural and imaginary merges into the historical. The more modern legends respecting him are to be considered as the shadows of events which took place in the early dawn of Egyptian history, and have by some indeed been interpreted to refer to so late a period as that of the invasion of the shepherd race.

The Egyptian theology—if their system of doctrine is worthy of such a name—was a kind of pantheism. God was believed to be originally without form or name, unchangeable and infinite, and to be worshiped in adoring silence. Everything in the universe was supposed to live by virtue of the life of God. This first great and adorable Being, pervading all space and filling all things, was before the first order of gods. He gave birth to them, and the son of this god is the creator of the world. In this theology, mingled with many fables and additions of man's imagination, there is the truth of the unity of the Godhead, and also obscure indications of the truth conveyed to us by the apostle John, in the language concerning the Son of God, "All things were made by him; and without him was not

anything made that was made." Remnants also of another great doctrine of the Christian revelation, which was known to patriarchs and prophets at the beginning of the world, appear in the Egyptian triads. "The primary form of the Egyptian divinities," according to Champollion, "is a triad, consisting of the father, the mother, and the infant son. This triad passes through a great many intermediate triads, until it reaches the earth, where, under the form of Osiris, Isis, and Horus, it becomes incarnate. Horus, the lowest link, returns upwards, and assumes the title of Ammon, Isis is the mother, and their infant son is invested with the same attributes as the son in the first triad." In each of the provinces or nomes of Egypt, the deity was worshiped under three forms, the second being in kind female, and the third the descendant of the other two. These facts, ascertained by impartial witnesses, have the appearance of perversions of the doctrine of a threefold manifestation of the Godhead, as implied in the Old Testament Scriptures, and more fully revealed in the New. The resemblance is not between the persons of the Godhead, but in the fact that the distinction is threefold, and that the idea of the son becoming incarnate is singularly prominent amidst the rubbish of Egyptian mythology.

The sacred animals were of various kinds, and were the objects of different degrees of worship. Some were worshiped throughout all Egypt, and others only in particular districts. Persons were appointed, whose duty it was to have them in constant charge and to feed them, and the office was esteemed an honorable one. Those who held it formed processions and journeys through the country, receiving gifts throughout their progress, in proportion to the esteem in which the animals they tended were held. The mode of treatment of these animals was the very height of folly. They were regarded as human beings, and all sorts of luxuries were appropriated at great expense for their use. They lay down upon carpets, were anointed with the most precious ointments, and even regaled with the choicest perfumes. When they died there was a general mourning and a magnificent funeral. The sacred animals were embalmed in a most careful and costly manner, and everything relating to them was managed with the most lavish care and attention. A person who unintentionally killed a cat would be exposed to the most imminent peril of his life. Notwithstanding all this, if anything went wrong in the state of public health, the priests blamed and sometimes chastised the sacred animals, holding them re-

sponsible for the condition of affairs, and occasionally, if matters did not mend, proceeding so far as to put them to death. Animals of like kinds were generally buried by themselves alone, though in some cases the custom was departed from. It was most complimentary to convey the body of the animal to be buried to the district in which he was most worshiped.

The ape was sacred to Thoth, the god of letters and of the moon. Four apes appear on the two sides of the obelisk of Luxor, as if adoring the deity to whom the obelisk was dedicated. Her-mopolis, the city of Thoth, was pleasant quarters for the apes of Egypt. The shrew mouse (*mygale*) was another favorite, and was worshiped at Butos, and the dog at the city of Cynopolis. The latter animal is said to have lost rank, because when Cambyses slew and cast out the apis, the dog did not know, or did not care, that he or his flesh was a god, and made a meal of the sacred animal. Burying-places were provided for dogs, and they were interred at the public expense. Wolves were sacred animals, and set the fashion in eating mutton; and, judging from the mummies, foxes and jackals were in good repute. The people of Heracleopolis worshiped the ich-neumon, because it destroyed the crocodile by devouring its eggs, and, if Diodorus is to be

believed, by jumping down the throat of the full-grown animal, and quietly eating its way out through the stomach again into the open air, to the serious inconvenience and destruction of the creature to whom the stomach belonged. If this last feat ever was performed in days of yore by the ichneumon, modern ichneumons are not so adventurous, and content themselves by destroying crocodiles' eggs, and doing the state good service by killing rats. Few animals enjoyed so great an amount of worship as the cat. "Never," says Cicero, "did one hear of a cat being killed by an Egyptian." Bubastis was a famous place for their worship, and cat mummies are there very plentiful. During their lifetime they had plenty of bread sopped in milk, and fish from the Nile, and when they died they were buried in great state. A nobler animal—the lion—was worshiped at Leontopolis. It was the sign of strength, and a god and several goddesses bore the head of a lion. It was also a sign of the inundation of the Nile, because the river began to rise when the sun entered the constellation Leo. The fashion which still prevails, of having lions' heads at fountains and water spouts, may be traced back to the Egyptian practice. The hippopotamus was sacred to Mars, and was worshiped at Paphremis.

Of birds, the vulture was the bird sacred to Neith, and the hawk was one of the most common signs of the deity. It was the especial symbol of the sun, and was worshiped at Heliopolis. Hawks, in Egypt, were of several kinds; but the sacred bird had a peculiar mark under the eye. The ibis was one of the most important of the sacred birds, and was universally worshiped. It was useful in destroying serpents, and was sacred to Thoth, the moon. A distinct kind of ibis received divine honors, and Hermopolis was the city where it was worshiped. At Thebes, at Memphis, and at Hermopolis, great heaps of mummies of it have been found.

Among the reptiles, the crocodile enjoyed the highest honors, though its worship was confined to certain localities. It was the god of Ombos, in Upper Egypt, and of some few places in Lower, though the Tentyrites and inhabitants of Apollinopolis chased, slew, and ate it. Its friends treated it as an emblem of the sun; its enemies as of the evil being. The asp was sacred to Neph, and a sign of royalty—hence it was called the basilisk: it was universally worshiped. It is the same serpent with which, in Modern Egypt, the conjurers perform their amusing tricks, and by which it is reported that Cleopatra accomplished her death. They live in gardens, and

eat frogs and mice. The common snake is by some considered to have been the sign of eternity, and to have been venerated with great honor. Others treated it with superstitious dread, as the emblem of evil, in accordance with the representation of the Old Testament concerning the origin of evil.

Of fish, the most sacred were the oxyrinchus, the phagrus, and the lepidotus, which were connected with various superstitious notions, though they do not seem to have been the objects of religious worship. Amongst beetles, the scarabæus was in Egyptian eyes the most sacred. It was symbolical of the sun, and was used in great abundance for necklaces, rings, and ornaments. In the vegetable world the tamarisk was a holy tree, from having been chosen to overshadow the tomb of Osiris; the persea was sacred to Athor, and the sycamore to Netphe; and there was a mystery about garlic and onions, which these vegetables have not preserved to modern times. Such is a rapid sketch of the principal symbols of this land of idols. Did we not know by certain evidence that these things were worshiped amongst them, it would be incredible that the builders of the stupendous monuments in the Valley of Egypt could descend to such puerile and disgusting follies. The lesson is solemnly conveyed to us, that no intellectual attainments

or industrial progress will save a nation from the worst superstitions of idolatry, and that the only guide and safeguard of a people, in the way of a permanent and noble civilization, is to be found in the presence among them of the word of Divine revelation. Men, it is evident, may build pyramids and worship beetles; the exercise of the understanding by no means implies the renewal of the heart; and it is only as the soul is directed in the love and service of its adorable Creator by the communication of his Spirit, and his own gracious messages of truth, that it can become truly pure and noble. "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."

The religious festivals of the Egyptians were numerous and very imposing. One of them—the Procession of Shrines—is mentioned on the Rosetta stone, and appears on the walls of many of their temples. The shrines were either open canopies, or an ark or sacred boat sometimes reminding the modern observer of the vessel built by Noah, and at other times of the ark of the covenant. They were carried by the priests by means of long staves passing through rings at the side, and a procession was formed of a large number of these shrines, sometimes accompanied by a statue of the god or of the king.

These shrines and statues were borne to the temple, and there received in triumph, with sacrifices, prayers, garlands, and all manner of festivities. The dedication of a temple, in part or whole, and of offerings made to the gods, and the coronation of a king, were ceremonies of great importance. The sovereign, arrayed in his robes of state, was anointed with oil, the gods were represented as placing the crown upon his head, and giving him the sceptre, as laying their hands upon him, and presenting him with the symbols of a long and prosperous reign. After a successful campaign, the king and the whole army marched with great pomp to the temple to return thanks. He was met by the procession of the priests bringing incense; a scribe rehearsed the glorious deeds of the war; the monarch was introduced to the presence of the god, offered his sacrifices, and dedicated the spoils. Birthdays of the king were commemorated with due solemnity, and there were fixed annual festivals. That of the inundation was a remarkable one. It took place when the river began to rise, and on its due performance the measure of the inundation was supposed to depend. A ceremony was also observed at the end of the harvest, when the fruits of the field were gathered in, and the land had to be prepared for a second inundation.

The legend of Osiris and Isis, comprising as it did an allegorical signification, gave rise to several festivals at different cities in Egypt by day and night, which were attended with everything that could gratify the voluptuous taste. Here began those famous mysteries, which afterwards spread into Greece, beneath which, some imagine, were concealed the elementary truths of religion, but which, if ever they had anything good belonging to them, degenerated into useless ceremonies, having in connection with them phantasmagorical exhibitions. Circumcision was practised in Egypt, as testified by the monuments, from early times. It was not enforced by law so much as observed by prevalent custom.

Of the separate existence of the soul, and of a future life, the Egyptians had a distinct belief, the remains of an early and patriarchal revelation. After death the soul of the deceased was supposed to pass through various adventures, and to be subject to trial and discipline, the scenes of which are described in papyri manuscripts, which have been found deposited in the tombs. After passing through many introductory examinations, it reaches the great hall of judgment, and appears in the presence of Osiris, the supreme judge. To him the soul is represented as addressing a supplication, declaring its inno-

cence, and by Osiris it is then introduced to the forty-two avengers, who are the ministers of punishment of certain vices. The soul says to the first of these, "O thou that hast long legs, (art swift to pursue,) I have not sinned." To the second, "O thou that dost try with fire, I have not been gluttonous." To the fourth, "O thou that devourest tranquillity, (that is, with whom there is no peace,) I have not stolen." To the fifth, "O thou that smitest the heart, I have done no murder." To the sixth, "O thou with the two lions, (heads,) I have not falsified measures." To the seventh, "O thou that hast piercing eyes, I have not acted the hypocrite." To the ninth, "O thou that dost make limbs tremble, I have not lied." To the sixteenth, "O thou that dost delight in blood, I have not slain the cattle of the gods." To the twenty-second, "O thou that dost consume creation I have not been drunken."

The declaration of the apostle regarding the ancient world was perfectly true: "Knowing the judgment of God, that they which commit such things are worthy of death." There are two aspects in which this Egyptian idea of the judgment to come is distinct from that which is presented to us in the Christian Scriptures. The argument of the Epistle to the Romans is to es-

tablish the guilt of the human race, and to preclude the possibility of justification on the ground of absolute right, or by the deeds of the law, such as the Egyptian ordeal supposes ; and when in our Lord's description of the proceedings of the judgment, the righteous are welcomed by him, and actions are ascribed to them in which they have manifested their faith and love, they are represented as renouncing the merit of all such actions : " Lord," they answer, " when saw we thee a hungered, and fed thee ? or thirsty, and gave thee drink ? when saw we thee a stranger, and took thee in ? or naked, and clothed thee ? or when saw we thee in prison, and came unto thee ?" In the Egyptian judgment-scene, the trial is, throughout, that of works, and the plea of the prisoner is that of not guilty ; but in the Christian revelation, salvation is of the free grace of the Lawgiver, and the sinner who is pardoned and accepted is most conscious of his transgression, and most willing to confess, " Not unto us, not unto us, but unto thy name be all the glory." In the representation also of the last judgment, as exhibited in the Egyptian picture, the lawgiver or judge appears not as the maintainer of just and beneficent law, but as the minister of vengeance, and the names and titles which the examining genii receive are in correspondence with

this sentiment. Christianity, on the other hand, reveals to us a God who is indeed the Lawgiver, and whose commandments are connected with the most fearful sanctions, but who delighteth in mercy, and who will judge the world in righteousness by that Man in whom are manifested the exceeding riches of his grace.

In the Egyptian representation, the forty-two avengers proceed to examine, in the presence of Osiris, the conduct of the soul while on earth. Those who successfully sustain the ordeal arise to heaven, navigate the celestial Nile in the bark of the sun, and are landed in the habitations of the blessed. Here they reap the corn and gather the fruits of paradise, under the eye and smile of the lord of joy in the heart,—that is, the sun,—who exhorts them thus: “Take your sickles, reap your grain, carry it into your dwellings, that ye may be glad therewith, and present it as a pure offering unto God.” There also they bathe in the pure river of the water of life that flows past their habitation. Over them is inscribed, “They have found favor in the eyes of the great God; they inhabit the mansions of glory, where they enjoy the life of heaven; the bodies which they have abandoned shall repose forever in their tombs, while they rejoice in the presence of the supreme God.”

The guilty spirits, on the other hand, are driven back by baboons to the earth, and their souls pass into the bodies of the animals to whose nature their sin has assimilated them. After three transmigrations, if the soul remained polluted, it is cast into the region of punishment symbolized by the twelve hours of the night. This region is divided into twenty-four zones, and over each zone is appointed an executioner, to superintend the fearful torments. It is declared concerning the inhabitants of these fearful abodes, "These souls are at enmity with our god, and do not see the rays which issue from his disk; they are no longer permitted to live in the terrestrial world, neither do they hear the voice of God when he traverses their zone."

So long as the body remained undissolved, it was considered by the Egyptians that the soul was still in connection with it, but on its dissolution it passed into the body of some other animal. Extraordinary pains were, therefore, taken to preserve the body, that in case of resurrection the soul might return to it again, and meanwhile might not quickly associate itself with some other body. This is the theoretical origin of the process of embalming, for which the Egyptians were so famous. It was a practice not confined to the Egyptians, but one in use

among the Persians, the Jews, the Arabians, and the Ethiopians. Amongst the Egyptians the art was brought to the greatest perfection. Herodotus and Diodorus Siculus both give accounts of the process as they witnessed it, or received particulars of it in the age in which they wrote. Certain individuals, according to Herodotus, practised the art, and when a body was to be embalmed, they submitted a model of the various modes in which the embalment might be done. The price and mode being fully agreed upon, the relatives depart, and the body is left to the embalmers. They proceed to excavate the head and body, and fill the cavities with aromatic drugs and perfumes, then sew them up again, and steep the body in natron for seventy days. It is then taken out, washed and wrapped in bandages cut out of cotton cloth, and smeared over with gum. It is then given back to the relatives, who procure a wooden case in the shape of a man, and place the body in it. This is a description of the most costly process; the other two modes require less care, and were practised for persons of inferior rank. The first method cost a talent of silver, which is equal to £225 English money; the second method twenty minæ, or £75; and the third a much smaller sum. In many cases the intestines were thrown

into the Nile, and in others preserved in vases, or replaced within the body. The cuticle was removed, that the body might receive the full effect of the ablutions and soakings in the preparation made for it. It appears likely, from the appearance of many mummies on examination, that the body was exposed to a very strong heat, so that the aromatic and resinous substances penetrated into the structure of the bones. After the embalming, and before the bandages, the body was often gilded in part or whole, and in cases of extreme costliness wrapped in sheets of gold. In the mummies the body is always extended and the head erect, the only difference of position taking place in the disposition of the arms, which are sometimes found with their palms on their thighs, or are brought forward in contact with each other, or placed across the breast, or have one arm extended along the body, and the other carried across the chest.

When the mummies were kept in the house, they were put in movable boxes, like closets, with folding doors, and offerings of various kinds were made to them by the different members of the family. Sometimes they were even introduced at table, or were kept in the house till the death of other inmates, or until the tomb was built ready for their reception. Within the

tombs small tables were often placed, on which offerings were laid of cakes, ducks, and other things, according to the inclination of the person offering. It was these offerings to the dead which were strictly prohibited by the law of Moses.

CHAPTER VI.

THE MANNERS AND CUSTOMS OF THE EGYPTIANS.

LIKE most eastern nations, the Egyptians were divided into separate classes or castes. The principle of caste consists in the fact, that peculiar occupations descend from father to son, and that the member of one family is not permitted to interfere with the trade or employment of another. Herodotus mentions seven tribes or castes in Egypt—the priesthood, the soldiery, herdsmen, swineherds, shopkeepers, interpreters, and boatmen. Diodorus gives in one place three classes, and in another five, as prevailing among the people of Egypt; while Strabo fixes the number at three, and Plato at six. The apparent contrariety of statement in these authors can only be explained by supposing subdivision of the leading classes; and Sir G. Wilkinson ar-

ranges them under four comprehensive divisions—the priests; the soldiers and peasants, or agriculturists; the townsmen; and the common people. In India, four castes prevail—the Brahmins, or sacred order, the Chehterre, or soldiers and rulers, the Bice Vaissya, or husbandmen and merchants, and the Sooders-Sudras, or laborers and mechanics. Megasthenes, a Greek historian about three hundred years before Christ, in a portion of his writings preserved by Strabo, gives a different account of the Indian castes, arranging them in seven classes. There is a general analogy between the castes of India and those of Egypt, and in the two countries the principle appears to have been rigidly and scrupulously maintained.

The nobles of Egypt were always of the first two classes—either the priestly or the military; and when the king was chosen out of the military class, it was necessary that he should be initiated into the priesthood, and taught the learning which the priests peculiarly professed to retain and cultivate amongst them. Among the Egyptians, the office and person of the king were invested with peculiar honors. He was chief of the religion and of the state; he regulated the sacrifices, and on extraordinary occasions officiated as high-priest. He proclaimed

peace and war, and commanded the armies in the field. The monarchy was constitutionally hereditary, though it was disturbed by usurpation on the part of powerful chieftains; and in the event of a failure in the lawful heir, the succession was determined by nearness of kin or marriage. The kings were subject to the control of the laws, which were framed for the good of the community. The wisest and most illustrious of the priests formed his privy council, and they are the persons mentioned in the book of Genesis as the elders of Pharaoh's house, with whom he consulted before admitting Joseph to the high station of ruler over the nation of Egypt. The highest respect was paid to the monarch and to his proclamations, and he was held to be the representative of the gods upon the earth. The quantity of food the king ate, and of wine which he drank, was regulated with the greatest care and nicety. He was held to be the property of the nation, and the preservation of his bodily and mental health was considered most important to the welfare of the community. No one of inferior rank was suffered to be about his person, but only those who belonged to the first families of the state. A time was fixed for the transaction of all business, and system and punctuality were strictly observed.

Early in the morning, letters were opened ; then followed ablutions, the investiture of official robes, and the offering of the sacrifices in the temple. The high-priest, in the presence of the king and the people, offered prayers for the monarch, and enumerated his virtues, reviewing the general conduct of kings, and the faults into which they were led through ignorance or the evil counsel of their advisers. Then the king examined the entrails of the sacrifice, and extracts were read by the scribe from the writings which recorded the deeds and sayings of their great men. In the exercise of judgment and the distribution of punishments, every possible care was taken to prevent any rash or thoughtless act on the part of the king, and to set before him the simple claims of truth and duty.

On the death of a king, a general mourning throughout the land occurred for seventy-two days, as we find the Egyptians in the book of Genesis are recorded to have mourned for Jacob threescore and ten days. Violent demonstrations of grief ensued, a general suspension of all business, and the closing of the temples. On the last day, the body was placed in state at the entrance of the tomb, and an account was given of the actions and virtues of the departed. Any one present might on this occasion come forth

with an accusation against the deceased, and if it were proved to be just, the body would be denied the ceremony of interment.

Next to the king, the priests were the most important persons in the state, and from their ranks were chosen the ministers, the judges, and the officers of the kingdom. They possessed great knowledge of history and astronomy, and were supposed to be able to foretell future events. They were divided into numerous grades, according to the nature of their employments, and the deities at whose altars they rendered service. Herodotus states that women were not eligible to the priesthood: but this can refer only to the supreme office; for we find from the Rosetta stone and other evidence, that there were different orders of priestesses, and that the queens and ladies of the noblest families held offices and performed services in connection with their religious worship. The priests enjoyed valuable privileges, were exempt from taxation, and had one of the three portions into which the land of Egypt was divided. When Pharaoh, according to the advice of Joseph, took all the land of Egypt for corn, the priests made no sacrifice of their landed property, having a provision direct from the king, and did not pay the rent of the fifth part of

their produce. Great distinction in rank existed amongst them, and one of the principal grades of the priests was the prophets. They were learned in the religion, laws, and worship of the kingdom, presided over the temple, and had the management of the sacred revenues. In processions they carried the sacred vases, and were consulted in common with the chief priests on all matters relating to religion.

To the priests was intrusted the knowledge of the mysteries—an honor which gave them no little ascendancy over the minds of the common people. These mysteries consisted of the greater and the less, no one being admitted to the knowledge of the higher class who had not previously become acquainted with those of the lower. Care was taken that the persons admitted to these secrets should be virtuous and worthy, and the privilege was held in the highest estimation. In earlier times, priests only were allowed initiation, but in subsequent years some Greeks having conformed to the rules, became acquainted with the lesser mysteries.

In education, the children were taught writing, arithmetic, and geometry; and for the last two branches of knowledge there was abundant need, in the changes wrought every season by the inundation, bringing with it differences of

opinion as to the boundaries of property. In the higher or greater mysteries, the priests possessed knowledge of the Supreme Being, and of his infinite perfections; such knowledge was scrupulously restricted to themselves, and its promulgation to the common people absolutely prohibited, who were sunk in the debasement of polytheism—having gods many and lords many. The priests were remarkable for simplicity and abstinence in their diet and mode of living. Their food was plain, and the quantity very moderate, and for themselves and their sacred animals they cherished a dread of becoming corpulent. Swine's flesh and fish from the sea and from the Nile were forbidden, and they had a great hatred of beans. Lentils, peas, garlick, leeks, and onions, were held to be unsuitable diet for priests; though onions, gourds, grapes, figs, wine, beef, goose, along with the head of the victim sacrificed, were presented as offerings to the gods. The priests bathed twice a day and twice in the night, occasionally also washing themselves in water of which the ibis had tasted, and which was thought more pure on that account. Every third day they shaved the head and the whole body, besides some extraordinary and more prolonged purifications on grand occasions.

The dress of the priests was simple, but the robes of office grand, each rank of the priesthood having its peculiar costume. The high-priest wore a leopard skin, which the king appeared in when performing the duties of the priesthood. No wool or hair was used in their dresses, but they were made of linen; and their persons, according to their rank, were ornamented with garlands, necklaces, and bracelets. A woolen cloak was allowed to be worn over their inner linen garments, and occasionally the innovation was practised of a cotten dress. Their sandals were of the papyrus and palm leaves, and they slept either on a skin stretched upon the ground, or else on a piece of wickerwork, made of palm branches, over which the skin was spread. The head was supported by a half-cylinder of wood, as is seen in the pictures, and which served as a pillow.

The soldiers were in caste next to the priests, and one of the three portions of the land of Egypt was assigned to them. Each man provided himself with his own arms, and was to be in readiness to serve when called upon. No soldier could be cast into prison for debt, and each, whether on duty or not, had his portion of land. The whole military force, according to Herodotus, consisted of four hundred and

ten thousand men, divided into two bodies—the Calasiries and the Hermotybies. One thousand from each of these were selected as royal guards, and each soldier had his ration of bread, beef, and wine. When not engaged in service, the soldiers were employed on their farms, and were on no account permitted to pursue mechanical employments—these being considered unworthy. The troops were principally stationed in Lower Egypt, in order to be ready to protect the frontier most exposed. Mercenary troops were employed by the Egyptians from the nations who were in alliance with them, or whom they had conquered. These had no land, but received regular pay. The strength of the army greatly depended on the number and skill of its archers, who fought either on foot or in chariots. Scarcely any representations of Egyptian cavalry are found on the monuments—a fact which seems to intimate that the Egyptians did not ride on horseback when in combat with their enemies till a comparatively late period of their history. Frequent mention, however, occurs in the Bible of the horsemen of Egypt, as accompanying Joseph, pursuing the Israelites, and being overthrown in the Red Sea.

The infantry of Egypt was divided into regiments, arranged according to the nature of their

armor. There were bowmen, spearmen, swordsmen, clubmen, and slingers; and captains of thousands, hundreds, fifties, and tens. Military manœuvring, phalanxes and standards, were well understood amongst them. The office of the standard-bearer was one of great importance, and the banner of the king was borne by the royal princes, or the sons of the chief nobility. A body of these surrounded and accompanied the king, and formed his staff, and the troops were summoned by the blast of the trumpet.

The arms of the Egyptians were the bow, spear, javelin, sling, sword, dagger, knife, falchion, ax, battle-ax, pole-ax, club, and a curved stick. These were their offensive arms. Their defensive consisted of helmet, cuirass or coat of armor, and a shield. The shield was the most important part of the defensive armor. It was round at the top and square at the bottom, made of wood or wicker-work, and usually covered with a thick bull's-hide. Occasionally shields were used of an enormous size, and bucklers, smaller and of various shapes. The bow was not unlike that in use in modern times, and was either straight, or, when unstrung, having a curve in the middle. Every bowman was provided with a large quiver and a case for the bow.

The coat of armor was constructed of rows

of metal plates, secured by pins of bronze. It had a collar, partially covering the neck, and sometimes it reached nearly to the knee.

The chariot was built for only two persons, and was very rarely occupied by three. The attendants of the chariot ran before and behind, and were ready to take charge of the horses whenever the charioteer might dismount; but on no account was a person of inferior rank permitted to ascend the chariot.

The traveling car, or *plaustrum*, was drawn by oxen. The sides were closed in, and it was furnished with an umbrella, very much like the capacious gig-umbrella in use amongst us.

The farmers or husbandmen farmed the land for the advantage of the proprietor, the poorer persons amongst them being engaged in the more arduous cultivation of it. Mostly they were tenants at will, though in the case of the wealthier farmers there are indications of arrangements similar to a lease. There were pleasure-grounds and flower-gardens attached to the houses of the rich, and gardeners to cultivate and take charge of them. Vineyards and orchards had to be dressed and pruned, and above all there was much employment in the necessary work of irrigation. Huntsmen also were active both in sport and earnest, pursuing and exterminating

the wild animals of the country, destroying the hyæna, and securing the ostrich with its valuable plumes and eggs. The grandees of Egypt kept yachts for excursions on the Nile, and barges for purposes of conveyance and trade, and the service of the boatman was much in request. The steersman was an important functionary, and so were the marines and Egyptian admirals.

The third grand class of the Egyptians comprised all who were engaged in trade, shopkeepers, builders, cabinet-makers, potters, public weighers, notaries, smiths of all kinds, and leather-cutters. No artisan was allowed to follow a trade to which he had not been brought up by his parents, and no trade had anything to do with politics. Everything was regulated by public law. It was the business of the public weigher to test the bargains which were struck in the market, to measure out by weight the goods and also the money which was paid for them. A notary wrote down the commodity and the price paid for it and the document of the public officer served as the receipt. The money was in rings of gold and silver. The writing was mainly done by these scribes or notaries, who were very numerous. It was of three kinds; the hieroglyphic, the hieratic, and the enchorial or demotic. The hieratic was that in use among the priests, the

hieroglyphic the most ancient, and the enchorial the most common. We have already treated of these in a previous chapter.

The fourth and lowest class of the Egyptians included those who kept oxen, sheep, goats, swine, and other animals; poulterers, fowlers, fishermen, laborers, servants, and all below them. The keeping of cattle was held to be an ignoble employment—every shepherd, as we read in Genesis, being an abomination to the Egyptians. This hatred of the shepherds was not wholly derived from the nature of their employment, but from historical and political associations, a pastoral race of enemies having for some years held possession of Egypt, and oppressed its inhabitants. Pigs were especially disliked in Egypt, and those who kept them were not permitted to enter a temple. Eggs were hatched by artificial processes, and the supply of all kinds of food was abundant. The sheep were shorn twice every year, and gave birth as often. Geese were plentiful, tame and wild, and were eaten fresh, salt, and potted; and the Egyptian nobles prided themselves on their herds of young antelopes.

Law was administered with rigid equity and uniformity. Thebes, Memphis, and Heliopolis, each furnished ten of their worthiest and wisest inhabitants, who together constituted a bench of

judges. The thirty selected from among them their president or chief justice, and the city to which he belonged returned another in his stead, so that the whole number was thirty-one. They were paid by the king, and justice was administered gratuitously. When a case was submitted for trial, the judge wore a golden chain round his neck, to which was suspended a figure of the goddess Thmei, the goddess of truth and justice. The figure was ornamented with precious stones, and in the name of the goddess is to be found, it is supposed, the derivation, from a common origin, of the Hebrew Thummim, the badge worn by the high-priest among the Jews. The goddess was represented in her image as having her eyes closed, intimating the impossibility of the judges showing favor, or judging according to the outward appearance. The case of the plaintiff, and the facts relating to it, were given in writing, and so also was the answer of the defendant. An objection was felt to eloquence and special pleading, as tending to obscure and pervert the truth, and pleas and counterpleas were, therefore, all conducted by means of written documents. In pronouncing judgment, the judge touched the party whom he approved with the image of truth.

The laws were recorded in eight books, which

were placed beside the judge during the trial. They were very ancient and highly esteemed, and were considered popularly to have been communicated by the gods, though the names of early monarchs who had contributed to their compilation were held in extraordinary respect. At certain periods, an enrolment took place of the inhabitants of the various towns and provinces, in the presence of the local authorities ; and descriptions of the person, similar to those of continental passports in modern times, were not unknown amongst them. The punishments which were in use were the bastinado, imprisonment, mutilation for some offences, and death by hanging. Willful murder was visited with capital punishment, even in the case of a slave.

The profession of thief was an acknowledged and registered employment, and he who practised it sent in his name to the leader, and from time to time gave an account of his depredations. On giving an accurate description of the stolen property, and the time when it was taken, the owner had it returned, with the loss of one-fourth of the value. The chief of the thieves was a gentleman of respectability, recognized by, and probably in the pay of, the government.

Great care was taken in the preparation and execution of deeds and contracts. Most minute

enumeration was made of the details of a bargain ; the agreements were written, and received the signatures of many witnesses, the name of each person being appended, together with that of his father.

It was customary throughout Egypt to marry only one wife, polygamy being perhaps in some instances allowed, but very rarely practiced. Women were employed in weaving, and in the use of the distaff, and were not secluded as among other oriental nations. Concubines were permitted in the persons of slaves, who were mostly domestic servants in attendance on the mistress of the house.

Egyptian houses were sometimes of three or four stories in height, but far more usually of one or two. The material was brick, manufactured to a great extent by captives, under the superintendence of the government, and baked in the sun. Pictures of brick-making appear on the monuments, in which gangs of captives, under the direction of taskmasters, are seen engaged in the manufacture. A remarkable one is found at Thebes, in Upper Egypt, in which are represented all the various processes of the manufacture ; digging the clay, fetching the water from a tank, mixing it, counting and carrying the bricks, and setting them in a wooden mold. Foreign cap-

tives were employed in the manufacture ; but some authors have directly identified these brick-makers with the afflicted and toiling children of Israel.

The better class of houses had their rooms arranged, either in a long passage to which there was access by an entrance court, or on the sides of an open area. The court was commonly paved with stone, having trees, and a tank or fountain in the centre. The court was sometimes common to several houses, while others of a superior class were embellished with a portico, consisting of columns or colossal statues. A line of trees was occasionally planted outside the front, the stems of which were surrounded with a wall, having square apertures to admit the air. In the better class of houses were a hall door and a servants' door. Corridors were frequently used, and arranged so as to look over the area. The houses varied in size and plan, but the streets were laid out with great regularity. Some houses had only store-rooms on the ground-floor, and a single chamber above, to which a flight of steps gave access from the court below. The doors were stained to imitate foreign woods, were secured by sliding bolts, and opened inwards. The floors of the houses were of stone or cement, and the roofs, sometimes flat, made

of rafters of the date tree, or at other times vaulted of brick and stone. On the top of the house was a terrace, which served for rest and exercise. It was covered with a roof, supported by columns, and open to a refreshing current of air. When this terrace was wanting, the house was surmounted with a wind-conductor, or ventilator, to catch the prevailing north-west wind. Now and then the house had a tower, or parapet wall. The houses sometimes bore the name of the owner, and at other times designations similar to those in use in the present day. The ceilings were very handsomely painted in compartments, with a border. There were figures of the circle, the square, the diamond, and the scroll, with magnificent cornices and mouldings.

The Egyptians understood the comfort and luxury of a country house, surrounded by a spacious and well-watered garden. They had ponds and lakes for ornament and irrigation, and they amused themselves by fishing. Their mansions in the country for their own residences resembled in size and magnificence their temples, and had attached to them fruit and flower gardens, farm-yards, stables, and granaries. The gardens were carefully watered by men bearing the yoke and buckets, or by means of water-skins, which were filled at the tank. Gardens,

vineyards, and orchards of various shapes appear on the monuments. Vines were grown in bushes, or trained into bowers or along columns. Bird-keepers were employed at certain seasons to keep off the birds, and had to make use of their voices and of a sling for that purpose. The grapes were gathered into wicker baskets, and, from some of the sculptures, it is thought that monkeys assisted in this business. When the grapes were gathered, the young kids were allowed to browse on the leaves and young shoots of the vines. The grapes were thrown into the wine-press, which, in its simplest form, was a bag, which was so squeezed by twisting, as to force out the juice. The same end was accomplished in presses of larger size by treading. After fermentation, the juice was poured into earthenware jars, which, at a proper time, were covered up by a lid, and sealed down with some composition, and then removed to the wine-cellar. There they were placed upright against the wall. The prime wine of Egypt was that of Marcotes, a district of gravel, beyond the reach of the inundation. Besides a considerable consumption of wine, in which at their feasts they were not infrequently guilty of excess, beer was a favorite beverage of the peasants and the inhabitants of the corn districts.

It was made from barley, and as they had no hops, the lupin and the skirret—the crummoch of Scotland—and the root of an Assyrian plant, were used instead. They had wines also made from fruits and herbs, in addition to the wine produced from the grape.

Of all the fruit-trees, the palm was the most valuable. This tree will only grow where water is plentiful, and the soil on the banks of the Nile is very favorable to it. In the month of August the Egyptians partook of the fresh dates, while some were dried and preserved for use during the remaining months of the year. The entire palm-tree is one of the most valuable productions of the east. Its trunk makes excellent timber, its branches wicker-baskets and laths, its leaves form mats, and strong ropes are made from the fibre of the branches. Besides its fruit, it yields wine, brandy, and sugar. Next to it in value, and in frequency of occurrence, is the tree called the Theban palm, always growing in two branches. Its wood is harder than that of the palm, and it bears a large nut, which when ripe is exceedingly hard. The sycamore, the fig, the pomegranate, the olive, the peach, and the almond, are well-known trees which abounded in Egypt.

In their social entertainments, everything

amongst the Egyptians was arranged for the comfort and pleasure of their guests, who were regaled with every luxury. Dinner, as in the case of Joseph's brethren, (Gen. xliii, 16,) was served about noon; the guests coming in chariots or palanquins, or on foot with parasols and umbrellas. Visitors of higher rank were attended by servants, who carried for their use any article they might be supposed to require during their stay. Such as arrived from a distance were provided with water for washing their feet and hands, and sometimes even with garments, as they might need them. Ewers and basins, some of which are of gold, appear in the representations. As the guests took their seats, they were anointed by a servant with oil for their head, and were ornamented with flowers, the lotus being principally used for such purposes. Wine was offered at the commencement of the entertainment to the ladies in a small vase, whence it was poured into a drinking-cup, but to the gentlemen in a goblet. Drinking-cups were made of gold, silver, glass, bronze, and porcelain, and the bowl of wine was crowned with wreaths of flowers. A band of music was provided, consisting of the harp, lyre, guitar, tambourine, double and single pipe, flute, and other instruments. The musicians either stood in the

centre or at one side of the chamber, and were accompanied by dancers or merrymakers. The music of the Egyptians was of various kinds—some for festive and some for mournful occasions. For military music they had the trumpet and the drum, and the study of music was practised with much earnestness and care among the priesthood, from an appreciation of its effects on the human mind, and for its employment in religious ceremonies. Musicians were male and female, and belonged sometimes to the class of the priesthood.

Cabinet-making and carpenters' work of various kinds were in great demand, and the individuals engaged in these trades were very important persons in Egyptian society, and very numerous and respectable. The woods of various trees were used. Besides the date and dom, the sycamore, tamarisk, and acacia, were the trees principally employed. The sycamore was used for thick and large planks, the tamarisk for turning and smaller purposes, while the acacia forms the planks and masts of boats, and the handles of their warlike instruments. In the sculptures are many representations of the chairs, stools, ottomans, couches, tables, bedsteads, and mats, which were used in the apartments of Egyptian houses. In these articles of

furniture, they veneered with ivory and rare woods, and painted and grained in imitation of various kinds. They had chairs to hold one or two persons. Some of these chairs are to be seen in the British Museum and in the Leyden Collection of Antiquities. They are about the same height as those found in modern drawing-rooms, and in figure not very unlike them. The legs were carved in imitation of those of the lion or the goat, and in many cases they were made without cross-bars. Square sofas, ottomans, and stools of all sizes abounded, and chairs covered with leather, which folded up on the same principle as our camp-stools. The couches had no pillow, but a stool in the form of a curved piece of wood, supported by two upright pieces for the head, to which we already have alluded. These couches were used as bedsteads. The tables were round, square, or oblong, some supported by a leg in the middle, carved in the figure of a man, some having three or four legs, and others solid sides. Bedsteads were made of wicker-work of palm branches, or of bronze or wood.

Dancing was not practiced among the upper classes of the Egyptians, it being considered as an unworthy and luxurious employment. It was in fashion among the lower classes, but was

restricted to professional performers, often degenerating into indecent and wanton buffoonery. It was observed with more propriety of behavior in their religious rites, and formed one of their modes of worship.

The potters were a numerous class of persons. They kneaded the clay with their feet, and worked it on the wheel with their hands and fingers. The handles were fixed in afterwards, and the vessels were then left to dry, and carried in trays on men's shoulders to the oven. Great skill was manifested in the manufacture of the vases and dishes in use amongst them, the carving of those which were made of the precious metals being excellent, and the shapes beautifully chaste and elegant. They were made in gold, silver, bronze, porcelain, alabaster, glass, ivory, stone, bone, and for the poor in common earthenware, and were ornamented with figures of flowers, animals, and men. Bottles were of all shapes and sizes; and boxes have been discovered for the toilet containing perfumes, which, after the lapse of thousands of years, give forth an exquisite odor.

The food which was presented at entertainments, and served up on their dishes and in their vases, consisted of the flesh of an ox, kid, wild goat, gazelle, geese, ducks, widgeons, and quails.

The cow was sacred, but the flesh of the ox, unless it had certain marks, was a principal article of food. The soil of Egypt produced abundance of all sorts of vegetables, and these were served up almost in endless succession. It will be remembered that the Israelites, when they left the country, sighed after the vegetables of the land. If onions were prohibited, it was to the priests only, lest the smell of their breath might be offensive to the sensitive gods. They were certainly not despised or neglected by the common people.

In slaughtering animals, the blood was received into a vessel, and retained for purposes of cookery—a practice which the Israelites were forbidden to imitate, the blood being reserved, by the enactment of God, as a type of that great atonement which, in the person of the Lord Jesus Christ, was in subsequent ages to be made for sin. A precise and orderly method was adopted of cutting up the carcass, both for their ordinary eating and for the purpose of sacrifice. The details of the process of cookery are exhibited on the monuments, and the servants of the kitchen are to be seen busy at their separate departments of the work. Some are attending to the fire, some watch the meat, some pound the salt, and some superintend the pastry.

This was occasionally kneaded by the feet, mixed for the manufacture of rolls with caraway and other seeds, and carried on boards on a man's head to the oven. Some was mixed with fruit to form puddings and pies. Joints of meat were either boiled in caldrons over the hearth, or roasted over a fire of a peculiar construction, a servant working a fan, which acted as a bellows. Dinner was served up on the table without tray or cloth, and the table generally was round. The rich had bread made of wheat, the poor of barley and the flour of the sarghum or millet. The guests sat either on chairs and stools, or else on the ground. They had no knives and forks, and only occasionally a spoon, so that they ate with their fingers, and with the right hand. Ladles and spoons remain to the present day, and are of ivory, bone, wood, and bronze.

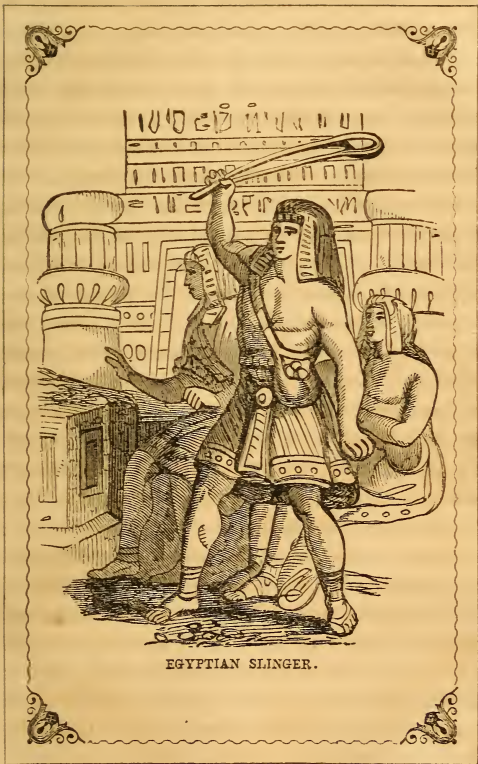
During or after the dinner, it was a custom among them to introduce an image of Osiris, in the form of a mummy, either erect or reclining, and to show it to the guests as a warning of mortality. Herodotus says, that as it was shown to the guests in rotation, the bearer exclaimed, "Cast your eyes on this figure; after death you yourself will resemble it; drink, then, and be happy"—a sentiment very similar to that

of the rich man, who is spoken of by our Lord as saying, "Soul, take thy ease, eat, drink, and be merry;" and still more corresponding to that alluded to by the apostle Paul as the dictate of an infidel sensualist, "Let us eat and drink, for to-morrow we die." Plutarch, in his account of this custom, does not set forth so prominently the encouragement which it gave to unbridled licentiousness; but it is mournful to find the very considerations which give a solemnity and value to human life so entertained, as to encourage a sinful and profligate expenditure of it. Imminent danger and fearful judgments of God's hand, have not seldom been perverted by hardened and reckless spirits into fresh occasions for sin. The most revolting and daring crimes are sometimes committed in a season of pestilence and of extraordinary mortality. It is only in the gospel of Christ that this life is revealed as intimately connected with the life everlasting, and motives are presented which teach us to deny ungodliness and worldly lust, and to live soberly, righteously, and godly in this present world. To a Christian mind, the contemplation of mortality suggests a very different lesson from that which was presented to the ancient Egyptians; and the good man is exhorted to know the time, and that now it is high time to awake

out of sleep, for salvation is nearer than when he believed.

After dinner, feats of agility were exhibited for the entertainment of the guests, music and dancing were introduced, and the tricks of jugglers. Games at odd and even, games with the fingers and at draughts, were practiced. The game at draughts was a favorite, and the king is depicted as playing at it with the inmates of his harem. There were other games, some of chance and some of skill, in considerable abundance in use among the Egyptians. The children had their toys, dolls, and wooden crocodiles, and they and the older people also enjoyed various kinds of games at ball. Wrestling, mock-fights, contests with single-stick, and the carrying of heavy weights, were favorite amusements. Animals also fought each other, and men sometimes fought with animals.

There was a class of persons who obtained their livelihood by the chase, but the pursuit of wild animals was a favorite diversion of all classes of the community. It took place in the desert to the east and west of the Nile, and in extensive grounds which were kept for the purpose. Dogs and nets were employed; and the bow and arrow, as the instruments of the chase; and besides these the lion was trained by them



EGYPTIAN SLINGER.

to hunt like our dog, and is frequently so represented on the sculptures. They hunted the gazelle, the wild goat, the onyx, the wild ox, the stag, the wild sheep, the hare, and porcupine, for their flesh; the fox, jackall, wolf, hyæna, and leopard, for their skins; and the ostrich for its feathers and eggs. Dogs, of which they had many varieties, were looked on with great veneration. Some were admitted into the house, and others were employed for the chase. Herds of cattle, flocks of sheep and goats abounded; and pigs, though hated, were yet kept amongst them. There was an export trade in horses, in which Solomon was a purchaser, and asses were common. The camel, though it is mentioned in Scripture as belonging to Egypt, is not seen on the monuments.

Fowling and fishing were prevalent amusements. The birds were caught in nets or traps, and afterwards knocked down with a stick, or shot with an arrow. A fowling expedition was generally a pleasant social party, and proceeded in boats made of reeds to the thickets in the neighborhood of the Nile at the time of its overflow, passing quietly along among the rushes, and surprising the birds in their retreats. A cat accompanied the expedition, and was trained to do her part in seizing the birds.

Ponds for fish were kept with great care, in addition to the extensive reservoirs of the Nile. They used the net and the line in fishing, the latter baited with a ground-bait, and without a float. The most fashionable mode of fishing was with the bident, a spear with two barbed points, which they held in their hand as they glided over the surface of the water in their boat of papyrus. One of the principal kinds of hunting was the chase of the hippopotamus, an animal of huge bulk, valuable for its hide, of which they made shields, whips, javelins, and helmets. Its depredations were extensive in the fields of the farmers, and at certain seasons they turned out and attempted its destruction. It was driven to the water rather than attacked on shore, was harpooned after the fashion of the whale-fishery, and when exhausted by the chase and by its wounds, nooses were thrown around its cumbrous body, and it became an easy prey.

There are two varieties of crocodile in Egypt, distinguished by the number and position of the scales on the neck. Although much dreaded amongst those who have little acquaintance with its habits, the crocodile is very timid, and seldom will attack any person unless very close to the water. It does not exceed nineteen or twenty

feet in growth. Herodotus tells of the manner in which the ancient Egyptians attacked it. "They fasten a piece of pork to a hook, and throw it into the middle of the stream as a bait; then standing near the water's edge they beat a young pig, and the crocodile is enticed to the spot by its cries, finds the bait on its way, swallows it, and is caught by the hook. They then pull it ashore, and the first thing to be done is to cover its eyes with mud, and then, being deprived of sight, it is unable to offer any effectual resistance."

It is not only in the grandeur and massiveness of their temples and palaces that the Egyptians astonish the modern traveler, but they have a claim scarcely less strong on our admiration for their excellence in some of the nicer and more elaborate and useful branches of art. In paintings executed in the reign of Osirtasen I., upwards of 3,500 years ago, we have representations of the art of glass-blowing as it was then practiced. The form of the bottle, the use of the blow-pipe, and the green of the fused material, cannot be mistaken, and glass ornaments and bottles have been found in the tombs. The Egyptians imitated, with a skill not surpassed, if equaled by the moderns, the amethyst, the emerald, and other precious stones, and formed

necklaces of all the hues of the rainbow. Glass was used amongst them for bottles, vases, cups, ornaments, and even coffins, and they were fully acquainted with the art of glass-cutting. From them it is plain, as a matter of history, that the Israelites received instructions in the art of engraving precious stones, and an export trade from Egypt was carried on for many years of vessels of glass and porcelain.

The linen manufacture was also celebrated. Much linen was employed as an article of dress in their hot climate, and still more in the interment of the dead, and for export to foreign nations.

The representations of the looms of Egypt on the tombs of Thebes are very simple and rude, and we are constrained to suppose that either they were improved upon in subsequent years, or that with these imperfect instruments they wrought, with much care, time, and labor, the manufactured article which became so valuable and celebrated. Some of the mummy cloths which are preserved are of beautiful texture, and bespeak a high degree of excellence for those who manufactured them. The finest kind resemble muslin, and are very thin and transparent. Some of them are fringed like silk shawls. Others have strongselvedges, with stripes of blue,

the dye of which has been determined to be indigo. One specimen is covered with hieroglyphics, drawn with exceeding fineness. Gold and silver wire was used at a very early date in Egypt in weaving and embroidery. A passage in Pliny demonstrates their acquaintance with chemical laws and preparations necessary for dyeing. "The singular thing," he writes, "is, that though the bath contains only one color, several hues are imparted to the piece, these changes depending on the nature of the drug employed, nor can the color be afterwards washed off; and surely if the bath had many colors in it, they must have presented a confused appearance on the cloth." It is quite plain from this description, that before the dipping of the cloth it had been prepared, and it is only natural to infer hence that the Egyptians were acquainted with some of the facts and laws of modern chemistry.

The papyrus, which has given us our modern name of paper, merits a brief description in a list of Egyptian manufactures and products. It grew in watery places, by the brooks and ponds of the Nile. It had large twisted roots and a triangular stem, fifteen or twenty feet in height: it is surmounted by a tuft of fine fibrous filaments, and these are again subdivided. The paper was obtained from the bark of the stem. This bark

consists of plates, which when unrolled formed sheets, the inside ones being the best. The right of growing the papyrus and trading in it was a monopoly of the government. It still grows at Cyane, near Syracuse, but no paper now manufactured from it is equal to the old Egyptian. It is not generally used in Egypt because of its exorbitant price, but pieces of broken pottery, of wood, stone, or leather, were substituted for it by the poor. The use of paper made from papyrus was generally superseded by parchment, and this again gave place to the modern, plentiful, and cheap article which is manufactured from cotton and linen rags. The sheets of paper made in Egypt were long and very narrow. Belzoni had a papyrus twenty-three feet in length, and one and a half in breadth. Rolls of this papyrus exist in an extraordinary state of preservation. Sometimes they are externally gilded, are found thrust into the breast or between the knees of the mummy, and occasionally are inclosed in wooden boxes or purses. Eighteen hundred papyri manuscripts were dug out of the ruins of Herculaneum alone, and are deposited in the Museum of Naples.

For our knowledge of Egyptian leather, and the modes of manufacturing and cutting it, we are indebted to the representations on the monu-

ments, and to the few actual specimens which remain. These latter consist of straps across the bodies of mummies, some of which are beautifully embossed. Leather was employed for sandals, shoes, seats of chairs and sofas, bow-cases, and ornaments for the chariot. Bottles were made of skins, and shields were covered with leather. In one picture, a man is seen dipping the skins to soak in water before removing the hair, and in another, Egyptian carriers are engaged in cutting leather with a knife, in shape resembling the semicircular blade in use among modern carriers. Large quantities of skins were imported from foreign countries, and such things constituted no trifling item in the tribute presented from conquered nations. In tanning, they used the pods of the *Acacia Nilotica*, the juice of the unripe fruit of which is still imported from Egypt to Europe for medicinal purposes.

Boats were made of wood, or the lighter kinds of osiers and rushes; the former for the transit of heavy goods, and the latter for pleasure, or smaller and lighter merchandize. Some boats were propelled by oars, and others had masts and sails. A man stood at the head of the boat with a pole in his hand, to sound the depth of the water, to avoid the sand-banks in the river, which were changing their place at

every season because of the inundation. The larger boats had lofty and spacious cabins, and pleasure-boats were ornamented at the head and stern with the figure of a flower. The galleys, or ships of war, had a wooden bulwark for the defence of the rowers; archers were placed on the raised poop or forecastle, and a body of slingers in the tops. The sail was kept in action till they came near the enemy, when it was suddenly reefed, the rowers strenuously plied their oars, and the steersman so guided the galley as to strike, if possible, the vessel of the enemy on the side, so as to sink it by the shock, or afford opportunity for boarding. The sails were richly painted, and ornamented with various devices, and the edges of them were furnished with a strong border.

The Egyptians were thoroughly acquainted with the use of the precious metals, and the manner of working them. They were famous for the preparation of alloys, and skillful in the beating and use of gold leaf. Gilding was used for the temples and vessels of the gods, for vases, statues, coffins, and even for the dead bodies of their friends. Abraham, we are told, was rich in silver and gold as well as in cattle. The balance for weighing the precious metals, all prices being decided by weight, was very deli-

cately adjusted. It was such a balance which was used by Joseph's brethren in their purchase of corn. It had no scales, but a bar with a hook to it, to which the gold was suspended in bags. The most common metal in use was copper, which was hardened by an alloy of tin so as to form bronze, and of this chisels and knives were made. It has been alleged that the properties and use of iron were unknown, but Sir G. Wilkinson pleads for its use, observing, at Thebes, butchers represented as sharpening their knives on their steels attached to their aprons, and the metal looking like steel from its blue color. Iron instruments are not found, but this fact by no means determines their absence in the age of ancient Egypt, the rapid decomposition which takes place in the metal being quite sufficient to account for their disappearance in case any formerly existed. It is scarcely possible to account for the skill manifested by the Egyptians in cutting the hardest substance with bronze chisels, and though the use of emery powder has been referred to as affording an explanation, it is not sufficient for the purpose.

The casting of the golden calf by Aaron and the Israelites exhibits skill which was derived from Egypt, and it is argued that Moses being able to burn the calf, and reduce it to powder,

is a remarkable proof of the progress which had been made in the working of metals. To reduce gold to powder it is necessary to employ tartaric acid. M. Gognet, who has written on this subject, suggests that instead of this substance Moses employed the natron, which is very common in the neighborhood where the occurrence took place, and when the gold was reduced and mixed with water it would possess no pleasant taste. The Israelites, who were to be punished for their idolatry, were made to drink of the nauseous beverage. There are no representations yet discovered of the mode adopted in casting statues, though we have this evidence of its early antiquity.

The style of art among the Egyptians was much affected by the conventional mode of drawing in use amongst them, and the dread of innovation, especially in connection with any of their religious subjects. Each artist was only permitted to imitate closely the works of his predecessors, and a human face or an eye was represented in exactly the same manner from age to age. Statues were only allowed in certain postures of repose, which were most unfavorable for the development of art. Sir G. Wilkinson points out the age of Ramses the Great as the highest epoch of Egyptian art. The Egyptians were

fond of painting and drawing, but they had no notion at all of perspective.

In the valleys on the side of the Nile are yet to be seen the quarries whence the ancient Egyptians derived materials for their massive buildings, and in the pictures which have come down to us we have some little information as to the mode by which immense blocks were transported for the same purpose. The plan represented in the quarry at El Maasara is to place them on a sledge drawn by oxen on an inclined plane to the river. The stone was sometimes drawn by men who were condemned to hard labor as a punishment. Beyond a few pictures of this nature, we have no information as to the mechanical methods adopted in the removal and transport of the stones employed in the temples. Some of these were immensely large. The obelisks transported from Syene to Thebes, are from seventy to ninety feet in length, and the one at Karnac weighs about two hundred and ninety-seven tons. These obelisks are small in comparison to the size and weight of the colossal statues. The colossi in the plain of Quorneh are reckoned to contain each eleven thousand five hundred cubic feet, and a statue at the Memnonium, or rather the Ramsesium, weighs upwards of eight hundred and eighty-seven tons, and must have been

brought one hundred and thirty-eight miles. There is also the temple mentioned by Herodotus at Buto in the Delta, about which he says that it was brought from Elephantine, and that it was a monolith, one solid temple, and according to the most moderate calculation of the dimensions he gives of it, it is reckoned to have contained five thousand tons in weight. From these facts it appears almost certain that the Egyptians were in possession of mechanical knowledge to which the moderns have not yet attained; and although ours is the age of the railroad and the electric telegraph, the ancient wisdom of Egypt probably embraced secrets which yet remain hidden from us.

Bellows and siphons are amongst the inventions with which Egypt was familiar. The latter it is said were used for tasting wine, and for draining and watering the lands.

The use and practice of medicine was well understood. Each branch of the medical profession was restricted to those who professed it. One took charge of diseases of the eye, another of those of the bowels, and another of those of the head. Accoucheurs were mostly women. Doctors were paid by the state, and care was taken that their patients should not die under their hands from neglect or improper treatment.

The majority of diseases were held to proceed from indigestion and excessive eating, and medical advice consisted principally in attention to diet and regimen. Physicians and drugs were numerous, and the reputation of Egyptian skill in the healing art extended to foreign nations. When medicine failed, they had recourse to magic, dreams, and religious vows, and did not forget, on recovery, to present offerings at the shrines of the gods, often in ivory or precious metals, of the limbs which had been disabled or diseased.

As dress, the Egyptians, especially the lower order, wore a sort of apron or kilt about the loins, and sometimes short drawers. Over these the higher classes cast a dress of linen, reaching to the ankles, having large sleeves, and secured by a girdle. The princes had a badge at the side of the head descending to the shoulder, and ending in gold fringe. The king wore the crown of the upper or lower country, or the pshent, the union of the two, and it was not unusual for the crown to be worn even in battle. The Egyptians shaved the head, and wore wigs of various sorts, and to have the hair of the head and the beard long was a sign of carelessness and mourning. The priests shaved the whole body every three days, as before men-

tioned. In shaving the heads of young children, the locks at the front, sides, and back, were often left, and according to Herodotus, the weight of hair cut off was given with an equal quantity of silver to the temple of one of the gods. Young children were decorated with the bulla, or charm, supposed to defend the wearer from the evil eye, and to prompt him to acts of goodness and virtue. The sandals varied in form, some being turned up at the end like our skates. They were made of papyrus stalks or palm leaves, or of leather lined with cloth. The dresses of the women were the loose robe or skirt reaching to the ankles, and over this a petticoat fastened to a girdle; the petticoat was of great variety of pattern, according to the rank and taste of the wearer. Ladies wore their hair long and plaited, bound by an ornamental fillet. Rings, earrings, signets, armlets, anklets, bracelets, and necklaces, were plentiful, though there is no proof of the custom of the wedding-ring. The ladies wore combs, stained their eyelids and eyebrows, used pins and needles, and were fond of pretty round mirrors made of metal.

CHAPTER VII.

ILLUSTRATIONS OF THE BIBLE, AS DERIVED FROM
THE EGYPTIAN MONUMENTS.

IN the course of the preceding chapters, many instances cannot fail to have presented themselves to the reader, in which the narrative of the Scriptures receives valuable illustration from the events of Egyptian history, or the manners and customs of the people. A very large portion of the earlier books of the Old Testament is intimately connected with Egypt, and some knowledge of the country and of its inhabitants is absolutely necessary, before we can understand the references and details which the Pentateuch more especially contains. Next to the land of Palestine, Egypt holds the most conspicuous place in the volume of inspiration; and the more we become acquainted with the existing memorials of its ancient condition, the more shall we admire the simplicity, truthfulness, and beauty of the Biblical records. In this chapter, it is proposed to present some instances of agreement with the Scriptures from the materials which Egyptian researches have given to us.

The first use to be made of these materials,

is to remark the strong corroboration they afford of the genuineness and authenticity of the books of Moses. The statements which these books contain about Egypt could not have been furnished except by one who had been in Egypt, and had lived and taken a part in the very scenes which he so vividly and accurately describes. Modern researches thus enable us to apply to the books of Moses the same kind of proof with which we have been long familiar in reference to the Gospels of the New Testament. By the observations of modern travelers, it has been plainly shown that the writers of the Gospels were men who belonged to the country and race of which they bear testimony. By many minute and indescribable touches in their narratives, by local and other correspondences which cannot be the result of artifice, we have additional evidence of their fidelity and truth. Similar verifications of the early books of the Old Testament were in some degree wanting for a long time, and it did not appear likely that they would ever be obtained. The distance of time at which the books were originally published, and the still greater distance at which many of the events took place which they record, presented, apparently, insuperable obstacles. In an age, however, of skepticism and

infidelity, Divine Providence has exposed to investigation the memorials of Egypt. These, after the lapse of many thousand years, are before us, and the scenes of its history, engraven and sculptured on its monuments, invite comparison with the writings of Moses.

On the occurrence of these enlarged opportunities of knowledge, some of the enemies of Divine revelation became at once earnest, if possible, to make out a case against the sacred records, and to persuade men that those who wrote them lived at a much later period of the world's history than the date commonly ascribed to their writings, and that these were the skillful fabrications of comparatively modern Jews. Every apparent difference of statement or expression between the monuments and the books was siezed upon with delight, and pressed hastily into the service; doubts were abundantly suggested, and difficulties created and magnified, to sustain the favorite hypothesis. It was forgotten, that where the witnesses are wholly independent, a substantial agreement in their testimony, though attended with minute differences in detail, is more satisfactory to the person who cautiously and scrupulously weighs the evidence than a correspondence so universal and complete as to suggest the idea of collusion. Mere varie-

ties of expression were construed as absolute contradictions, and omissions as certain negations, in order that it might be shown that Moses was never in Egypt, and that he knew nothing about the country. It has happened in this, as in other instances, that some of the apparently most striking difficulties have, on prolonged investigation, given forth a testimony exactly the reverse of the purpose for which they were at first examined, and have strongly corroborated, rather than subverted, the authority of Moses. It was hastily said, that suspicion must attach to the Mosaic records, because the author so often referred to the buildings of the Egyptians as of brick, whereas they were usually of hewn stone—an objection which could only arise from ignorance or dishonest perverseness, in the face of the many testimonies to the fact, that buildings with brick were exceedingly common in Egypt. In the forty-fifth chapter of Genesis, Abraham is said to have received camels, sheep, and asses from the Egyptians—a statement said to be inconsistent with the fact that such animals did not exist in the country. Now of these three kinds of animals there is evidence that sheep and asses were found in Egypt, and nothing to prove the absence of camels but the fact that at present no certain traces of the

animal exist on the monuments. The passage to which, in this instance, the opponents of Divine revelation appeal, as illustrating Moses's ignorance, is one of those which is easily converted into a very formidable weapon against them. In the enumeration of the gifts of Abraham, no mention is made by the narrator of horses, for which Egypt was justly famous. The omission can only be accounted for by the fact, that horses, although common in Egypt, were not yet in use among the Israelites, and did not come into employment till a later age — that of the kings of Israel. The inference is plain in favor of the age of the Mosaic account, and of the genuineness of the narrative which it records. If the book had been written when horses were common in Palestine, horses would naturally have been mentioned, and the omission of them is one of those verifications of the truthfulness of the history, which strengthen the faith and animate the courage of the believer.

In the wind by which the seven thin ears were blasted, the locusts were brought into Egypt, and the waves of the Red Sea rolled back at the bidding of Jehovah, an instance of supposed ignorance has been discovered. The east wind, it is said, has been transferred from

Palestine, whereas in Egypt the south wind is that which is most destructive, and would occasion these phenomena. The reply to the objection is, what would suggest itself on a moment's reflection, that the wind probably was the south-east ; and whilst this would bear the designation the east wind, being as much east as south, it was the wind that would answer for these purposes, and certainly prevailed in Egypt.

Another difficulty is the existence of the vine in Egypt, which is supposed in the dream of the chief butler, and which it is boldly said, on the strength of a passage in Plutarch, was not known in Egypt till a later age—the reign of Psammeticus. The monuments can be appealed to in this instance, and between the two disagreeing authorities they decide unequivocally in favor of the Bible. So, also, when it is objected that the sacredness of animals prevented the use of animal food, of which we read in the book of Genesis, the monuments give us delineations of feasts and kitchen scenes, unanswerably confirming the sacred record. From the employment of bronze instruments among the Egyptians, even from the earliest ages, a case has been attempted to be made out against the statement that Tubal Cain was the father of all workers in iron, and to show that its use did

not arise till a much later age. The answer to such an objection is, that there is no proof that the Egyptians did not use iron. Long after iron was known, implements continued to be made of bronze, from the great facility in working it. The obelisks and hieroglyphics would scarcely have been cut, or the pyramids built, as Herodotus himself suggests, without knowledge of the use of iron. And lastly, there are representations on the walls of Thebes which have the appearance of being those of steel. So that, in this as in previous instances, objections are found on investigation to be utterly frivolous. The reader will find reasoning such as that of which examples have been given, in use amongst various classes of society, more or less tending to undermine reverence for, and confidence in, the sacred Scriptures. He is exhorted, however, not to be dismayed by the appearance of strength in the arguments, or fairness in the manner in which they are put. They will be found, on examination, not to weigh one feather in comparison with the overwhelming testimony, which assures us of the Divine origin and authority of those Scriptures, which are able to make us wise unto salvation through faith which is in Christ Jesus.

The interesting and affecting history of Jo-

seph, as it is contained in the Bible, receives many pleasant and valuable illustrations from the Egyptian monuments. Slaves were procured for Egypt, not only in war, but also in trade with other nations, and Joseph became an article of merchandise in the hands of Arabian merchants. The buyer of the youthful slave was Potiphar, chief of Pharaoh's body-guard, and one of the officers of his court. In paintings and in battle scenes, this kind of officer may be seen in attendance upon his sovereign, and he is always represented as a person of importance. Potiphar's licentious wife plotted the seduction, and then the imprisonment and death of Joseph, and many representations of the Egyptian women give us an equally bad idea of their character, and prove that in Egypt the restraints on the females of the household were not those which prevailed generally in the eastern world. The situation which Joseph held in the house of Potiphar was that of steward, and in the tombs of Beni Hassan this kind of domestic officer may be seen discharging his duties, and overlooking the domestic slaves. In other pictures the Egyptians carry their baskets on their heads, in accordance with the custom alluded to by the chief baker of Pharaoh, in his account of his dream. In the kine which came

up, as beheld by Pharaoh in his dream, out of the Nile, we have ideas thoroughly Egyptian in form, and the river is referred to as the source of plenty or starvation to the whole land. The magicians were a wonder-working class of people, well known in ancient and modern Egypt, and they make their appearance and take their part several times in connection with the narrative of the Pentateuch. It has already been mentioned, how careful the Egyptians were to wash and shave their persons, and we read that Joseph duly shaved himself before going in to Pharaoh. On his elevation, he was clothed with the garments of byssus, or fine linen, highly esteemed in Egypt, and only appropriated to those of high rank. He had a necklace of gold, similar representations of which may be seen in the pictures of the tombs; and he was married to the daughter of Potiphera, a name not wanting on the monuments. This Potiphera was high-priest of Heliopolis, and occupied a very exalted position in the state. The marriage was effected under the direct sanction of the king, who, as high-priest as well as king, exercised authority over the priesthood. If it be thought improbable that a foreigner such as Joseph should ally himself with the daughter of so high a family, it is to be remembered that Joseph had

become naturalized in Egypt, and there is evidence from the monuments that illustrious strangers were sometimes admitted into the ranks of the Egyptian priesthood.

Of the labors rendered by Joseph in collecting the produce of the country during the years of plenty, we may form a clear idea from the many representations given us of vast granaries in which corn was stored. A man, called a registrar of bushels, takes an account of the number of bushels brought to him by another man, who is engaged in measuring. The famine in Egypt arose, as famines have been known to do, from the diminution of the rain falling in Abyssinia, and the consequent inadequate inundation of the Nile—a cause of famine which would be felt severely throughout all the country. The scene of entertainment, in which Joseph eats separately from the other Egyptians, is in accordance with the principle of caste, to the highest class of which Joseph belonged; and the position of the guests, that of sitting at table, though not oriental or patriarchal, is verified from the Egyptian monuments. Of the migration of the family of Jacob into Egypt, an illustration presents itself in the scene already alluded to in a preceding chapter, which is depicted in a tomb at Beni Hassan, and which, if

it does not actually relate to the arrival of the Israelites, as many suppose, represents a very similar occurrence. A scribe appears presenting an account of the arrival of the strangers to one of the chief officers of the king. Then they are introduced, and two of them bring presents of the wild goat and the gazelle. Armed men follow, leading an ass, bearing panniers with children, and followed by a boy and four women. Then follows another ass laden, and men carrying musical instruments. The whole scene is strikingly in harmony with the narrative of Genesis, though some interpret it of captives bringing tribute.

The brethren of Joseph, we are told, were not permitted to settle in Egypt, because of the hatred of the Egyptians to a shepherd race. Supposing that the Israelites arrived, as we believe, during the shepherd dynasty, this decision proceeded from a wise policy, not to exasperate the resident and native Egyptians by an offence against their prevailing prejudices; and of the hatred of the Egyptians to the shepherds, the mode of depicting them on the monuments presents ample evidence. The land of Goshen, which was assigned as the dwelling-place of Jacob and his children, was the border-province of Egypt, where they would not come into im-

mediate contact with the more prejudiced Egyptians, and the frontier of which they might guard from all incursions of hostile neighbors, as some recompense for the privilege of holding it. It is the territory to the east of the Tanitic mouth of the Nile, towards the isthmus of Suez and the Arabian desert, affording in certain places excellent pasture-ground for cattle, and rendered very fruitful from its share in the inundation of the Nile. In this land were situated the treasure-cities of Pharaoh, Pithom and Ramses. Pithom, or Patumos, was on the east side of the Pelusiatic arm of the Nile, not far from the entrance of the canal which unites the Nile with the Red Sea. Ramses, according to the interpretation of the Septuagint, has been identified with Heropolis, which, according to Champollion, lay between the Pelusiatic arm of the Nile and the Bitter Lake. Both these cities were fortified, ready to oppose any hostile invasion of the Egyptian frontier, and both of them were situated in the land of Goshen.

In the arrangements which took place in the famine of Egypt, under the administration of Joseph, the land was purchased by him for Pharaoh, and subsequently let out on lease to the occupants, with the agreement that all, with the exception of the priests, whose land remained

untouched, should pay a fifth part of the annual produce. In the accounts of profane historians, and by the sculptures, the king, the priests, and the military men, are the land-owners, and the occupants till the land and render tribute for the privilege of cultivation. The priests and military men depending on the state for their provision, would not be compelled to sell their lands; and whilst the land of the other land-owners would merge under the administration of Joseph into that of the king, the tenure would remain exactly as we find it.

When Jacob died, his body was ordered to be embalmed by the physicians of Joseph. Physicians were of various classes, and Joseph would have in his establishment a considerable number. By some of them the process of embalming was performed, which afterwards came to be assigned to a distinct class of men. The age of Joseph was one in which the particular class of men had not arisen, and the business was intrusted to the skillful officers of his household. The mourning for Jacob, as described in Genesis, is in accordance with the custom of the Egyptians on the decease of their men of rank; and so also is the funeral procession, when Joseph, the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house

of Joseph, and his brethren, go up to bury his father. When Joseph himself dies, his body is embalmed and placed in a wooden coffin. Wood is used in this instance rather than stone, because of the convenience of removal, according to the orders given by Joseph to his brethren. That it was the custom of the Egyptians to bury in wooden coffins is shown by the discovery of the wooden coffin of the king Mykerinus, the builder of the third pyramid, which coffin is now deposited in the British Museum. After the death of Joseph, the Israelites rapidly multiplied, and awakened the jealousy of the Pharaoh who knew not Joseph, and whom we have already, in a previous chapter, pointed out as Amosis, or one of his immediate successors. It is quite in harmony with the practice of the Egyptian princes, to believe that they treated the Jews with much oppression and cruelty, and embittered their lives by the toilsome labor of making bricks without straw in a climate which was very hot. A portion of chopped straw is found in some of the bricks of Egypt, though sometimes it is exceedingly small. The diminution of the quantity of straw, and the difficulty of procuring it, increased the labor and hardship of constructing the same quantity and quality of brick. On a tomb of Thebes is a drawing, which Rosellini

affirms to be a representation of the Hebrews engaged in making bricks. The following is Rosellini's account of it:—"Of the laborers some are employed in transporting the clay in vessels, some in intermingling it with straw, others are taking the bricks out of the form and placing them in rows; while others, with a piece of wood upon their backs and ropes on each side, carry away the bricks already burned or dried. Their dissimilarity to the Egyptians appears at the first view; their complexion, physiognomy, and beard permit us not to be mistaken in supposing them to be Hebrews. They wear at the hips the apron which is common among the Egyptians, and there is also represented as in use among them a kind of short trowsers. Among the Hebrews, four Egyptians, very distinguishable by their mien, figure, and color, are seen; two of them, one sitting and the other standing, have each a stick in his hand, ready to fall upon two other Egyptians, who are here represented like the Hebrews, one of them bearing on his shoulder a vessel of clay, and the other returning from the transportation of brick, carrying his empty vessel to get a new load. The tomb belonged to a high court officer of the king, Rochscerê, and was made in the time of Thothmes IV., the fifth king of the eighteenth dynasty." The existence

of this painting, if it can be clearly proved to represent the Hebrews, is a most interesting illustration of the Scriptural history. The state of the picture demonstrates it to be of very high antiquity, and its agreement with the narrative of the Bible establishes an equal and independent antiquity for the writing in which the narrative is found.

When Moses is born, and has, in obedience to the cruel law of Pharaoh, to be exposed on the Nile, his mother makes an ark of papyrus, smears it over with bitumen and pitch, and places the child in it. A great many articles were made of this papyrus, boats among the rest, and bitumen was used very extensively in embalming. The daughter of Pharaoh went down to the Nile to bathe, and there found the child floating on the surface of the water. A picture of an Egyptian lady of rank bathing, in company with her attendants, is found on the monuments.

In the tombs of private persons, many of those valuable ornaments are found, such as the Egyptians gave the Israelites on the occasion of their departure. This transaction, owing to the form of our English translation, is often understood as if the Israelites committed a fraud on the Egyptians, but of this there is no evidence. In the Hebrew, the word translated "borrowed"

means "asked," and the word "spoiled," "departed laden with"—a mode of rendering which, while it is grammatically accurate, is quite in accordance with the circumstances, and is sustained by the testimony of Josephus. The jewels of silver and gold were the current coin of the realm, and precious ornaments, and these were freely presented by the terrified Egyptians to the Hebrews.

Before the arrogant oppressor of his people, Moses appears bearing his rod, which is his companion throughout his intercourse with Pharaoh and his journey in the wilderness. The nobles of Egypt are represented bearing a stick, from three to six feet long; and the magicians of Egypt, as recorded in the narrative, carry rods.

The events by which God delivered his people from Egypt are always so referred to in the inspired volume, as to preclude our regarding them as other than absolutely miraculous, and as a distinct testimony to the power and wisdom of the Supreme Jehovah, in opposition to all the pretensions of the worshipers of idols. These events have under one aspect of them no connection with the ordinary occurrences of the world, but belong to those which are accomplished by the immediate agency of the Supreme

Being. Any other view of them involves a denial of the truth of the record in which they are so often spoken of as miraculous, and totally fails to account for ten such fearful phenomena happening in rapid succession. Whilst, however, of a miraculous kind, the plagues of Egypt were, for wise reasons, somewhat similar to the chastisements which ordinarily afflicted the land, and they are illustrated by knowledge of the calamities to which Egypt was exposed. The God who works miracles is the Author and Governor of creation, and the more visible and conspicuous proofs of his agency will correspond with his continual and more silent operations. His interference for the rescue of his people from the land of Egypt, was in accordance with the condition and circumstances of the inhabitants of the land, and thereby adapted to make a powerful and vivid impression on their minds. Aaron's rod was changed into a serpent, and the magicians could imitate the change, and produce the appearance of a similar miracle; but to show the superiority of the power on the side of the Hebrew prophet, his rod devours the rods of his enemies. Other signs less harmless and more significant follow. The waters of the Nile, the great river of Egypt, are changed into blood, so that the Egyptians cannot drink of it. Every

year, at the beginning of the inundation, the river acquires a red color; but on this occasion it is more red than ever, and has qualities which hitherto have been unknown. The fish die in it, and the river stinks. The same loathsomeness pervades the streams, the rivers, the ponds, and the streams of water, and all this proceeding from the stretching out of the prophet's rod. The purifying vessels of stone and of wood are useless to purify it, and when Pharaoh prepares to render homage to his beloved Nile, it is turned into loathsomeness, in obedience to the mandate of the servant of the God of the Hebrews. In the second plague of the frogs, and also in the third and fourth of the gnats and flies, use is made of the natural productions of the waters of Egypt, though care is taken to demonstrate their subjection to the control of Jehovah, in opposition to all the enchantments of the magicians. On the occurrence of the fourth plague, Pharaoh yields so far as to confer with Moses on sacrificing to his God, and proposes that he shall do this within the boundaries of the land of Egypt. Moses refuses, by referring to the custom of Egypt with regard to animal sacrifices. He cannot, he says, sacrifice animals in Egypt, for the Egyptians hold them to be sacred; or if the word abomination in the text is to be under-

stood in the English sense, then his meaning is, that he cannot sacrifice animals which the Egyptians consider unclean and unfit for sacrifice. The fifth plague follows, in the destruction of the cattle by the breaking out of a greivous murrain, in the spread of which Jehovah puts a difference between the cattle of the Hebrews and the Egyptians. The sixth plague was that of the boils, by which even the magicians were themselves affected—a severe and painful disease of the skin. The seventh was an unequalled tempest, smiting the flax and barley, two most important articles of Egyptian produce, while it was exposed in the field. Locusts, from which Egypt sometimes suffers severely, constitute the eighth plague. They were brought up by an east wind across the Red Sea, and devoured every green herb and produce that the hail had left standing, and the land of the Nile became a desert, under the stroke of the mighty hand of the God of Jacob. Then came a preternatural darkness of three days, of which an analogy has been found in the chamsin—but no chamsin ever equaled this; yet the children of Israel had light in their dwellings. Then fell the tenth and most fearful stroke—the death of the first-born by a pestilence which walked in darkness, for all the first-born of Egypt died in one night. Liable as Egypt has always

been to the ravages of the plague, no visitation was ever so severe and so humiliating as this. In the night, the voice of Pharaoh was heard to the messengers of Jehovah, "Rise up, and get you forth from among my people."

Strikingly as these occurrences are, throughout, in harmony with the features of the country and the manners of its inhabitants, their severity, the mode of their arrival and continuance, and the rapidity of their succession, demonstrate them to have been the actions of Him who, with a high hand and an outstretched arm, led forth his people like a flock by the hand of Moses and Aaron. The tidings of these marvelous events must have spread far and wide amongst the heathen nations. They learned with astonishment that there was a God worshiped by the Hebrew race, who had confounded the ancient deities of Egypt, before whom, even in their own country, and in the presence of their worshipers, their authority had been defied and they themselves proved to be no gods. The history of these wonders descended to succeeding generations; generals of mighty armies were conscious of sudden misgivings in the presence of that people whose God was Jehovah; and by the recollection of these illustrious tokens of his goodness and power to save, prophets and reformers in after ages awakened the slumber-

ing conscience, and turned the stubborn heart of a disobedient and ungrateful people.

The construction of the Jewish tabernacle illustrates the degree of skill in many arts which the Israelites acquired during their residence in Egypt. Precise directions were given by Jehovah as to the mode by which his worship should be conducted, and he had already, during their residence in the land of bondage, prepared them to carry out his instructions. Some of the materials of which the tabernacle was formed were very costly, and not easily procured by them during their wanderings in the wilderness. These were brought with them out of Egypt, and the time of their residence in Goshen, and employment in Egyptian works, was amply sufficient to render them thoroughly acquainted with all the methods of Egyptian art and manufacture. The precious stones, which were set in gold on the ephod and breastplate of the high-priest, were engraved by means of the skill acquired by them in Egypt. Bezaleel, to whom God had given ability in the preparation of stones for setting, and to devise curious works in gold, silver, and brass, may have perfected his talent by observation and practice in Egyptian manufactories ; and many ornaments of purest gold yet remain which demonstrate the skill of the Egyptians in

the working of that metal. The overlaying the ark of the testimony and the boards of the tabernacle, the interweaving the threads of gold into the high-priest's ephod, and the wreathing of golden chains for fastening the breastplate to the ephod, were all works for which lessons had been given in Egypt, and which had now, under Divine direction, to be accomplished. The quantity of golden ornaments, "nose-rings, ear-rings, signet-rings, and pendants," which were contributed towards the sanctuary, corresponds with the abundance of such valuables displayed in the paintings, and existing as ornaments to mummies. The brazen laver was made of the brazen mirrors contributed by the women. In the manufacture of the sanctuary, the joiner and cabinet-maker worked the wood of the acacia, with which they were familiar, and which was the only kind known in the desert. According to Rosellini, two thousand years before the Christian era the saw was in the hands of the cabinet-makers. The covering of the tabernacle was to be goats' skins, with rams' skins, colored red, and then over these another kind of leather. Of the preparation of leather by the Egyptians, we have treated in a previous chapter. The leathern straps attached to the mummies demonstrate their skill; and in the Louvre, at Paris, is an

Egyptian harp, the wood of which is covered with a kind of green morocco, cut in the form of the blossom of the lotus.

In the tombs of Beni Hassan, there are pictures of the method of preparing and twisting the thread for the manufacture of the fine linen, or byssus, of which the priests' garments were composed. The yarn was beaten with clubs, and the thread boiled in water, so as to soften it. Arsinoe, Pelusium, and Alexandria, were celebrated for their weaving, which was principally done by men, and not by women. In agreement with this last fact, the preparation of the cloth for the sanctuary, and of the robes of the priests, is intrusted throughout to the care of men. The women did the spinning, and they brought of the purple which they had spun; the dyeing of this fabric taking place before the weaving. Patterns in different colors were also worked by the loom, besides those which were dyed. The sails of boats among the Egyptians were embroidered with pleasant devices and emblems. The outer garment of the high-priest was to have a border round about the opening for the head, of woven work, like the opening of a habergeon, so that it be not rent. Linen habergeons, or corselets, are those alluded to, and for these the Egyptians were famous. The

instructions given about the holy ointment, and the mode of its preparation, remind us of the Egyptian skill in unguents and perfumes. In the description of this ointment occurs the mention of the "hin," as a measure; it is supposed to be borrowed from the Egyptian language, and is only found in the Pentateuch and in Ezekiel's description of the temple.

The conduct of the Israelites, during their murmurings and disobedience in the desert, is represented as proceeding from recollections of Egypt, which strictly correspond with the facts. When they began to murmur against Moses, one grand complaint was, "We remember the fish, which we did eat in Egypt freely." Num. xi, 5. The amount of fish in Egypt was most astonishing, and it constituted a large part of the food of the common population. Cucumbers and melons were also abundant, and the Israelites longed for these amidst the sands of the desert. Onions and garlic, which are mentioned, were common articles of food. The former were not so strong and unpleasant as those of Europe, and did not moisten the eyes of those who partook of them, but were large and sweet, and very cheap and common. The making of the golden calf is only to be explained by a reference to the Egyptian god Apis, and the dancing

and sensuality correspond with the nature of his festivals. The people of Israel had been already too much associated with such service, and in the absence of Moses they lapsed into their former idolatry, and contributed the golden rings which were in the ears of their wives, of their sons, and of their daughters, that Aaron might make them a calf.

In the care which is enjoined as to obedience to the Divine commands, the Israelites are required to write them on the posts of their doors and on their gates—a precept reminding us of the custom of inscriptions around and above the doors of the mansions of Egypt. So, also, the reference made in Deut. vii, 15, to the evil diseases of Egypt, from which Jehovah assures his people they shall escape, recognizes Egypt as a country fruitful in disease ; a representation confirmed by ancient and modern testimony—the plague, dysentery, and other complaints, taking their rise in Egypt, and extending to the neighboring countries.

A comparison is instituted in Deut. xi, 10–12, between the land of Egypt and that of Canaan, which is greatly in favor of the latter, and which rests on facts sufficiently important to demand our notice. The passage reads thus : “ For the land, whither thou goest in to possess it, is not as the

land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot as a garden of herbs : but the land, whither ye go to possess it, is a land of hills and valleys. and drinketh water of the rain of heaven ; a land which the Lord thy God careth for—the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.” The reference of these words is to the want of rain in Egypt—a statement which, with no more qualification than is legitimate, is fully sustained by the facts. The different surface of the lands of Canaan and Egypt is adverted to—the one being flat, watered by a river ; and the other having hills and valleys, watered by fruitful showers from heaven : hence the labor of irrigation is felt in the former, but is unknown in the latter. The statements of the passage are full of truthfulness, and show that the author was acquainted with the peculiarities of Egypt, and the mode of cultivating and irrigating the soil. The Egyptians affected to look with contempt on such countries as had no Nile, and were dependent on the skies for water ; but this very condition Moses alludes to as a blessing, since the people are the favorites of Jehovah, and he will open the windows of heaven unto them. The

address is a wise and pious assurance to a murmuring and distrustful people, of the inestimable advantages which God had prepared for his faithful servants, and is throughout in admirable correspondence with the physical geography of the two countries.

In his "Testimony of Egypt to the Truth," Mr. Osburn has directed attention to various names which he has recognized on the Egyptian monuments, as belonging to several of the nations who were driven from the land of Canaan before the conquering Israelites. The scene in the tomb at Beni Hassan, to which allusion has been made at an earlier page in this chapter, is identified by him as a picture of the Jebusites bringing tribute, after their conquest by the officer of Pharaoh to whom the tomb belonged. It is by deciphering the hieroglyphic that Mr. Osburn reads the name Jebusites. The shepherds who overran Egypt are by the same writer supposed to be the Canaanites—the dwellers in the land of Palestine prior to the settlement of the Jews in the country given to them by God to possess it, and their names are read on the monuments. On the temple of Karnac, the Amalekites, the Arvadites, who appear as dwellers by the sea, the Hermonites, dwellers in the mountains, and the Canaanites, are repre

sented as overcome by the Egyptians. Mr. Osburn succeeds in determining the identity of a great many towns and tribes, whose titles appear in the hieroglyphics, connecting them with places and people mentioned in the Old Testament. To his able treatise the reader is referred who may wish further to prosecute his inquiries in the matter.

The preceding paragraphs present some specimens of the manner in which Egyptian discovery has more or less tended to verify and illustrate the meaning of the earlier records of the Bible. No fact, it may be safely affirmed, has been clearly demonstrated, which is not in accordance with the statements of the inspired volume, and instances of corroboration are highly important and numerous. Such a harmony is very different from the result of a comparison between the testimonies of the monuments and the records of profane historians. Irreconcilable contradictions and inextricable confusion, not to say positive blunders, must be admitted in their writings, in order by any process to harmonize them with the monuments. Whence this difference in favor of the more ancient documents, which contain not suppositions and conjectures, but the unqualified statements of facts, which the discoveries of succeeding

years only serve to establish? Herodotus relates stories apparently for the amusement of his readers, and is unable to assert either their truth or falsehood. Moses, on the contrary, is ever distinct in his affirmations, and at no pains to present his narrative with such ambiguity as may defy the charge of mistake, and always leave room for excuse. Whence, again we inquire, this difference, if it is not to be found in the explanation furnished by the same precious volume, that holy men spoke as they were moved by the Holy Ghost? The simple truth and venerable antiquity of the Pentateuch attest forcibly its Divine origin, and it is connected by many indissoluble ties with those other writings, that together constitute the volume which with appropriate emphasis we call "The Book." That book, or Bible, contains the revelation of the living God, who knoweth the end from the beginning, and of his Son Jesus Christ, who, whilst dwelling in the flesh upon the earth, did not hesitate to say, "Before Abraham was, I am." In the meaning of its pages is a wisdom far beyond that of Egypt or of Greece, and he who reads them may appropriately pray, "Open thou mine eyes, that I may behold wondrous things out of thy law." It is this word which makes known to us, the guilty children of a fallen

race, the wonderful compassion of God in giving his Son for our redemption—a truth which the Spirit of all power and wisdom applies to the human heart, to open it to all sanctifying and gracious influences, to cleanse it from all impurity, and to assure it of forgiveness through the blood of the Redeemer. Testimonies to the book which records this great salvation, and preparation for its publication to all nations, are to be found abundantly in the history and antiquities of Ancient Egypt.

In the conclusion of our short treatise, it is natural to remark, how very startling in modern times is the resurrection from their ancient sepulchres of the once mighty empires, first of Egypt, and more recently of Assyria. In the beginning of our histories there is a blank, which is usually filled up by the conjectures of the compilers, or by confused stories, very doubtful in their authority, derived from the pages of ancient historians. Now, however, it is probable that the blank will be faithfully supplied. The inscriptions which have been discovered in both lands are being rapidly deciphered, and the combined history of the two empires will be found on the walls of their ancient palaces, and thence be transferred to our modern school-books. To the inhabitants of western Europe,

at the immense distance of three or four thousand years, has been assigned the task of laying bare the records of the early generations of the world's inhabitants. The question suggests itself, Will they who have discovered these testimonies be themselves subject to the mouldering influence of time; and will the palaces, the Christian temples, and the museums of London and Paris, be hereafter disinterred by the labors of future and astonished generations? It will not be deemed, we hope, too fond and foolish a patriotism, if, amidst the transient nature of all earthly generations, we lay claim, on behalf of the modern civilization, to a strength and permanence which render it superior to that of Assyria and Egypt. Wherein consists the principle of the civilization of the nineteenth century? It is to be found in the existence and prevalence of Christian truth, and in the effect which this has had on the knowledge, virtue, freedom, and piety of our people. Egypt, great as were her resources, and magnificent as are her monuments, was the land of mutilated men, of slavery, and universal idolatry and licentiousness; its power became enervated by its vices, and it has departed. The hope of modern Christian civilization—while much of sin, it is allowed, is still found among us—consists in the

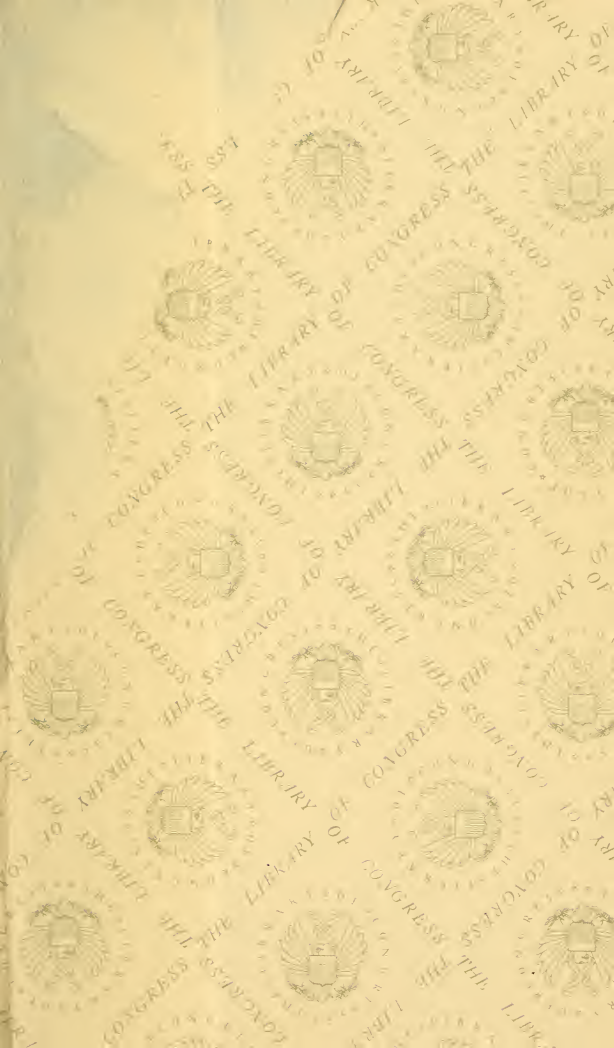
intelligence, freedom, and virtue prevailing, to a great extent, among the people; maintained and developed as these have been, and have yet to be, by the presence and extension of the gospel of Christ, and the influence of large numbers of his true followers. Our civilization, it is devoutly hoped, is not of a kind to be overcome by martial array, or by the incursion of barbaric hordes. It is the civilization of peace, rather than of war—of the school, rather than of the palace—of the printing-press, and of the electric telegraph—and of mind, which has, by intercourse with its great Creator through his own revelation, obtained knowledge of the source of happiness, and received the impulses of undying progress. It may then be hoped, that it will be as permanent as the present system of the world itself, because, far more than the old civilization, it partakes of the moral and religious element; and it is the holy and the true that God designs should be glorious and lasting. The oracles that foretold the degradation of Egypt, and the desolation of Nineveh, proclaim that “righteousness exalteth a nation.” But while thus speaking of a worldly kingdom, the Christian will estimate its glories at their right value, even though based on the hoped-for predominance of gospel truth among its people. The

present state of this earth is but a passing vision and at its best state but vanity. He looks for and desires a "better country—that is, a heavenly," and to receive "a kingdom which cannot be moved." Heb. xi, 16 ; xii, 28.

THE END.







LIBRARY OF CONGRESS



0 029 967 034 A