

of Abydos as a reputed burial-place, of Osiris rendered this a favourite necropolis of the ancient Egyptians from very early times, particularly under Dynasty XII.

At a distance of more than 40 miles from Abydos, but in nearly the same latitude, is the village of Dendarah, on the left, here the southern, bank of the Nile. Before reaching it we pass the small town of Farshoot at the mouth of the great canal called the Bahr-Yoosuf, and the large village of Hoo, marking the site of Diospolis Parva. Opposite the latter place are some sepulchral grottoes in the eastern chain, called those of Kasr-es-Seiyád, which is believed to occupy the position of Chenoboscion. They contain names of kings of Dynasty VI., but the representations which occupy their walls are not of unusual interest. At Dendarah is the first well-preserved and unencumbered temple that is seen in a voyage up the Nile, that of Athor, the Egyptian Venus, who presided over the town of Tentyra, or Tentyris, the capital of the Tentyrite nome. It stands on the mounds of the town about a mile and a half from the Nile. From it we gain a good idea of Egyptian religious architecture under the Greek and Roman dominions.

The temple is surrounded by a great wall of crude brick, entered by a stone portal adorned with sculptures representing the emperors Domitian and Trajan, engaged in acts of worship before several divinities. The portico to which it leads is about 135 feet in width, and is one of the richest and most beautiful structures of the kind. It is supported by twenty-four columns, four deep, nearly 50 feet in height, and having a diameter of somewhat more than 7 feet at the thickest part. The capitals have a full face of Athor sculptured on each of their four sides, and above these a kind of shrine. The three columns on each side of the entrance are connected by an intercolumniation. The portico, like the rest of the temple, is of higher merit as regards its architecture than its sculpture, for the latter art had declined under the Greek and Roman rule to a much greater degree than the former. The sculptures are of the same kind as on the portal, representing offerings made by some of the earlier Cæsars; and on the ceiling are various mystical subjects, probably of an astronomical import, and the famous Zodiac from which an extravagant idea of the antiquity of the temple was deduced before hieroglyphics were interpreted. The greater part of the back wall of the portico was the front of the temple before this portion was added. This inner part consists of three considerable chambers, an isolated sanctuary, and numerous small apartments. The first of these is a hall, supported by a double row of columns, three on each side, of a rather heavy form, for they have, beneath the capital formed of the block with the faces of Athor and the shrine, another capital of a cup shape. This hall is entered by a doorway in the middle of the back wall of the portico, and passing through it we reach a second and third chamber of the same breadth but shorter, and then the sanctuary. This chamber is much narrower, and is isolated by a passage running round it. On each side of the chambers and passage are many small apartments, two passages to the exterior, and two staircases; and there are singular inclined passages in the walls, two of which are entered from the sides of the portico. The whole interior is covered with sculptures and inscriptions of a religious character, stating in a systematic manner the use of each chamber in the temple-worship. The royal names have not always been filled in, the rings remaining vacant; but when they have been sculptured, they are generally those of the last Cleopatra, and Ptolemy Cæsar, her son by Julius Cæsar. On the roof of the temple to which the staircases lead, there are a sort of chapel and some small chambers, one of which is very interesting, because its sculptures relate to the myth of

Osiris. The exterior of the temple is as completely covered with sculptures as the interior. Among the figures represented here are those of Cleopatra and Ptolemy Cæsar; but they cannot be supposed to convey any resemblance, since they belong not alone to a conventional art, but almost to its lowest period. There are two smaller temples near the great temple of Athor, one of Isis, and the other of the kind called a Typhonium. Both are of the Roman time. See admirable account of the temple in Mariette's *Monuments of Upper Egypt*, 125 seqq.

On the opposite side of the Nile, a little above Dendarah, is the town of Kinè, between which and Arabia some traffic is carried on by the route through the desert to El-Kuseyr on the Red Sea. The best of the porous water bottles which are used throughout Egypt are manufactured here; and the great water-jars, called "bellâse," which the women carry, are made at the large village of Bellâs, a few miles higher on the western bank. Opposite to Bellâs is the village called Kuft or Kift, marking the site of the important town of Coptos, which was the emporium on the Nile of the Arabian and Indian trade under the Ptolemies; and, somewhat to the south, is the inconsiderable town of Koos, the ancient Apollinopolis Parva, which succeeded to the trade of Coptos, under the Muslims, until Kinè supplanted it. On the western bank, a little higher, is the small town of Nakâdeh, which the people call Nagâdeh, where are Roman Catholic and Coptic convents. A short distance beyond Nakâdeh are the northernmost of the remains of Thebes.

The monuments of Thebes do not present from afar the imposing appearance of the Pyramids of Memphis. Placed for the most part at a distance from the Nile, as well as from one another, and having on the western side the picturesque form of a much higher mountain than any near Memphis rising behind them, they do not strike those who see them from the river. Most of them are not indeed visible from the Nile except when it is at its height. The stately colonnade of the temple of El-Uksur, incorrectly called Luxor, on the very bank, is, however, not unworthy the magnificence of Thebes, and when one approaches the other monuments his utmost expectations are exceeded by the grandeur of El-Karnak, the beauty of the temple of Ramses II., and the mystery of the Tombs of the Kings. Nowhere else are the mythology, the history, the very life and manners of the Egyptians of old times so vividly brought before the eye as in the sculptured and inscribed monuments of the capital of the Empire.

Thebes, or Diospolis Magna, is called in the hieroglyphic inscriptions Ap-t, or, with the article prefixed, T-ap, whence Thebes, and Nu-Amen, the city of Amen, the No-Amon or No of the Bible. The date of its foundation is unknown, but there are remains of the time of Dynasty XI., the first of Diospolite kings. Under the sovereigns of Dynasty XII. it must have become a place of importance, but it probably declined during the troubles of the Shepherd period. With Dynasty XVIII. it attained its highest prosperity, and maintained it during Dynasties XIX. and XX. To this period its greatest monuments belong. Then its decline evidently commenced; but from the manner in which Homer mentions it (*Iliad* ix. 381-4), Thebes must have been still a great city in his days. After this it suffered severely from the violence of the Assyrians and Persians, and lastly of Ptolemy Lathyrus; so that in Strabo's time the Thebans inhabited villages as now, and there was no longer a city (*Geogr.*, xvii. 1).

The monuments of Thebes, exclusive of its sepulchral grottoes, occupy a space on both sides of the river, of which the extreme length from north to south is about two miles, and the extreme breadth from east to west about four. The

city was on the eastern bank, where is the great temple, or rather collection of temples, called after El-Karnak, a modern village near by. The temple of El-Karnak is about half a mile from the river, in the cultivable land. More than a mile to the south-west is the temple of El-Uksur, on the bank of the Nile. On the western bank was the suburb bearing the name Memnonia. The desert near the northernmost of the temples on this side, the Setheum, almost reaches the river, but soon recedes, leaving a fertile plain generally more than a mile in breadth. Along the edge of the desert, besides the Setheum, are the Rameseum of El-Kurneh, and, less than a mile farther to the south-west, that of Medeenet-Haboo, and between them, but within the cultivated land, the remains of the Amenophium with its two gigantic seated colossi. Behind these edifices rises the mountain, which here attains a height of about 1200 feet. It gradually recedes in a south-westerly direction, and is separated from the cultivated tract by a strip of desert in which are numerous tombs, partly excavated in two isolated hills, and two small temples. A tortuous valley, which begins not far from the Setheum, leads to those valleys in which are excavated the Tombs of the Kings beneath the highest part of the mountain which towers above them in bold and picturesque forms.

The temple of El-Uksur is nearest of the edifices to the river, and but an appendage to the great group of El-Karnak. It takes its name from the small town of El-Uksur, or Abu-I-Haggâg, which is built in and around part of it, thus injuring its effect, and rendering examination difficult. It differs from most Egyptian temples in not facing the river, but this is accounted for by its connection with the temple of El-Karnak, from the southern approaches to which a long avenue of sphinxes (now wholly ruined) leads to it, ending at its entrance. This is a massive propylon, or portal with wings, 200 feet in width, before which is a very fine obelisk of red granite. Its fellow, which stood on the western side, was removed by the French to Paris in 1831, and now adorns the Place de la Concorde. Both have beautifully cut hieroglyphic inscriptions. The height of that which remains is about 80 feet. It is adorned with three vertical lines of hieroglyphics on each side, bearing the titles of Ramses II. The other obelisk differs from this only in being slightly shorter. Close to the winged portal are three seated statues of red granite representing Ramses II.; a fourth has been destroyed. The wings of the portal are covered with sculptures of remarkable interest, representing occurrences in the war of Ramses II. with the Kheta or Hittites, in his fifth year. On the left wing is depicted the defeat by the Egyptians, led by their king, of the confederate peoples under the walls of the Hittite stronghold called Ketesh, or Kadesh, on the Orontes. The king is represented, according to the Egyptian custom, of a gigantic size, standing in his chariot, which he has urged into the midst of the hostile force, whose warriors fall by his well-directed arrows. The Egyptians, on the other hand, sustain no loss. On the right wing is represented the Egyptian camp. This has been sculptured over another subject, of which part may be now seen, owing to the falling out of the plaster with which it had been filled. All these representations are in sunk relief, and beautifully executed.

The entrance to the temple is contracted by a modern wall, through the small door of which we pass into a great court choked by the huts of the town, among which stands a mosque. The court is surrounded by a double row of columns, the capitals of which have the form of the bud of the papyrus. A ruined portal with wings forms the end of this court, and with it begins the older part of the edifice, which has a more southerly direction; and its southernmost part in like manner turns a little more in

that direction, that is, from the river, though not so remarkably. Some deviation was probably rendered necessary by the course of the Nile. The second court is much obstructed by rubbish; nothing is seen of it but a magnificent central avenue of fourteen columns, having capitals of the bell-shaped flower of the papyrus. The columns are about 60 feet in height, of fine form, and elegantly sculptured. They were raised by Amenophis III., whose name is the oldest which occurs on them and in the rest of the temple. Behind this is another court, which has a double row of columns on each side, and at its end a portico supported by columns four deep. This court is much ruined. Beyond it are several chambers of the time of Amenophis III., and in the midst of them an isolated sanctuary, the sculptures of which bear the name of Alexander Ægus, in whose reign it was built, in the place, no doubt, of one destroyed by the Persians under Cambyzes or Oclous, as Sir Gardner Wilkinson remarks (*Modern Egypt and Thebes*, ii. 245). Most of these apartments are in a dilapidated state.

Although there is an approach to the temple of El-Karnak from that of El-Uksur, the grand entrance was towards the river, and from that direction it should be entered. This extraordinary assemblage of buildings consists of a great temple and several smaller structures, surrounded by a massive crude brick wall. There are other remains similarly inclosed, which were connected with the great temple.

The grand entrance is through a propylon more than 360 feet wide, for this is its measure above the rubbish which is piled up around it. It was never sculptured, nor was its surface smoothed. It presents, therefore, a rude appearance, and is much ruined, a great part of the left or northern wing having been demolished. The court of which the propylon forms the front measures 329 feet in width and 275 in length, having on each side a gallery with a single row of columns; and a double colonnade, of which one column alone stands, formed an avenue from its entrance to that of the hypostyle hall beyond. On the right side a temple of older date interrupts the side gallery, extending 50 feet into the court. Its front is formed by a propylon, about 90 feet wide, on each wing of which Ramses III. is portrayed in the act of slaying prisoners before Amen-ra. The interior of this temple consists of a court, which has on each side a row of Osiridean pillars, and at the end another row of such pillars with columns behind them, a hall or portico supported by eight columns, next to the court, and, beyond, other apartments. Nearly all the sculptures are of the reign of Ramses III., but the names of later sovereigns occur. On the other side of the great court is a small structure which may be called a chapel, or three chapels. The most interesting sculptures in this part of the group of temples are outside the eastern portion of the south wall of the great court, for here is the famous list of countries and towns subdued by Sheshonk I., or Shishak, the head of Dynasty XXII. Among the names is that thought to be the kingdom of Judah, and those of several places in the dominions of Rehoboam and Jeroboam I. At the end of the court is a fine portal, the wings of which are much ruined. This is the entrance to the great hypostyle hall, the most magnificent work of its class in Egypt. Its length is 170 feet, and its width 329; it is supported by 134 columns, the loftiest of which are nearly 70 feet in height, and about 12 in diameter, and the rest more than 40 feet in height, and about 9 in diameter. The great columns, 12 in number, form an avenue through the midst of the court from the entrance, and the others are arranged in rows very near together on each side. There is a transverse avenue made by two rows of the smaller columns being placed farther apart than the

rest. This great hall is therefore crowded with columns, and the effect is surprisingly grand. The spectator, being generally unable to see beyond the columns which are immediately around him, perceives the vast dimensions which, if viewed from a distance, might lose their effect. The forest of columns seems interminable in whatever direction he looks, producing a result unsurpassed in any other Egyptian temple. The partial ruin of its stone roof, and of some of the columns, renders the hall the more picturesque, and makes us wonder at the force which must have been expended in attempting to demolish it. This grand hall was built by Setee I., Dynasty XIX., and sculptured partly in his reign and partly in that of his son and successor Ramses II., who has sometimes effaced his father's name to substitute his own. It commemorates, not in its grandeur alone, but also by its sculptures, the magnificence and power of these two great Pharaohs. The sculptures of the interior of the walls represent these kings making offerings to the gods, and the like subjects occupy the columns. Far more interesting are those which adorn the exterior of the walls, and record the achievements of the same kings, those of Setee I. being on the north wall, and those of Ramses II. on the south. The former are of much greater interest than the latter, as far as we can judge, and in this respect inferior to none in Egypt. The scenes on the north wall are arranged in three compartments, of which the upper one has been nearly destroyed. In these scenes the king is represented of a gigantic size, charging in his chariot, and putting to the rout his enemies, capturing their strongholds, and returning home in triumph. The chief nations are the *Kheta* or Hittites; the *Ruten* (*Luten*), at this time a great nation of Syria; the *Shasu*, or Arabs; the *Khalu*, Syria, or Syrians; and *Remenen*, Armenia. Among the captured places is *Ketesh*, in those days the most important stronghold between Egypt and Mesopotamia. There is also a long list of countries, cities, and tribes, conquered or ruled by the king, among which we find *Naharina*, that is *Aram-naharaim*, or Mesopotamia, *Kesh*, *Kush*, or Ethiopia, &c. The battle-scenes of Ramses II. on the south wall do not, as far as they are seen, equal these in interest. Here also is a list of the king's conquests and possessions, and on the west side of a wall which joins this one at right angles, forming the side of a court of the southern approach to the temple, is a representation of the capture of *Askelena* or *Ascalon*, and an inscription recording the treaty between Ramses II. and the *Kheta*, concluded in the twenty-first year of his reign. The back of the hypostyle hall is formed by a ruined propylon bearing the name of *Amenophis III.*, and then at a distance of about 50 feet is another propylon, entirely ruined. In the space between these propyla, which was a court, stands a beautiful obelisk of red granite, upwards of 70 feet high, raised by *Thothmes I.* The fragments of its fellow, which was more to the north, strew the ground. Behind the second of these propyla is another granite obelisk, 108 feet high, and according to *M. Mariette* the loftiest known (*Monuments of Upper Egypt*, 170). This great obelisk of *El-Karnak* is a monument of *Queen Hatshepu* of Dynasty XVIII., and an inscription on its pedestal records the period which elapsed (nineteen months) from the time that it was begun to be cut in the quarry until its completion in the queen's sixteenth year. The fellow of the great obelisk, which stood to the south of it, has been broken, and its fragments occupy its place. Beyond the great obelisk is the chief sanctuary, a structure almost entirely of granite, divided into two apartments, which was built under *Philip Aridæus*, in the place, no doubt, of one destroyed by *Cambyzes* or *Ochna*. The space between the hypostyle hall and this sanctuary is extremely ruined, the huge stones being piled up in heaps as though an earthquake had overthrown the temple. But this

destruction was probably due to human violence. Behind the sanctuary are fragments of a very ancient part of the temple, bearing the name of *Usurtesen I.*, Dynasty XII. Considerably farther is a large oblate building of the time of *Thothmes III.*, which affords a remarkable example of architectural caprice, its columns having inverted shafts and capitals, and its cornices being likewise inverted. Behind this and a stone wall of inclosure are ruined chambers, and far beyond, directly behind the centre of the great temple, in the crude brick wall of inclosure, is a handsome portal, never finished, bearing the name of *Nectanebes II.*

The southern approach to the temple of *El-Karnak* from that of *El-Uksur* is, as before mentioned, by a ruined avenue of sphinxes, which ends near the great structure, and two other avenues begin. The westernmost of these, which is of colossal rams, conducts to a temple situate not far to the south-west of the first court of the great temple: we approach it through a stately portal bearing in its inscriptions the name of *Ptolemy Euergetes I.* The front of the temple, before which was another avenue of rams, is a propylon, which is almost uninjured. Behind it is a court having a double row of columns on each side and at the end, and again behind this is a hall supported by eight columns, and many small chambers. This temple was dedicated to *Khuns*, the third member of the *Theban triad*. It was begun under Dynasty XX., and continued by the high-priest kings. A small edifice having sculptures of the time of the Greek and Roman rule stands on the west of the court of this temple.

The avenue of sphinxes which branches off at the same place as the avenue of rams leading to the temple of *Khuns* takes an easterly direction and ends where another begins at right angles to it, which connects the southern courts leading to the great temple with a separate inclosure. The latter contains a lake which has the shape of a horseshoe, and the remains of the temple of *Mut*. At the northern extremity of the avenue, which is of criosphinxes, is a propylon forming the front of a large court ending in a second propylon, which, like the other, is much ruined. Beyond this, but not in exactly the same direction, after a vacant space, the approach continues through two smaller propyla, the second of which is nearly destroyed. Each fronts a court, and at the end of the second of these courts was the great side entrance to the temple. The first and second propyla were, like the criosphinxes, monuments of *King Har-em-heb*, or *Horus*, of Dynasty XVIII., and were partly built of materials of a temple or palace of the sun-worshipping kings whom he overthrew. The third propylon is more ancient, for it bears the name of *Thothmes III.* and *Amenophis II.*, as well as of subsequent kings; the age of the fourth is not certain; the name of *Ramses II.* occurs here, but it may have been founded before his time. There is an inclosure in the angle formed eastward by the third and fourth propyla with the great temple, which contains a sacred lake.

Adjoining the great crude-brick wall of inclosure at its north-eastern portion is another containing the ruins of an important temple. The chief approach is through a stately portal of the Ptolemaic period, in the crude-brick wall. The temple to which it conducted was very beautiful and costly, as we can judge from its remains, which show with how much violence it was destroyed. It seems to have been founded under Dynasty XVIII. There are two small temples or chapels, one of the time of *Achoris* and the other of that of *Nectanebes I.* and *II.*, in the same inclosure. Another crude-brick inclosure of small dimensions, near the south-east corner of that of the great temple, contains some unimportant remains of a small edifice.

This brief description will convey some idea of the magnitude of the temple of *Amen-ra* at *Thebes*, with its

appendages; but no one who has not seen that wonderful assemblage of ruins can picture to himself the massiveness of its castle-like propyla, the grandeur of its hall of columns, the beauty of its great obelisk, and the sublimity of its heaped-up ruins. Of the city of *Thebes* there are scarcely any remains. Doubtless its edifices were of perishable materials.

Beginning our examination of the monuments of the western bank, where was the great suburb of the *Memnonia*, from the northward, the first object of interest is the *Setheum*, a small temple of *Setee I.*, which the natives call *Kasr-Er-Rubeyk*, at the ruined village of *El-Kurneh*. A portico, originally supported by ten columns, of which two have fallen, extends along the whole front of the building. Three entrances lead to the interior of the temple: the middle one of these is the door of a hall having twelve columns. From this apartment we pass into several small chambers, which are of little interest, like the ruined chambers which we enter from the northern door. The southern door is the entrance of a separate part of the edifice, which contains a small hall supported by two columns, and three chambers behind it, the middle one of which was a sanctuary or chapel, devoted, as its sculptures show, to the worship of *Ramses I.*, the father of *Setee I.* The inscriptions of the temple tell us that it was dedicated to *Amen-ra* by its founder *Setee I.*, and continued by his son *Ramses II.*, and his grandson *Menptah*. It was the funereal chapel of the tombs of *Ramses I.* and *Setee I.*

The great temple of *Ramses II.*, which may be called the *Rameseum* of *El-Kurneh*, but is commonly though incorrectly known as the *Memnonium*, is situate at a distance of about a mile to the westward of the *Setheum*, and is like it on the edge of the desert, which here is much farther from the Nile. Notwithstanding that its condition is much more ruined than that of other edifices of *Thebes*, the beautiful architecture of what remains, and the historical interest of its spirited sculptures, render it altogether second alone in its attractions to the great pile of *El-Karnak*. A propylon, 225 feet in width, of which a great part has been thrown down, forms the front of the edifice. Through its portal we enter a spacious court 180 feet wide and 142 long. It had originally a double colonnade on either side, every column of which has been destroyed, while the side walls have been entirely demolished and the end wall partially. On the back of the propylon are sculptured a battle and other scenes of a campaign in the king's eighth year. In this court is one of the most wonderful objects at *Thebes*, a colossal statue of *Ramses II.*, broken in pieces, exceeding in its weight and equalling in its dimensions any other known Egyptian statue. It was of a single block of red granite, and must have been transported hither from the quarries of *Syene*, notwithstanding that its weight was, according to *Sir Gardner Wilkinson's* computation, about 887 tons, 5½ cwt. (*Modern Egypt and Thebes*, ii. 144, 145). It was 60 feet in height, representing the king seated on his throne, and was placed on the left side of the entrance to the second court. Of that court, happily, there are more remains than of the first. Its width was about 170 feet and its length about 140, so that it was not much smaller than the other court. It had a double colonnade on each side and at the end, and but a single colonnade at the front. These were of columns having capitals of the form of the papyrus bud, except eight of the ten forming the front row, that is, all of that colonnade but the two extreme columns, and, in like manner, the corresponding ones of the opposite row, which were *Osiridean* pillars, formed of a square block, having in front a figure of *Ramses* as *Osiris*. Many of the columns and pillars have been demolished; but those which yet stand enable us to judge how magnificent this part of the temple must have

been. On what remains of the front wall of the court, that is, on its northern half, are very remarkable sculptures. Here is a great scene representing a battle between the Egyptians, led by *Ramses II.*, and the *Kheta* or *Hittites*, near the strong city of *Ketesh*. The king of *Egypt* is portrayed routing the chariots of the enemy, who flee in disorder towards *Ketesh*, across a double moat, beyond which and beneath the city a strong force of regular infantry endeavours to protect their retreat. This was doubtless the decisive action of the campaign against the confederates, which must be regarded as the most important of the wars which distinguished the reign of *Ramses II.* Higher up on the same wall is a procession of priests bearing small statues of kings, the first of which is that of *Menes*, the earliest sovereign of *Egypt*, the second of a *Munt-hotp*, of Dynasty XI., and the subsequent ones of the kings of Dynasties XVIII. and XIX., as far as *Ramses II.*, with whom the series ends.

Next to the second court is a hypostyle hall, which is the most admirable part of the temple. It measures 100 feet in length and 133 in breadth, and originally contained forty-eight columns in eight longitudinal rows, each consisting of six columns. A central avenue is formed by twelve lofty columns, about 36 feet high, which have capitals of the shape of the papyrus flower; while the columns on each side, about 24 feet high, have capitals of the shape of the bud of the same flower. The elegance of the form and the justness of the proportions of all these columns is not equalled in any other Egyptian temple, and render this hall one of the most beautiful structures of its kind. Happily, although much injured, it has suffered less from violence than the first and second courts. On its front wall, to the left as one enters, are curious sculptures, representing the rout of a hostile force, and the capture of a town, the walls of which the Egyptians ascend by means of scaling ladders: *Ramses II.* and six of his sons lead the army. On the end wall are religious subjects, and a series of the sons and daughters of *Ramses II.*, whose legitimate offspring they seem to have been, twenty-six in number, twenty-three sons and three daughters. At the temple of *Wadee-es-Subo'a*, in *Nubia*, a much larger number of children of this king were represented.

Beyond the hypostyle hall are two smaller chambers, the first of which is entered by a doorway in the middle of the end-wall of the hall. It is supported by eight columns, and has on its walls representations of mythological subjects. It is chiefly remarkable, however, for its astronomical ceiling, one of the most precious records of ancient Egyptian science. Behind this is a ruined chamber, which seems to have been of the same dimensions. The other apartments which must have adjoined these are entirely demolished. This temple was the chapel of the king's tomb. The description which *Diodorus Siculus* gives from *Hecataeus* of *Abdera* of the Tomb of *Osymandyas* agrees best with the *Rameseum* of *El-Kurneh*; and the mention of the sacred library is in accordance with the character of the sculptures of the first chamber beyond the hypostyle hall, as well as with the statement in several papyri that they were written by the scribes in this temple, in which, or attached to which, was a kind of college (*Lepsius, Chronologie der Aegypter*, i. 39, 53).

To the south-west of the *Rameseum* of *El-Kurneh*, at a distance of less than half a mile, a mound just within the cultivable plain marks the site of a magnificent temple of *Amenophis III.*, which may be called the *Amenophium*, and which, there is reason to believe, was destroyed by *Cambyzes*. Of the obelisks and colossi which stood on either side of the approach of the *Amenophium*, all are thrown down except the two gigantic statues, one of which is known as the *Vocal Memnon*. The latter indeed, was

broken, but afterwards restored. These colossi stand about a quarter of a mile to the south-east of the mound where are the scanty remains of the temple. They are of hard gritstone, monolithic, and about 47 feet in height, with pedestals about 12 feet high. They represent Amenophis III. seated on his throne. Smaller though colossal standing statues of the king's mother, Queen Mut-em-wa, and of his wife, Queen Tai, rest against the space between the sides of the throne and the legs of the great statues, one at either extremity; while there are remains of two other statues of Queen Tai, of smaller size, standing between the feet of each colossus. The colossi are a little less than 60 feet apart, a distance judiciously chosen, so that they should neither seem smaller than they actually are, by being placed too far from each other, nor should be so near as to appear but a double statue.

The Vocal Memnon is the more northern of the two statues. It was broken in the midst either by the barbarism of Cambyses, or by an earthquake, more probably the former (comp. Paus. *Attic.* i. 42), but long afterwards repaired. It presents in consequence a very shattered appearance, and the other colossus gives us a better idea of what the pair must anciently have been. Many Greek and Latin inscriptions on the Vocal Statue record the visits of those who were with Hadrian, and of others, and relate that they heard the voice of Memnon. There is thus satisfactory evidence to show that some sound was frequently heard here at sunrise; and the only dispute is whether it was produced by a physical cause, or was an imposture of the priests. That it was a natural occurrence does not seem impossible from the examples we have of sounds resembling that which is described as having been heard here by the ancients.

Less than half a mile from the mound of the Amenophium, in a south-westerly direction, within the desert, is the group of temples known as those of Medeenet-Haboo. This name is that applied by the Arabs to a town, which appears to be that called Papa in the Roman times. The ruins of its houses obstruct the temples, more especially the larger of the two. The smaller temple is nearer to the river, to the eastward of the other. We first enter a ruined court, which was never completed, and which had a colonnade of which two columns alone yet stand, at its end, a little before the first propylon of the temple, which bears the names of Ptolemy Lathyrus and Auletes among the sculptures of its gateway. Beyond this is a court which had a colonnade on each side, and a propylon, much smaller than the other at the end. Most of its columns have fallen, and the propylon has also suffered much. On the latter we see the names of Tahraka, or Tirhakah the Ethiopian, and later sovereigns. Beyond this is another court, and then the chambers of the temple. The chief of these is an isolated sanctuary, with a gallery around it having square pillars and fluted columns like those of certain of the tombs at Benee-Hasan. The sanctuary is ornamented with sculptures of sovereigns of Dynasty XVIII., including Queen Hatshepu.

To the south of this temple is a very remarkable structure, which differs from any other ancient monument in Egypt. It is supposed to have been a palace.¹ After passing between what seem to have been lodges, we arrive at the main part of the edifice. This consists of two towers on each side of a court, ending in another tower,

¹ The size and character of the only chambers in the temples which could have been used for habitation render it most improbable that any but priests and scribes resided in them; and it is most likely that the royal abodes were usually extensive pavilions constructed of no stronger materials than the houses of the people, and this view the representations of the tombs seem to support. The temples, however, were called palaces.

beneath which is a gateway conducting to the great temple. On the front of each of the two towers first mentioned Ramses III. is represented slaying his enemies before Amen-ra, and below is a series of captured chiefs. The inscriptions that remain tell us that these are the chiefs of the Kheta, or Hittites, the Amari, or Amorites, the Takkaru, or Teucrians, the Shardana of the sea, or Sardones, the Tuirsha of the sea, or Etruscans, and of other peoples. On the walls of the chambers are curious sculptures usually supposed to represent the private life of Ramses III., but probably of a mythological import. Among these the king is portrayed playing at a game like that of draughts with a goddess, while another stands by him.

The great temple of Medeenet-Haboo is directly behind the palace through which was, as already mentioned, the approach to it, and is a monument of the same king, Ramses III., a sovereign inferior alone as a conqueror to Ramses II., the greatest ruler of Egypt. Both the magnificence of its architecture, and the high interest of its sculptures, render it one of the most interesting edifices at Thebes.

The first propylon cannot be less than 200 feet wide. It is partly destroyed, and much of it is hidden by the remains of the town. On its wings the king is represented slaying prisoners before the gods, and acts of worship are also depicted. The court, of which this propylon is the front, is about 110 feet in length and 135 in breadth, and has a colonnade on either side, forming a gallery. The gallery on the right side consists of seven Osiridean pillars, that on the left of eight columns having capitals of the form of the papyrus-flower, affording a remarkable example of the irregularity of Egyptian architecture. At its end is a second propylon, on the left wing of which Ramses III. is represented bringing captives of the Takkaru, or Teucrians, before Amen-ra. Passing through the granite portal of this propylon we enter the second or peristyle court, the finest part of the temple. This court measures about 123 feet in length, and about 133 or somewhat more in width, thus exceeding in size the first court, contrary to the usual practice of ancient Egyptian architects. It has a single colonnade at the front and on either side, and a double one at the end. The colonnade at the front and that facing it are each of eight Osiridean pillars, while that behind the latter is of columns with capitals of the papyrus-bud, and the side colonnades consist each of five similar columns, one of which, on the left side, has fallen. The Christian inhabitants of the town, the ruins of whose church are seen in the court, defaced many of the sculptures, and particularly the Osiridean pillars; nevertheless the general effect is not lost, and one is struck by a simple grandeur, which is unsurpassed in any similar Egyptian structure. The sculptures of the walls are of especial interest. On the back of the left wing of the propylon a series of sculptures relating to the wars of Ramses III. begins and extends along the wall on the left side of the court. The rout of the Rebu or Lebu, the Libyans, is depicted, the triumphal return of the king, the bringing of prisoners before him on the field of battle, and the like; and besides these are subjects portraying ceremonies. On the right side-wall is a curious representation of the celebration of the Panegyry of Amen-ra Ka-mut-f, which, from the detail in which it is given, affords us considerable insight into the manner in which such solemnities were kept (*Anc. Eg.*, iv. pl. 76). On the end wall, and on part of each side wall, are depicted the many children of Ramses III. A door in the end wall conducts to the inner part of the temple, which occupies but little less space than the two courts just described. It is in a very ruined condition.

The sculptures of the exterior of this edifice next claim our attention, none of which have been mentioned except those which occupy the face of the first propylon. On the north-eastern wall is a remarkably interesting series of scenes in the wars of Ramses III., equalling in the importance of their subjects and the boldness with which they are executed any other records of the kind in Egypt. In the first representation, which is to the extreme right, we see Ramses III. going to war; in the second is depicted the rout of the Tamhu, a Libyan people; and in the third, prisoners of the Tamhu and Mashuasha, also Libyans, are brought before the king, while scribes count the hands, &c., which have been cut from the slain, showing their number to have been 12,535. Then weapons are counted for distribution to the troops. Then we see troops setting forth. The next scene is a great battle with the Takkaru or Teucrians, whose army is defeated by the Egyptians. The Takkaru fight in chariots of two horses and in waggons drawn by four oxen. Mercenaries or allies of the Shardana, Sardones, fight in the army of Egypt. The scene which follows this is one of the most spirited of Egyptian sculptures, and if compared with similar Assyrian reliefs, shows the great superiority of the best Egyptian art over that of Assyria. The king, who is passing through a marshy country in his chariot, encounters three lions, and having smitten two of them with his javelins, turns round to meet the third which is about to spring. The next subject, the most remarkable of the series, represents the sea-fight, in which the Egyptian fleet defeated that of the Shardana and the Takkaru, while Ramses and his army fought them from the shore. Ramses then receives the praises of his warriors, and the hands of the slain are brought before him and numbered. Next he leads prisoners, who are of the Takkaru and Rebu, before the gods of Thebes. The other battle-scenes of the series represent the capture of strong places, the carrying away of captives, &c. On the end wall the king is portrayed setting forth on an expedition, and on the other side wall, the south-west, is a long calendar, which appears to occupy the whole wall. This temple was no doubt connected in purpose with the royal tomb. Not far from the Rameseum, to the southward, is a small Ptolemaic temple containing three chambers. Farther in the same direction is a great lake. More than half a mile in a south-westerly direction from the lake is another small temple of Roman times, having an isolated sanctuary and other chambers.

The private and royal tombs must now be briefly noticed, but from their great number, and the variety of the paintings which occupy their walls, it will not be possible to give as detailed an account of them as has been given of the other monuments. Two temples which are situated in the necropolis likewise require a notice. The tombs, as before mentioned, occupy some of the space at the foot of the mountains, or are excavated in their sides towards the valley, and in two isolated hills, except the Tombs of the Kings, which are cut in the sides of two serried valleys to the westward.

Beginning from the north, we first see the entrances of grottoes in the low spur of the Libyan chain behind the Setheum. Several of these have a series of square apertures, leaving pillars to support the roof, so as to form a kind of portico, behind which is a chamber or chambers, having pits, from which open other chambers for sepulture. Some grottoes here, and others extending towards the Rameseum, are inhabited by the people of El-Kurneh, whose village is ruined. At the foot of the mountains, as well as on their least steep sides, here and throughout the necropolis, are the entrances of many mummy-pits. On the spur above mentioned are brick pyramids, for the most part nearly destroyed; and in the wide tract beyond, the

Asaseef, where the mountains recede, are very remarkable sepulchres of the time of Dynasty XXVI. These are extensive excavations, profusely sculptured almost entirely with hieroglyphics, having before their entrances open courts hewn in the rock, and entered through crude-brick propyla, from which walls of inclosure of the same material extend around the courts. The largest of these, and indeed of all those known at Thebes, is the tomb of Petamenapt, a priest whose date is not fixed, but who probably lived after the fall of the Ramessides. Sir Gardner Wilkinson says that "the area of the actual excavation is 22,217 square feet, and with the chambers of the pits 23,809, though, from the nature of its plan, the ground it occupies is nearly one acre and a quarter" (*Modern Egypt and Thebes*, ii. 222). Almost all the passages and chambers are covered with hieroglyphic inscriptions on a small scale, and the few sculptures are of a religious character. At the end of the Asaseef is a temple which was approached by a very long avenue of sphinxes now entirely demolished. The temple is at the base of a steep cliff, and is partly excavated in the rock, and partly built of masonry. The built portion is almost wholly destroyed. A portal of red granite which formed its entrance yet remains, bearing the name of Thothmes III., cut over the erased name of Queen Hatshepu. A second granite portal stands behind this, almost close to the rock. At some distance to the left of this are two small chambers, one of which is remarkable for the form of its roof, which is vaulted by horizontal stones, of which the two uppermost meet in the centre, all being cut internally, so as to form an arch. The excavated part of the temple consists of an oblong chamber of moderate dimensions, another of smaller size with a cell on each side, and at the end a sanctuary. All these, except the sanctuary, are of the time of Queen Hatshepu and Thothmes III., and have vaulted roofs. The sanctuary bears Ptolemaic sculptures, affording a remarkable contrast to the delicate style of those of the chambers which lead to it, and it is flat-roofed. This temple was probably sepulchral.

The isolated hill of the Sheykh 'Abd-El-Kurneh (probably a mistake for 'Abid-El-Kurneh, meaning "the Devotee of El-Kurneh"), presents a singular appearance from the plain, as on that side it is honeycombed by the entrances of tombs. Several of these, like some of those first mentioned, have porticoes before them hewn in the rock, and many have very interesting paintings, representing scenes of domestic life, funeral ceremonies, arts, trades, &c., in their chapel or chapels. These have unfortunately suffered greatly from the disgraceful vandalism of European travellers, and the cupidity of the natives which they have encouraged. Farther towards Medeenet-Haboo is a similar isolated hill, called Kurnet-Mara'ee, which contains a few grottoes of the same description, and in the valley between this and the main mass of mountain are many other interesting grottoes. At one extremity of this valley, at some distance behind the Rameseum, is a small edifice with a high inclosure of crude-brick walls. It is a temple of Athor, of the Ptolemaic period, and has a small portico and three chambers, in one of which, the side chamber to the left, is a curious sculpture, of which the subject is the judgment of a soul by Osiris. Hence we may infer that this was a temple attached to the necropolis. Beyond the other extremity of this valley is the secluded valley called that of the Tombs of the Queens, from its containing the sepulchres of queens and princesses of Dynasties XVIII., XIX., and XX. These are similar to the Tombs of the Kings, but are not large, nor are the subjects on their walls, which seem generally of little interest, well preserved.

A long and winding valley, the entrance to which is an