

is not without its merits, but it has that want of lofty ideas and of charm which is characteristic of the literature of nations which have written very much and have had no other means of addressing mankind.

Science.—Fresh information is being constantly acquired as to the knowledge of science possessed by the ancient Egyptians. Their progress in astronomy is evident from their observations, and still more from the cycles they formed for the adjustment of different reckonings of time. Their knowledge of geometry is attested by their architecture, and by a document on the lands of the temple of Adfoo; and the annual inundation must have made careful surveys and records necessary for the preservation of landed property. Very great mechanical skill must have been needed to move the vast blocks used in their buildings, sometimes for very long distances, in part by difficult land-routes, and then to place them in position. Considering the want of iron, and of any but the very simplest mechanical appliances, the achievements of the Egyptian architects are an enigma to modern science (Brugsch, *Hist.*, 2d ed. 52). Chemistry and metallurgy had also made great progress. The hardening of the bronze tools with which they cut granite is a proof of this, and the manner in which Moses destroyed the golden calf is another evidence. Medicine and surgery were much studied, and the Egyptians were in those sciences only inferior to the Greeks.

Arts.—Of the arts architecture claims the first place, sculpture and painting being subservient to it among the Egyptians. Temples were not built to contain statues, but statues were set up to adorn temples, of which they were a part, and the walls were covered with sculptures and paintings which had a decorative purpose. The group of these arts may therefore be considered as a whole, and thus the principle they expressed may be best discovered. This principle seems not to have been accidental, but a deliberate choice. The country and climate afforded the best means of symbolizing the leading idea of the Egyptian religion in the material forms of art. Life after death was that idea, and it found expression in the construction of tombs as lasting as the rocks on which they rested. The pyramid is the first form of Egyptian art, and modifications of its form, in truncated pyramids, are seen in the main outlines of all later edifices or excavations. The decorations were subordinated to the idea of commemoration, and thus every building was at once religious and historical in its purpose. To this the Egyptian monuments owe a reserved grandeur that is not affected by the symmetrical qualities of hieratic art nor by the use of strongly contrasted colours. The art is always dignified, and the colours, being seen either in strong sunlight outside the monuments, or in dim twilight within them, are never glaring. The effect is exactly what was intended, and would probably not have been produced had the art been more advanced. In the whole range of ancient art Egyptian may take its place next after Greek. Indeed in some instances it excels Greek, as when in animal forms the natural is subordinated to the ideal. The lions from Gebel Barkal, presented by the fourth duke of Northumberland to the British Museum, are probably the finest examples of the idealization of animal forms that any age has produced.

From these observations we may form some idea of the character of the ancient Egyptians. They were religious, but superstitious; brave without cruelty, but tyrannical; hospitable, but not to strangers. In dress they were plain, but luxurious in their ornaments; simple in their food, but given to excess in wine. With respect for family ties, they were careless in their morals. The women enjoyed great freedom, yet their character does not seem to have been higher than it is among their descendants, subject to the lowering influence of the harem seclusion. Though the

chief object of every man's life was the construction of his tomb, and the most costly personal event was the funeral, the Egyptians were singularly mirthful, delighting in music and the dance, and so given to caricature that even in the representation of a funeral ceremony the artist cannot omit a ludicrous incident. The double origin of the race seems as apparent here as in their physical type and their religion. The generous qualities of the Shemite are being perpetually perverted by the inferior impulses of the Nigritian; and again the bright elements of the Nigritian character are strangely darkened by the shadow of the gloomy tendency of the Shemite.

The industrial arts were carried to a high degree of excellence by the ancient Egyptians. In weaving and all the processes connected with the manufacture of linen they have never been surpassed. Their pottery was excellent in quality and suitable to its various purposes, and their glass but slightly inferior to that of the Greeks. In the making of furniture, and instruments of music, vessels of metal, alabaster, and other materials, arms and domestic implements, they showed great taste and skill, and their influence on Greek art through the Phœnicians is undoubted, though they did little more than afford suggestions to more skilful artists of Hellas.

The Egyptians had a great variety of musical instruments, the number of which shows how much attention was paid to the art. Various kinds of harps are represented, played with the hand, and of lyres, played with or without the plectrum, and also a guitar. There are other stringed instruments, for which it is difficult to find a modern name. The Egyptians had also flutes, single and double pipes, the tambourine of various forms, cymbals, cylindrical maces, drums of different kinds beaten with the hands or sticks, the trumpet, and the sacred sistrum. The military music was that of the trumpet, drum, and cylindrical maces; but almost all the instruments were used in the temple services. It is impossible to form any conjecture as to the character of the music, unless we may suppose that with many of the old instruments the modern inhabitants have preserved its tradition. It may therefore be mentioned that they are ignorant of harmony, but have fineness of ear and of execution. The musicians often sang or danced while they played. The dances of both men and girls were of various kinds, from what may be called feats of agility to slow movements. The dancers were chiefly girls, whose performances evidently resembled those of their modern successors, and whose clothing was even more transparent or scanty.

Ceremonies.—We know little of the private festivities of the ancient Egyptians. In particular no representation of a marriage ceremony has yet been discovered on the monuments. The greatest ceremony of each man's life was his funeral. The period of mourning began at the time of death, and lasted seventy-two days or a shorter time. During this time the body was embalmed and swathed in many linen bandages, the outermost of which was covered with a kind of pasteboard, which represented the deceased, in the form we call a mummy, as a labourer in the Elysian fields, carrying the implements of husbandry, the face and hands being alone seen, and the rest of the body being painted with subjects relating to the future state, and bearing a principal inscription giving the name and titles of "the Osiris, justified." The viscera were separately preserved in vases having covers in the forms of the heads of the four genii of Amenti. The mummy was inclosed in a case of wood having the same shape, and this was again inclosed, when the deceased was a rich man, within either another wooden case, or more usually a sarcophagus of stone, sometimes of the same form as the mummy, but generally rectangular, or nearly so. The mummy was then placed on a sledge, drawn by oxen or by men, and was frequently taken

to the bank of the river, or the shore of a sacred lake, which was to be crossed in order to reach the place of burial. A sacred boat carrying the mummy, attended by mourners, was towed by another boat, and followed by others containing mourners, offerings, and all things necessary for the occasion (*Anc. Eg.*, pl. 83–86). On reaching the tomb the sarcophagus was placed in a sepulchral chamber, usually at the bottom of a pit, and offerings for the welfare of the deceased were made in a chapel in the upper part of the tomb. One tomb sufficed for each family, and sometimes for some generations; and in the case of the less wealthy, many were buried in the sepulchral chambers of a single pit, above which was no structure or grotto. It has been already noticed that, according to Diodorus, every one was judged by a legal tribunal before the right of burial was permitted, and of this there may be a survival in the practice of the modern Egyptians, which prescribes that a witness must answer for the good character of the deceased before his burial (*Modern Egyptians*, ch. xxviii.). After the burial, offerings were made at stated times each year by the family, and the chief inscription begged the passer-by to say a prayer for the good of the inhabitant of the tomb. These customs led to many abuses. The maintenance of the costly prescribed offerings must have been most inconvenient, and for this and other purposes the burial-grounds were peopled by a tribe of hungry professional embalmers and lower priests, who made their living not only by their profession but also by fraud and even theft. Yet we must admire the generosity with which the Egyptians lavished their riches upon the most tender form of affection. They were repaid not merely by a natural satisfaction, but also by the wholesome recognition that there are unselfish and unproductive uses for wealth.

MODERN INHABITANTS.

[Mr Lane in 1834 estimated the population of Egypt at less than 2,000,000, and gave the following numbers as nearly those of the several classes of which it is mainly composed:—

Muslim Egyptians (fellâheen or peasants, and towns-people).....	1,750,000
Christian Egyptians (Copts).....	150,800
'Osmanlees, or Turks.....	10,000
Syrians.....	5,000
Greeks.....	5,000
Armenians.....	2,000
Jews.....	5,000

the remainder, exclusive of the Arabs of the desert, numbering about 70,000 (*Mod. Eg.*, Introduction).

The last official return (1876) estimates the population of the various provinces as follows:—

Egypt Proper (Upper, Middle, and Lower).....	5,252,000
Nubia.....	1,000,000
Ethiopia.....	5,000,000
Darfoor, &c.....	5,700,000

Of the present population of Egypt, the Muslims constitute seven-eighths, and nearly four-fifths of that of the metropolis; and to this class, and more particularly to the people of Cairo, the following sketch of personal characteristics and customs will relate, save in some few cases, which will be distinguished from the rest.

In describing the personal characteristics of this remarkable people, Mr Lane, in the first chapter of *The Manners and Customs of the Modern Egyptians* (which was written just before European influence was felt in the country, and still deservedly ranks as the only book of authority on the subject), says:—

"In general the Muslim Egyptians attain the height of about 5 feet 8 or 5 feet 9 inches. Most of the children under 9 or 10 years of age have spare limbs and a distended abdomen; but as they grow up their forms rapidly improve. In mature age most of them are remarkably well-proportioned; the men muscular and robust:

the women very beautifully formed, and plump; and neither sex is too fat. I have never seen corpulent persons among them, excepting a few in the metropolis and other towns, rendered so by a life of inactivity. In Cairo, and throughout the northern provinces, those who have not been much exposed to the sun have a yellowish but very clear complexion, and soft skin; the rest are of a considerably darker and coarser complexion. The people of Middle Egypt are of a more tawny colour, and those of the more southern provinces are of a deep bronze, or brown complexion—darkest towards Nubia, where the climate is hottest. In general the countenance of the Muslim Egyptians (I here speak of the men) is of a fine oval form; the forehead of moderate size, seldom high, but generally prominent; the eyes are deep sunk, black and brilliant; the nose is straight, but rather thick; the mouth well-formed; the lips are rather full than otherwise; the teeth particularly beautiful; the beard is commonly black and curly, but scanty. I have seen very few individuals of this race with grey eyes; or rather, few persons supposed to be of this race; for I am inclined to think them the offspring of Arab women by Turks, or other foreigners. The Fellâheen, from constant exposure to the sun, have a habit of half-shutting their eyes; this is also characteristic of the Bedawees. Great numbers of the Egyptians are blind in one or both eyes. They generally shave that part of the cheek which is above the lower jaw, and likewise a small space under the lower lip, leaving, however, the hairs which grow in the middle under the mouth; or, instead of shaving these parts, they pluck out the hair. They also shave a part of the beard under the chin. Very few shave the rest of their beards, and none their moustache. The former they suffer to grow to the length of about a hand's-breadth below the chin (such at least is the general rule, and such was the custom of the Prophet), and their moustache they do not allow to become so long as to incommode them in eating and drinking. The practice of dyeing the beard is not common; for a grey beard is much respected. The Egyptians shave all the rest of the hair, or leave only a small tuft (called 'shoosheh') upon the crown of the head. . . . From the age of about 14 to that of 18 or 20 [the women], are generally models of beauty in body and limbs; and in countenance most of them are pleasing, and many exceedingly lovely; but soon after they have attained their perfect growth, they rapidly decline." The relaxing nature of the climate, and other predisposing causes, contribute to render many of them absolutely ugly at the age of 40. "In the Egyptian females the forms of womanhood begin to develop themselves about the ninth and tenth year: at the age of 15 or 16 they generally attain their highest degree of perfection. With regard to their complexions, the same remarks apply to them as to the men, with only this difference, that their faces, being generally veiled when they go abroad, are not quite so much tanned as those of the men. They are characterized, like the men, by a fine oval countenance, though in some instances it is rather broad. The eyes, with very few exceptions, are black, large, and of a long almond-form, with long and beautiful lashes, and an exquisitely soft, bewitching expression—eyes more beautiful can hardly be conceived: their charming effect is much heightened by the concealment of the other features (however pleasing the latter may be), and is rendered still more striking by a practice universal among the females of the higher and middle classes, and very common among those of the lower orders, which is that of blackening the edge of the eyelids both above and below the eye, with a black powder called 'kohl.'"

Both sexes, but especially the women, tattoo several parts of the person, and the latter stain their hands and feet with the red dye of the hinnâ.

The dress of the men of the upper and middle classes consists of cotton drawers, and a cotton or silk shirt with very wide sleeves. Above these are generally worn a waistcoat without sleeves, and a long vest of silk, called kaftân, which has hanging sleeves, and reaches nearly to the ankles. The kaftân is confined by the girdle, which is a silk scarf, or cashmere or other woollen shawl. Over all is worn a long cloth robe, the gibbeh (or jubbeh) somewhat resembling the kaftân in shape, but having shorter sleeves, and being open in front. The dress of the lower orders is the shirt and drawers, and waistcoat, with an outer shirt of blue cotton or brown woollen stuff; some wear a kaftân. The head-dress of all is the turban wound round a skull-cap. This cap is usually the red cloth fez, or tarboosh, but the very poor wear one of coarse brown felt, and are often without the turban. Many professions and religions, &c., are distinguished by the shape and colour of the turban, and various classes, and particularly servants, are marked by the form and colour of their shoes; but the poor

go usually barefoot. The ladies wear a shirt and drawers, a very full pair of silk trousers, and a close-fitting vest with hanging sleeves and skirts, open down the front and at the sides, and long enough to turn up and fasten into the girdle, which is generally a cashmere shawl; a cloth jacket, richly embroidered with gold, and having short sleeves, is commonly worn over the vest. The hair in front is combed down over the forehead and cut across in a straight line; behind it is divided into very many small plaits, which hang down the back, and are lengthened by silken cords, and often adorned with gold coins and ornaments. A small tarboosh is worn on the back of the head, sometimes having a plate of gold fixed on the crown, and a handkerchief is tastefully bound round the temples. The women of the lower orders have trousers of printed or dyed cotton, and a close waistcoat. All wear the long and elegant head-veil. This is a simple "breadth" of muslin, which passes over the head and hangs down behind, one side being drawn forward over the face in the presence of a man. A lady's veil is of white muslin, embroidered at the ends in gold and colours; that of a person of the lower class is simply dyed blue. In going abroad the ladies wear above their indoor dress a loose robe of coloured silk without sleeves, and nearly open at the sides, and above it a large enveloping piece of black silk, which is brought over the head, and gathered round the person by the arms and hands on each side. A face-veil entirely conceals the features, except the eyes; it is a long and narrow piece of thick white muslin, reaching to a little below the knees. The women of the lower orders have the same out-door dress of different materials and colour. Ladies use slippers of yellow morocco, and abroad, inner boots of the same material, above which they wear, in either case, thick shoes, having only toes. The poor wear red shoes, very like those of the men. Among the upper classes, however, the dress is rapidly becoming assimilated to that of Europeans in its most preposterous form.

In religion the Muslim Egyptians are Sunnees, professing the creed which is commonly termed "orthodox," and are principally of the persuasion of the Sháfe'ees, whose celebrated founder, the imám Esh-Sháfe'ee, is buried in the great southern cemetery of Cairo. Many of them are, however, Hanafees (to which persuasion the Turks chiefly belong), and in parts of Lower, and almost universally in Upper, Egypt, Malikees.

The civil administration of justice is conducted in four principal courts of judicature,—that of the Zâbit, or chief of the police, where trivial cases are summarily disposed of; the Divan el-Khedivi, in the citadel, in which the khedive or his deputy presides, and where judgment is given in cases which either do not require to be referred to the two other courts yet to be mentioned, or which do not fall within their province; the Divan el-Mahkemeh, the court of the *cadi* (*kádee*), or chief judge, who must be a Hanafee, and who was formerly a Turk sent annually from Constantinople, but is now appointed by the khedive, and paid a fixed salary of 4000 napoleons a year; and that of the *mufté* of the Hanafees, or chief doctor of the law, who decides all cases of difficulty. There are besides five minor mahkemehs, or courts, in Cairo, and one in each of the neighbouring towns of Boolák and Masr El-Ateekah, from which cases are always referred to the court of the *kádee*; and each country town has a native *kádee*, whose authority is generally sufficient for the villages around. The Council of the 'Ulemâ, or learned men, consists of the sheykh, or religious chief, of each of the four orthodox persuasions, the sheykh of the great mosque called the Azhar, who is of the persuasion of the Sháfe'ees, and is sometimes its sheykh, the *kádee*, and the chief (*nakeeb*) of the Shereefs, or descendants of the Prophet, with several

other persons. This body was until lately very powerful, but now has little influence over the khedive. Cairo is divided into quarters (*Hárah*), each of which has its sheykh, who preserves order among the people; and the whole city is partitioned into eight larger divisions, each having a sheykh called Sheykh et-Tumân. Various trades also have their sheikhs or chiefs, to whom reference is made in disputes respecting the craft; and the servants have similar heads who are responsible for their behaviour. The country is divided into governments, as before stated, each presided over by a Turkish officer, having the title of *mudeer*, and subdivided into districts under the control of native officers, bearing the titles "Mamoor" and "Názir." A responsible person called Sheykh el-Beled (or "sheykh of the town" or "village") presides over each small town and village, and is a native of the place. It must also be mentioned that the Sa'eed, or Upper Egypt, is governed by a *pasha*, whose residence is at Asyoot. Notwithstanding the consistent, able, and in many respects commendable, code of laws which has been founded on the Korán and the Traditions, the administration of justice is lamentably faulty. As is the custom throughout the East, judgment in Egypt is usually swayed by bribes, and a poor man's case is generally hopeless when his adversary is rich. To this rule there have been some notable exceptions, and the memory of a few virtuous judges is cherished by the people; but such instances are very rare. The moral and civil laws observed by the Muslim Egyptians, being those of El-Islám, will be noticed elsewhere. A great abuse formerly existed in Egypt in the system of consular jurisdiction. Natives were compelled to sue a foreigner before the latter's consul, and in nine cases out of ten lost their cause. Similarly it was very difficult for a foreigner of one nation to obtain justice against one of another nation at the latter's consulate. This abuse has now been done away. At the instance of Nubar Pasha, and after the deliberations of a European commission, three Courts of First Instance at Alexandria, Cairo, and Ismailia, and a Court of Appeal at Alexandria, were established in 1876, presided over by mixed benches of Europeans and natives, the former being the majority, and employing a new code based on the *Code Napoléon*, with such additions from Muslim law as were possible. These courts decide all cases between the Government or native subjects and foreigners, and between foreigners of different nationalities; and there can be no doubt that they will exercise a great influence for good on the administration of justice in Egypt. It is to be hoped that in course of time they may supersede the old native system in all causes. At present they do but supersede the consular system.

It is very worthy of notice, that in Cairo, as in some other Muslim cities, any one may obtain gratuitously an elementary education, and he who desires the fullest attainable education may receive that also without the payment of a single fee, by joining a class of students in a collegiate mosque. The elementary instruction which most boys receive consists chiefly of reading, and learning the Korán by heart; day-schools, as charitable institutions, abound in Cairo, and every town possesses its school; a trifling fee to the *fikee* (or master) is the only expense incurred by the scholars. Girls are seldom taught anything beyond needlework. The children of both sexes, except those of the wealthy, have generally a very dirty and slovenly appearance; and often intentional neglect is adopted to avert the effects of the "evil eye," of which the Egyptians entertain great dread. The children of the upper classes are excessively indulged, while the poor entirely neglect their offspring. The leading doctrines of El-Islám, as well as hatred for all religions but their own, and a great reverence for their parents and the aged, are early inculcated.

This deference towards parents cannot fail to strike every foreigner who visits Egypt, and does not cease with the children's growth, presenting an example well worthy of imitation in the West. Circumcision is observed at about the age of five or six years, when the boy is paraded, generally with a bridal procession, on a gaily caparisoned horse, and dressed in woman's clothes. Some parents, however, and most of the learned, prefer a quieter and less expensive ceremony (*Modern Egyptians*, chap. xxvii.).

It is deemed disreputable for a young man not to marry when he has attained a sufficient age; there are therefore few unmarried men. Girls, in like manner, marry very young, some even at ten years of age, and few remain single beyond the age of sixteen; they are generally very prolific. The bridegroom never sees his future wife before the wedding night, an evil which is somewhat mitigated by the facility of divorce. A dowry is always given, and a marriage ceremony performed by a *fikee* (a schoolmaster, or one who recites the Korán), in the presence of two witnesses; the ceremony is very simple, but constitutes a legal marriage. The bridal of a virgin is attended with great festivity and rejoicing, a grandee's wedding sometimes continuing eleven days and nights. On the last day, which should be that terminating with the eve of Friday, or of Monday, the bride is taken in procession to the bridegroom's house, accompanied by her female friends, and a band of musicians, jugglers, wrestlers, &c. As before stated, a boy about to be circumcised joins in such a procession, or, frequently, a succession of such boys. A Muslim is allowed by his religion four wives; but advantage is rarely taken of this licence, and very few attempt to keep two wives in one house; the expense and discomfort which polygamy entails act, therefore, as a restriction to its general adoption. A man may, however, possess any number of concubine slaves, who, though objects of jealousy to the legal wife, are yet tolerated by her in consideration of her superior position, and conceded power over them, a power which she often uses with great tyranny; but certain privileges are possessed by the concubine, especially if she have born a son to her master. Such slaves are commonly kept only by grandees, the generality of the Muslim Egyptians being content with one wife. A divorce is rendered obligatory by the simple words "Thou art divorced," and a triple divorce is irrevocable under ordinary circumstances. The harem system of appointing separate apartments to the women, and secluding them from the gaze of men, is observed in Egypt as in other Muslim countries, but less strictly. Mr Lane (*ibid.* ch. vi.) says—"I believe that in Egypt the women are generally under less restraint than in any other country of the Turkish empire; so that it is not uncommon to see females of the lower orders flirting and jesting with men in public, and men laying their hands upon them very freely. Still it might be imagined that the women of the higher and middle classes feel themselves severely oppressed, and are much discontented with the state of seclusion to which they are subjected; but this is not commonly the case; on the contrary, an Egyptian wife who is attached to her husband is apt to think, if he allow her unusual liberty, that he neglects her, and does not sufficiently love her; and to envy those wives who are kept and watched with greater strictness." The females of an Egyptian household never sit in the presence of the master, but attend him at his meals, and are treated in every respect as inferiors. The mother, however, forms a remarkable exception to this rule; in rare instances, also, a wife becomes a companion to her husband. On the other hand, if a pair of women's shoes are placed outside the door of the harem apartments, they are understood to signify that female visitors are within, and a man is sometimes thus excluded

from the upper portion of his own house for many days. Ladies of the upper or middle classes lead a life of extreme inactivity, spending their time at the bath, which is the general place of gossip, or in receiving visits, embroidering, and the like, and in absolute *dolce far niente*. It is therefore no cause for wonder that their tone of morals is generally low. Both sexes are abstemious in their food, though fond of pastry, sweetmeats, and fruit. The principal meals are breakfast, about an hour after sunrise; dinner, or the mid-day meal, at noon; and supper, which is the chief meal of the day, a little after sunset. Coffee is taken at all hours, and is, with a pipe, presented at least once to each guest. Tobacco is the great luxury of the men of all classes in Egypt, who begin and end the day with it, and generally smoke all day with little intermission. Many women, also, especially among the rich, adopt the habit. Men who can afford to keep a horse, mule, or ass, are very seldom seen to walk, and numberless excellent asses are to be hired in Cairo. Ladies always ride asses and sit astride. The poorer classes are of course unable to observe the harem system, but the women are in general carefully veiled. Some of them keep small shops, and all fetch water, make fuel, and cook for their households. The food of the poor is very meagre; flesh meat is rarely tasted by them, and (besides bread) dates, raw cucumbers, and onions are their common food, with soaked beans, roasted ears of Indian corn, &c.

In their social intercourse the Muslim Egyptians are regular, and observe many forms of salutation and much etiquette; yet they are very affable, entering into conversation with strangers at shops and elsewhere. Their courtesy and dignity of manner are very striking, and are combined with ease and a fluency of discourse. Of their mental qualifications Mr Lane (*ibid.* ch. xiii.) remarks—"The natural or innate character of the modern Egyptians is altered, in a remarkable degree, by their religion, laws, and government, as well as by the climate and other causes; and to form a just opinion of it is therefore very difficult. We may, however, confidently state that they are endowed, in a higher degree than most other people, with some of the more important mental qualities, particularly quickness of apprehension, a ready wit, and a retentive memory. In youth they generally possess these and other intellectual powers; but the causes above alluded to gradually lessen their mental energy." Their principal virtues are piety and strong religious feeling, a strict observance of the injunctions of El-Islám, and a constantly professed sense of God's presence and over-ruling providence, combined, however, with religious pride and hypocrisy. Their common discourse is full of asseverations and expressions respecting sacred things, often, however, used with a levity which it is difficult for a person unacquainted with their feelings easily to reconcile with their respect for God. They entertain an excessive reverence for their Prophet; and the Korán is treated with the utmost respect—never, for example, being placed in a low situation—and this is the case with everything they esteem holy. They are fatalists, and bear calamities with perfect resignation to the Divine will. Their filial piety and respect for the aged have been before mentioned, and benevolence and charity are conspicuous in their character, poverty is therefore not accompanied by the distressing circumstances which too frequently attend it in Europe. Humanity to dumb animals is another virtue, and cruelty is openly discountenanced in their streets, even to unclean animals; this is, however, unfortunately wearing off in consequence of their intercourse with Franks. Their affability, cheerfulness, and hospitality are remarkable, as well as frugality and temperance in food and drink, scrupulous cleanliness, a love of country, and honesty in the payment of debt. It should

be added, however, that the Egyptians rarely, if ever, exercise their social virtues but towards persons of their own persuasion and country. Their vices are indolence, obstinacy, and licentiousness, especially among the women, cupidity (mitigated by generosity), envy, a disregard for the truth, and a habit of cursing. Murders, and other grave crimes of this nature, are rarely committed, but petty thefts are very common.

The Arabic spoken by the middle and higher classes in Cairo is generally inferior, in point of grammatical correctness and pronunciation, to the dialects of the Bedawees of Arabia, and of the inhabitants of the towns in their immediate vicinity, but much to be preferred to those of Syria, and still more to those of the Western Arabs" (Lane, *ibid.* ch. ix.). The language varies in Upper and Lower Egypt, and is more correct inland than near the Mediterranean.

In the decay of Arab literature, Cairo still holds the chief place as a seat of learning, and its university, the Azhar, is undoubtedly the first of the Eastern world. Its professors teach "grammatical inflexion and syntax, rhetoric, versification, logic, theology, the exposition of the Kur-án, the Traditions of the Prophet, the complete science of jurisprudence, or rather of religious, moral, civil, and criminal law, which is chiefly founded on the Kur-án and the Traditions, together with arithmetic as far as it is useful in matters of law. Lectures are also given on algebra, and on the calculations of the Mohammadan calendar, the times of prayer, &c." (Lane, *ibid.*). The students, as already remarked, pay no fees, and the professors receive no salaries. The latter maintain themselves by private teaching, and by copying manuscripts, and the former in the same manner, or by reciting the Korán. The students are now said to amount to the number of 11,000. Except the professors of literature, few Egyptians are taught more than to read and write; and of these, still fewer can read and write well. The women, as before mentioned, are very rarely taught even to read.

Science is but little studied, and barbers generally practise medicine and surgery. Mehemet Ali endeavoured to improve this state of things, by sending young men to Europe for the purpose of scientific study, and by establishing various schools, with the same object, in Egypt. His improvements have been continued by the present khedive, Ismail Pasha, with some success.

In common with other Muslims, those of Egypt have very many superstitions, some of which are peculiar to themselves. Tombs of saints abound, one or more being found in every town and village; and no traveller up the Nile can fail to remark how every prominent mountain has the sepulchre of its patron saint. The great saints of Egypt are the imám Esh-Sháfí'ee, founder of the persuasion called after him, the seyyid Ahmad El-Bedawee, and the seyyid Ibraheem Ed-Dasookee, both of whom were founders of orders of dervishes. The former of these two is buried at the town of Tanta, in the Delta, and his tomb attracts many thousands of visitors annually to his principal festival; the latter is also much revered, and his festival draws together, in like manner, great crowds to his birthplace, the town of Ed-Dasook. But, besides the graves of her native saints, Egypt boasts of those of several members of the Prophet's family; the tomb of the seyyideh Zeyneb, daughter of 'Alee, that of the seyyideh Sekeeneh, daughter of El-Hoseyn, and that of the seyyideh Nefeeseh, great-grand-daughter of El-Hasan, all of which are held in high veneration. The mosque of the Hasaneyn (or that of the "two Hasans") is the most revered shrine in the country, and is believed to contain the head of El-Hoseyn. As connected with the superstitious practices of Egypt, dervishes must be mentioned, of whom there are many orders found in that country, the following being the

most celebrated:—(1) the Rifá'eeeh, and their sects the 'Ilwáneeyeh and Saadeeyeh; (2) the Kádíreeeyeh; (3) the Ahmedeeeyeh, or followers of the seyyid Ahmad El-Bedawee, and their sects the Beiyooomeeyeh, Shaaráweeyeh, Shinnáweeyeh, and many others; and (4) the Baráhimeh, or followers of the seyyid Ibraheem Ed-Dasookee. These are all presided over by a direct descendant of the caliph Aboo-Bekr, called the Sheykh El-Bekree. The Saadeeyeh are the most famous for charming and eating live serpents, &c., and the 'Ilwáneeyeh for eating fire, glass, &c. The Egyptians firmly believe in the efficacy of charms, a belief which is associated with that in an omnipresent and overruling Providence. Thus the doors of houses are inscribed with sentences from the Korán, or the like, to preserve from the evil eye, or avert the dangers of an unlucky threshold; similar inscriptions may be observed over most shops, while almost every one carries some charm about his person. Among so superstitious a people, with whom, as we have already seen, science is in a very low state, it is not to be wondered that the so-called sciences of magic, astrology in the place of astronomy, and alchemy in that of chemistry, are in a comparatively flourishing condition.

Since the time of the Turkish conquest, the arts in Egypt have rapidly fallen into decay; this is partly attributable to the deportation of most of the skilled artificers of Cairo to Constantinople by the sultan Selim, but it is mainly owing to the misrule of the Turkish pashas, who have successively domineered over this unfortunate country. Cairo contains the most splendid specimens of Arab architecture of any part of the Arabian empire; but at present new buildings are erected after the Constantinopolitan model, or, what is still worse, the purely European—both styles immeasurably inferior to the Arab, and very ill suited to the requirements of the climate. In like manner, every other kind of native art is gradually perishing; and it is to be feared that even should the people be relieved from oppression and bad government, their industry will be encouraged rather to adopt imaginary improvements imported from Europe, than to cultivate the beautiful taste of their ancestors. The manufactures of the present inhabitants of Egypt are generally inferior to those of other Eastern nations, their handicrafts are clumsy, and the inevitable results of tyranny are everywhere evident; nevertheless, the curious shops, the markets of different trades (the shops of each trade being generally congregated in one street or district), the easy merchant sitting before his shop, the musical and quaint street-cries of the picturesque venders of fruit, sherbet, water, &c., with the ever-changing and many-coloured throng of passengers, all render the streets of Cairo a delightful study for the lover of Arab life, nowhere else to be seen in such perfection, or with so fine a background of magnificent buildings.

Among the luxurious habits of the Egyptians must be classed the immoderate use of tobacco (as before mentioned) and coffee. They are, however, rarely guilty of the vice of drunkenness, wine being prohibited by the Korán. Eaters of opium, and smokers of hemp, called hasheesh, are not uncommon, though they are always of the dregs of the people. The bath is a favourite resort of both sexes and all classes. In Cairo alone are upwards of sixty public baths, and every good house has a private bath. Their amusements are generally not of a violent kind, being rather in keeping with the sedentary habits of the people, and the heat of the climate. They are acquainted with chess, draughts, backgammon, and other games, among which is one peculiar to themselves, called Mankalah, and played with cowries. The game of the gereed requires great bodily exertion; and wrestlers, &c., are found in the country, though not in any number. Music is the most favourite recreation

of the people of Egypt; the songs of the boatmen, the religious chants, and the cries in the streets are all musical. There are male and female musical performers; the former are both instrumental and vocal, the latter (called 'Almeh, pl. 'Awálim) generally vocal. The 'Awálim are, as their name ("learned") implies, generally accomplished women, and should not be confounded with the Ghawázee, or dancing-girls. There are many kinds of musical instruments. The music, vocal and instrumental, is generally of little compass, and in the minor key; it is therefore plaintive, and strikes a European ear as somewhat monotonous, though often possessing a simple beauty, and the charm of antiquity, for there is little doubt that favourite airs have been handed down from remote ages. The prophet Mohammad condemned music, and its professors are in consequence lightly esteemed by the generality of Muslims, who nevertheless scruple not to enjoy their performances, and resort to the coffee-shops and to private festivities, where they are almost always to be found.

The Ghawázee (sing. Gházeeeyeh) form a separate class, very similar to the gypsies. They always intermarry among themselves only, and are all brought up to the venal profession. Their performances are too well known to need a description here, but it should be observed that the religious and learned Egyptians hold them to be improper. They dance in public, at fairs and religious festivals, and at private festivities, but not in respectable houses, whether before the men or the ladies. Mehemet Ali banished them to Isné, in Upper Egypt; and the few that remained, occasionally dancing in Cairo, called themselves 'Awálim, to avoid punishment. A most objectionable class of male dancers also exists, who imitate the dances of the Ghawázee, and dress in a kind of nondescript female attire. Not the least curious of the public performances are those of the serpent-charmers, who are generally Rifá'ee, or Saadee dervishes. Their power over serpents has been doubted by most European travellers, yet their performances remain unexplained; and apparently they possess means of ascertaining the haunts of these and other reptiles, and of alluring them forth; they, however, always extract the fangs of venomous serpents. Jugglers, rope-dancers, and farce-players must also be mentioned. In the principal coffee-shops of Cairo are to be found reciters of romances, surrounded by interested audiences. They are of three classes, and recite from several works, among which was formerly included the *Thousand and One Nights*; but manuscripts of the latter have become so rare as to render it almost impossible to obtain a copy.

The periodical public festivals are exceedingly interesting, and many of the remarkable observances with which they abound are passing away. The first ten days of the Mohammadan year are held to be blessed, and especially the tenth; and many curious and superstitious practices are observed on these days, particularly by the women. The tenth day, being the anniversary of the martyrdom of El-Hoseyn, the mosque of the Hasaneyn is thronged to excess, mostly by women. Following the order of the lunar year, the next festival is that of the Return of the Pilgrims, which is the occasion of great rejoicing, many having friends or relatives in the caravan. The Mahmal, a kind of covered litter, first originated by the celebrated queen Sheger-ed-Durr, is brought into the city in procession, though not with as much pomp as when it leaves with the pilgrims. These and other processions have lost much of their effect since the extinction of the Memlooks, and the gradual disuse of gorgeous dress for the retainers of the officers of state. A regiment of regular infantry makes but a sorry substitute for the splendid cavalcade of former times. The Birth of

the Prophet (Moolid en-Nebee), which is celebrated in the beginning of the third month, is the greatest festival of the whole year. During nine days and nights its religious ceremonies are observed at Cairo, in the open space called the Ezbekeeyeh. Next in time, and also in importance, is the Moolid El-Hasaneyn, commemorative of the birth of El-Hoseyn, and lasting fifteen days and nights; and at the same time is kept the Moolid of Es-Sálih Eiyooob, the last king but one of the Eiyooobe dynasty. In the seventh month occur the Moolid of the seyyideh Zeyneb, and the commemoration of the Mearág, or the Prophet's miraculous journey to heaven. Early in the tenth month (Shaabán), the Moolid of the imám Esh-Sháfí'ee is observed; and the night of the middle of that month has its peculiar customs, being held by the Muslims to be that on which the fate of all living is decided for the ensuing year. Then follows Ramadán, the month of abstinence, a severe trial to the faithful; and the Lesser Festival (El-'Eed es-Sagheer), which commences Showwál, is hailed by them with delight. A few days after, the Kisweh, or new covering for the Kaabeh at Mecca, is taken in procession from the citadel, where it is always manufactured, to the mosque of the Hasaneyn to be completed; and, later, the caravan of pilgrims departs, when the grand procession of the Mahmal takes place. On the tenth day of the last month of the year, the Great Festival (El-'Eed el-Kebeer), or that of the Sacrifice, closes the calendar.

The rise of the Nile is naturally the occasion of annual customs, some of which are doubtless relics of antiquity; these are observed according to the Coptic year.¹ The commencement of the rise is fixed to the night of the 11th of Ba-ooneh (Payni), the 17th of June, and is called that of the Drop (Leylet en-Nuktah), because a miraculous drop is then supposed to fall, and cause the swelling of the river. The real rise commences at Cairo about the summer solstice, or a few days later; and on about the 3d of July a crier in each district of the city begins to go his daily rounds, announcing, in a quaint chant, the increase of water in the Nilometer of the island of Er-Ródah. When the river has risen 20 or 21 feet, he proclaims the Wefá en-Neel, "Completion" or "Abundance of the Nile." On the following day, the dam which closes the canal of Cairo is cut with much ceremony, and this is the signal for letting the inundation over the surface of the country. A pillar of earth before the dam is called the "Bride of the Nile," and Arab historians relate that this was substituted, at the Muslim conquest, for a virgin whom it was the custom annually to sacrifice, to ensure a plentiful inundation. A large boat, gaily decked out, representing that in which the victim used to be conveyed, is anchored near, and a gun on board is fired every quarter of an hour during the night. Rockets and other fireworks are also let off, but the best, strangely, after daybreak. The governor of Cairo attends the ceremony of cutting the dam, with the kádee and others. The crier continues his daily rounds, with his former chant, excepting on the Coptic New-Year's Day, when the cry of the Wefá is repeated, until the Saleeb, or Discovery of the Cross, the 26th or 27th of September, at which period, the river having attained its greatest height, he concludes his annual employment with another chant, and presents to each house some limes and other fruit, and dry lumps of Nile mud.

¹ It may be mentioned here that the period of the hot winds, called the Khamáseen, that is, "The Fifties," is calculated from the day after the Coptic Easter, and terminates on the day of Pentecost, and that the Muslims observe the Wednesday preceding this period, called "Job's Wednesday," as well as its first day, when many go into the country from Cairo, "to smell the air." This day is hence called Shemm en-Neseem, or "the smelling of the zephyr." The 'Ulemá observe the same custom on the first three days of the spring quarter.

This brief account of the modern Egyptians would be incomplete without a few words concerning the rites attendant on death. The corpse is immediately turned towards Mecca, and the females of the household, assisted by hired mourners, commence their peculiar wailing, while fikes recite portions of the Korán. The funeral takes place on the day of the death, if that happen in the morning; otherwise on the next day. The corpse, having been washed and shrouded, is placed in an open bier, covered with a cashmere shawl, in the case of a man; or in a closed bier, having a post in front, on which are placed female ornaments, in that of a woman or child. The funeral procession is headed by men called "Yemenceyeh," chanting the profession of the faith, followed by male friends of the deceased, and a party of schoolboys, also chanting, generally from a poem descriptive of the latter state. Then follows the bier, borne on the shoulders of friends, who are relieved by the passers-by, such an act being deemed highly meritorious. On the way to the cemetery the corpse is generally, in Cairo, in the case of the northern quarters of the city, carried either to the Hasaneyn, or, if the deceased be one of the 'Ulemá, to the Azhar; or, in the case of the southern quarters, to the seyyideh Zeyneb, or some other revered mosque. Here the funeral service is performed by the imám, or minister of the mosque, and the procession then proceeds to the tomb. In the burials of the rich, water and bread are distributed to the poor at the grave; and sometimes a buffalo or several buffaloes are slaughtered there, and the flesh given away. The tomb is always a vault, surmounted by an oblong stone monument, with a stele at the head and feet; and a cupola, supported by four walls, covers the whole in the case of sheykhs' tombs and those of the wealthy. During the night following the interment, called the Night of Desolation, or that of Solitude, the soul being believed to remain with the body that one night, fikes are engaged at the house of the deceased to recite various portions of the Korán, and, commonly, to repeat the first clause of the profession of the faith, "There is no deity but God," three thousand times. The women alone put on mourning attire, by dyeing their veils, shirts, &c., dark blue, with indigo; and they stain their hands, and smear the walls, with the same colour. Everything in the house is also turned upside down. The latter customs are not, however, observed on the death of an old man. At certain periods after the burial, a khatmeh, or recitation of the whole of the Korán, is performed, and the tomb is visited by the female relations and friends of the deceased. The women of the felláheen (or peasants) of Upper Egypt observe some strange dances, &c., at funerals, which must be regarded as partly relics of ancient Egyptian customs.

For further information see, in addition to Lane's *Modern Egyptians*, his translation of the *Thousand and One Nights*, and particularly the notes to it, and the *Englishwoman in Egypt*, by Mrs Poole.

The native Christians of Egypt, or Copts, are chiefly descended from the ancient Egyptian race; and, as they rarely marry with other races, they preserve in their countenances a great resemblance to the representations of the tombs and temples. Their dress and customs are very similar to those of the Muslim Egyptians, but their reserve towards persons of another persuasion renders a knowledge of their peculiar observances exceedingly difficult. The causes which produced the separation of their church, and the persecutions they suffered, will be noticed in the historical portion of this article. Under Mehemet Ali they were relieved of much oppression, and the immunities then granted to them they still enjoy. The neglected appearance of their houses, and their want of personal cleanliness, are in strong contrast to the opposite habits of the Muslims, and

European residents generally prefer the latter as domestic servants.

The Jews, of whom there have always been great numbers in Egypt, appear to be even more degraded there than in other countries. They are held in the utmost abhorrence by the dominant race, and often are treated with much cruelty and oppression. Many are bankers and money-changers, &c. The quarter of the Jews in Cairo is exceedingly filthy, and would give a stranger the notion that they labour under great poverty. But such is not the case; the fear of the Muslims induces them to adopt this outward show of misery, while the interiors of many of their houses are very handsome and luxurious. (E. S. P. — S. L. P.)

CHRONOLOGY AND HISTORY.

Before giving a sketch of the history of Egypt it is necessary to speak of Egyptian chronology. The difficulty of this subject has increased with the new information of the monuments. The statements of ancient writers were easily reconciled with half knowledge, but better information shows discrepancies which are in most instances beyond all present hope of solution. It may be said that we know something of the outlines of the technical part of Egyptian chronology; but its historical part is in a great measure mere conjecture before the times when we can check the Egyptian lists by their synchronisms with Hebrew and Assyrian history.

Dr Brugsch, in the second edition of his *Histoire d'Égypte*, frankly admits the growing difficulty of Egyptian chronology in terms which account for his not having continued his *Matériaux pour servir à la reconstruction du Calendrier*, the opinions of which are modified in the later work. Baron Bunsen completed his *Egypt's Place*, but in the progress of the work made a great change in his theories. Professor Lepsius alone has maintained his views, as stated in the *Chronologie* and *Königsbuch*, of which the general correctness has not been disproved, although in any new work it would be necessary greatly to modify the details. The words, already referred to, of Dr Brugsch, which close the introduction to his *History* (2d ed.), may be cited in justification of the differences between the present article and that of the last edition of the *Encyclopædia*. "En comparant cette édition avec la première, le lecteur impartial reconnaîtra facilement que nous avons remanié complètement le premier travail, et de plus, que nous nous sommes abstenus de fournir des hypothèses auxquelles seulement le temps et des découvertes futures pourront substituer les faits" (p. 3).

The Egyptians divided the civil day into 24 hours, 12 of the natural day and 12 of the night, counted from 1 to 12 during each period. Ordinarily the civil day began during the night, which was indifferently reckoned as belonging to the preceding or following day. Probably the beginning was at midnight. In the astronomical tables of the Tombs of the Kings the civil day probably begins with the night, and the reckoning is from the first hour, or six hours before midnight. The indication is, however, not conclusive, as the tables are of nights only, but one term used makes it highly probable (Brugsch, *Matériaux*, 103). We also find the so-called heliacal rising of Sothis indicated as marking the beginning of the New Year, but this may merely denote that the phenomenon characterized New Year's day of the original Egyptian year, or of the fixed year, not that the civil day began with the 11th hour of night (cf. *Id.*, 99 seq.; Ideler, *Handbuch der Chronologie*, i. 100-102).

The Egyptian month was of thirty days. The months are usually known by Greek names occurring in Greek documents, which were taken from the cultus connected with the months, and are thus the Egyptian sacred names. They are 1. Thoth, 2. Phaophi, 3. Athyr, 4. Choiak, 5. Tybi, 6. Mechir, 7. Phamenoth, 8. Pharmuthi, 9. Pachon, 10. Payni, 11. Epiphi, 12. Mesori, after which came the five Epagomena. The names were applied to the Vague and Alexandrian years. The ancient Egyptians had a different system of names. With them the months were allotted to three great seasons of four months each, of which the months were called 1st, 2nd, 3rd, and 4th. These seasons are called "sha," inundation, "per," winter, and "shema" summer. The second and third

renderings are undoubted; the first, which is that of Dr Brugsch, is not certain. If, however, it was so, we should have a difficulty in deciding to exactly which four months each season applied. It may be remarked that, according to the Copts, there are four months from the supposed beginning of the rise of the Nile, a few days before the summer solstice, to the end of the inundation. If this were the ancient reckoning, and the rendering "inundation" be correct, "winter" would be the cold season, and "summer" would correspond to spring and early summer. In support of this hypothesis it may be observed that the so-called heliacal rising of Sothis on the 20th of July marked the beginning of the Egyptian year, although in the year commonly in use this phenomenon passed through all the seasons, and further that in the earliest times of Egyptian history this phenomenon occurred about the time of the summer solstice, and the conventional beginning of the rise of the Nile, the three phenomena probably marking the beginning of the first season when the calendar was instituted (cf. on the seasons. Brugsch, *Matériaux*, 34 seq.).

The common year of the ancient Egyptians is that which has been called the Vague Year, because on account of its length of 365 days it fell short of a tropical or a sidereal year, and thus passed through all the seasons. That this year was that in which the inscriptions are usually dated before the introduction of the Alexandrian year under Augustus appears from the Decree of Canopus (Hierog. l. 18, Greek l. 36, 37).

The Egyptians also used a fixed year dated from the so-called heliacal rising of Sothis, July 20. It contained 365 days, and was adjusted by the addition of another day for every four years. It is uncertain how far back this year was in use. The Calendar of Medinet Haboo, of the time of Ramses III., begins with the rising of Sothis, or, if we accept Dr Brugsch's explanation, with its festival (*Matériaux*, p. 84). Perhaps at the time of this monument the phenomenon fell on the 1st Thoth of the vague year, or within the month; or if the festival be intended, it may be used as a conventional indication of New Year's day in a typical form (*Ibid.*, p. 84, 85). In the Roman period, after the Alexandrian year had come into use, there are double dates in the Alexandrian and Sothic calendars, but the common Egyptian notation of the months does not appear to have been usually applied to the Sothic year. An exception is noticed by Dr Brugsch (*Ibid.*, p. 93), and another instance in which the month-name Tybi appears to be used for the Sothic calendar, while an Alexandrian name is employed for the corresponding month of the Alexandrian calendar (*Ibid.*, p. 92, 17. See on the whole subject, Brugsch, *Matériaux*).

The inconvenience of the vague year in relation to the festivals, on account of their connection with natural phenomena, led Ptolemy III. Evergetes to reform the calendar by intercalating a day after every fourth year before the year next following (Decree of Canopus, Hierog. l. 22, Greek l. 43-45). Obviously this arrest of the common year was more convenient than the change to a fixed year already in use beginning at a different season. This new style was abandoned and the old resumed, but how soon we do not know.

Under Augustus a fixed year, called the Alexandrian, beginning on the 29-30th August of the Julian year, superseded the vague year. According to Lepsius, the Era of Augustus at Alexandria dated B.C. 80, but the first year of the new calendar, proleptically, B.C. 26, when the 1st Thoth vague corresponded to 30th August of the proleptic year of Augustus. The new reckoning, however, in his opinion could not have been introduced before B.C. 8, and was probably introduced A.D. 5. (See Lepsius, *Ueber einige Berührungspunkte der Aegyptischen, Griechischen, und Römischen Chronologie*, Berl. Akad., 1859). Although it is quite possible that Augustus adopted a proleptic synchronism of the Egyptian and Roman years for the official Egyptian year, thus dating back his reform, yet it is more probable that there was some special reason for choosing the particular Egyptian year selected, which, moreover, was not the first of the Era of Augustus. Brugsch has put forward a theory, which is the more remarkable in its bearing on this question as it is of wholly independent origin. He has shown reasons for supposing that a year beginning on the 25-29th August was in use in Egypt from the time of Dynasty VI. It must be admitted that many of his correspondences are of the Roman period, and therefore probably refer to the Alexandrian year; but others cannot be so explained, and it seems probable that the year which under Augustus superseded the vague year was already in use long before (*Matériaux*, p. 17 seq.). The Alexandrian year superseded the vague year, and has remained in use to our times, never having been wholly supplanted by the lunar year of the Arabs; but it has now given way to the Gregorian calendar.

At the time of Dynasty XII. the Egyptians used four years. These Dr Brugsch holds to be the vague year, a solar year, a lunar year, and a lunar year with an intercalation (*Hist.*, 2nd ed. 98-99). The second of these years no doubt was the Sothic, the

beginning of which had an original connection with the summer solstice, and the duration of which was probably the Egyptian measure of a solar year. The lunar years would seem to be true lunar years, if we are to accept M. Geisler's theory that the Egyptians had discovered a method of adjusting their solar calendar with a lunar year by the intercalation of a month eleven times in thirty years (*Id.*, 73). That the Egyptians at a later time used four years is evident from the Calendar of Isné, in which three beginnings are mentioned, that which stands at the head of the document and is of the Sothic year, a beginning of the "year of the ancients" on the 9th of Thoth, and another New Year's day on the 26th of Payni (Brugsch, *Matériaux*, 19-22). This calendar is attributed by Lepsius to the reign of Claudius, but Brugsch can only decide that it is of the Roman period (*Id.*, 88, cf. 22). If it is much later than the time fixed by Lepsius, the second commencement may be of the vague year, which began July 28 in A.D. 101-104. It is not probable that it is earlier than the introduction of the Alexandrian year, which, however, is unnoticed. Thus at least four years were probably in use in Egypt under the Romans.

No Era has been found in the Egyptian inscriptions. They always, if they date at all, date by the year of the reigning sovereign. There is but one instance of a reckoning of the nature of an era. It is the statement of the interval between two distant reigns in the stele in which, under Ramses II., an interval of four hundred years after a Shepherd king is mentioned, or more strictly, following the analogy of ordinary dates, the 400th year of the earlier king, as though he were still living. This, however, is not a strictly Egyptian document (*Records of the Past*, iv. 36). Similarly the coins of the Ptolemies, except one class, present no era; even those bearing the name of Ptolemy Soter, struck in Palestine and Phœnicia under Ptolemy Philadelphus and Ptolemy Evergetes, are dated by the regnal years of the kings who struck them. There are indeed coins dated by an era, probably struck at some town of Phœnicia, but these follow a foreign usage which otherwise is not found in the foreign coinage of the Ptolemies. It is therefore not surprising that the Egyptian cycles mentioned by ancient writers are not traceable on the monuments. One of these, the Sothic Cycle, consisting of 1460 Sothic and 1461 vague years, or the period in which the vague year passed through one Sothic year, was probably used by the astronomers, but we have no indication of its having been known earlier than the first century B.C., when Geminius writes that the Egyptian festivals pass through the whole year in 1460 years (*Isag.*, c. 6, Petav., *Uranologium*, 33). Censorinus fixes the beginning of a Sothic cycle in A.D. 139 (c. 21), in the third vague year or second Alexandrian of the reign of Antoninus Pius. Curiously the Alexandrian coin commemorating in a symbolic manner this event is of the sixth year of this emperor. Theon, writing during the cycle beginning A.D. 139, speaks of the previous period as the Era of Menophrés (p. Biot, *Rech. sur plus. p. de l'astr.*, p. 181 seq., 303 seq.; *Sur la période Soth.*, 129 seq.). It is therefore generally supposed that a cycle beginning B.C. 1322 commenced in the reign of a Menphat, usually identified with the king of that name of Dynasty XIX. This is possible but not certain. Other cycles rest on less distinct evidence, and for the present we must be content to accept Brugsch's cautious judgment on the whole subject.²

The historical chronology of ancient Egypt if less obscure than the technical is even fuller of difficulty. Our chief authorities are—(1) the Egyptian historian Manetho, who gave a list of thirty dynasties, and the length of each, with in some cases the duration of the individual reigns, (2) the similar list of the Turin Papyrus of Kings, and (3) various data of the monuments. Manetho's list is unhappily in a very corrupt condition. It appears, however, that his method is generally not strictly chronological. As far as we know, he makes up the sum of each dynasty, except Dynasty XII., of the individual reigns, where these are stated, taking no account of the overlapping of some of them. He seems to have given larger sums in three great groups. These again are made up of the sums of dynasties, and if any were in part or wholly contemporary, they are treated as successive. According to Syncellus, he stated the duration of the dynasties to be 3555 years. If this number, which suspiciously enough is given apart from the dynastic list, came down correctly to the Byzantine chronographer, many hundred years must be cut off from the totals of the dynasties as they now stand for contemporary dynasties or kings. The Turin Papyrus is unfortunately in a far worse state than Manetho's list, but it is valuable as confirming and correcting it. The system of reckoning seems, however, to have been more strictly chronological than Manetho's usual method. The various data of the monuments are as yet of little value beyond affording evidence that Manetho's numbers

are not to be taken literally. It is probable that the system of reckoning was not strictly chronological, and that the numbers given are not to be taken literally. The system of reckoning seems, however, to have been more strictly chronological than Manetho's usual method. The various data of the monuments are as yet of little value beyond affording evidence that Manetho's numbers

² Il y a eu des savants qui ont cru découvrir un autre expédient pour fixer plusieurs dates de l'histoire d'Égypte en se servant du calcul astronomique. Le règne d'un roi Ménophrés sous lequel, d'après une tradition des anciens, une nouvelle période sothiaque a recommencé, après la date du lever de l'étoile Sothis, nouvelle période sothiaque a recommencé, après la date du lever de l'étoile Sothis, la Sothis des Égyptiens, rapportée sous trois rois du nom de Ramsès sur des monuments contemporains de leur époque, et à la fin quelques autres indications de nature astronomique, ont donné lieu à des calculs très-complicés sans que le critique ait dit son dernier mot sur leur valeur historique. (*Ibid.*, 2nd ed. 27.)