

(Beelzebub) was revered as an oracular and prophetic god.

In the decades preceding the period of the Kings in Israel this warlike people vied with the Israelites for predominance in Palestine (Philistia), and indeed ruled over Israel for many years. The Danites in particular suffered at their hands. A lively account of the way in which this continuing war was carried on is given in the heroic tale of Samson (Judges 13 ff.). The Philistine domination was finally broken by the first Kings of Israel, Saul and David; but later Kings had repeatedly to contend with the Philistines.

During the war between Egypt and Assyria the Plain of Philistia, an area of great strategic importance, was constantly fought over, and most of the Philistines were driven out of their homeland. Thereafter the Philistine State disappeared from history, although the individual cities were able to maintain some degree of importance. In the time of Alexander the Great, however, the power of the cities was destroyed. During the wars between the Syrian and Egyptian contenders for Alexander's succession Philistia once again became the scene of bitter fighting. Under the rule of the Maccabees, who succeeded in gaining lasting control of the Plain of Philistia, there was fierce hostility between the Hellenized Philistine coastal cities and the Jews, and the new rulers could not overcome this national hatred: when Jerusalem was destroyed the Philistines with the other enemies of the Israelites took part in its destruction.

Tradition located in Gaza some of the exploits of the Israelite national hero Samson (Judges 16: 3 and 21–30). Thus Samson humiliated the Philistine city of Azza by tearing the town gates from their hinges and carrying them to the top of a hill near Hebron; then, after being betrayed by Delilah, thrown into prison and blinded, he pulled down the pillars of the Temple of Dagon during a great sacrifice, thus killing in his death more Philistines than he had killed during life.

Israelite rule extended as far as Gaza only at the time of its farthest expansion (1 Kings 4: 24). The town was now of considerable size, and was no doubt mainly of importance as a center of trade. Its port was *Maiumas Gazae*, which Constantine the Great raised to the status of a town under the name of *Constantia*. Herodotus calls it Kadyliis. The town was taken by Alexander the Great after stubborn resistance. – Since Gaza had allied itself with the enemies of the Jews, Alexander Jannaeus captured the town and destroyed it in 96 B.C. In the time of Gabinius a new town was built on a site farther to the S, probably because of the proximity of more abundant supplies of water. Augustus presented the town to Herod, but after his death it reverted to the Roman province of Syria. As a Roman town Gaza enjoyed a period of peaceful development. Christianity came to the town relatively late, although traditionally Philemon, to whom Paul addressed his epistle, was the first Bishop of Gaza. In the time of Constantine it was still a stronghold of paganism, and it was not until A.D. 400 that the statues and temples of its god Marnas were destroyed by Imperial decree. On the site of the principal temple a large cruciform church was built at the expense of the Empress Eudoxia, wife of Arcadius. In the 5th and 6th c. the school of Christian sophists in Gaza achieved a great reputation, particularly under Procopius of Gaza.

In 634 the town was taken by Caliph Omar. It was a place of importance to the Muslims because Mohammed's grandfather Hashim, traveling to Gaza as a merchant, had died and been buried there. – The

Crusaders found the place in ruins. In 1149 Baldwin II built a castle here and entrusted its defence to the Templars. Saladin plundered the town in 1170 but was unable to take the castle; finally in 1187 it fell into his hands, and Richard Cœur de Lion was able to reoccupy it only for a brief period. In 1244 an army of Muslims and Christians, united in a common cause, were defeated by the Kharezmians near Gaza. Thereafter Gaza lost almost all its importance, though it continued to flourish as a market and trading center for the bedouin.

Napoleon took the town in 1799, and after his withdrawal it declined into complete insignificance. During the First World War it was a major base of the Turks and their German allies. After the war it enjoyed a revival of prosperity under the British Mandate. When the establishment of a new State of Israel was being contemplated Gaza became a center of Arab and Palestinian resistance. In 1948 Britain evacuated the area, whereupon Egypt occupied the town and made it a military base, directed against the Zionists, and the capital of the Gaza Strip.

During the Near Eastern War of 1956 Israel occupied the town, but was compelled by pressure from the United Nations, the United States and the Soviet Union to return it to Egypt a year later. In the Six Day War of 1967 Gaza was again occupied by Israeli troops, and since then the town and the Gaza Strip have been under Israeli military administration.

Warning. – In view of the tense political situation it is advisable to have an experienced guide when visiting Gaza and the Gaza Strip. It can be dangerous to speak favorably of the Israelis.

SIGHTS. – In the center of the town is the large Mosque of **Gami el-Kebir**, which stands on the foundations of an aisled 13th c. church dedicated to St John the Baptist. The mosque incorporates architectural elements from the church (e.g. the crosses on the pillars), including even older features which had been built into it. The Muslims added an aisle on the S side and destroyed three apses to make way for the minaret. The pointed vaulting of the nave is borne on three square pilasters and two semi-pilasters. The columns opposite the nave terminate in cushion capitals, above which are an upper row of columns with fine Corinthian capitals. The interior is lit by windows with pointed arches, protected by iron grilles. The W doorway is a fine example of Italian Gothic. On a column at the NE corner of the nave is a relief of a seven-branched candlestick, with Greek and Hebrew inscriptions, from a 3rd c. synagogue. – Near the mosque stands a *Greek Orthodox church*, built on the foundations of an earlier 5th c. building.

SW of Gaza rises a hill of sandstone, **Gebel el-Muntar** (272 ft/83 m), named after a popular local holy man. From here there is a magnificent view over the town in its verdant setting to the desolate sandy wastes of the desert. Visitors are shown the site of the Temple of Dagon which was destroyed by Samson. – Near the railway station is the supposed site of Samson's Tomb.

The remains of a *synagogue* or Jewish dwelling-house, believed to date from the 6th c., have recently been excavated to the S of the town. The mosaic pavements found here show Byzantine influence.

SURROUNDINGS of Gaza. – The town lies near the N end of the **Gaza Strip**, an area of mainly fertile land some 30 miles/50 km long and 4–6 miles/6–10 km wide (total area 140 sq. miles/360 sq. km). This band of low-lying land between the Mediterranean and the rocky hills of the Sinai Desert, well supplied with springs of fresh water, is bounded on the NE by the River Shiqma and on the SW by the River Bezor or Azza. A territory of great strategic importance in ancient times, lying as it did on the route (the Via Maris) from Egypt to Syria and Asia Minor, it was frequently the scene of bloody fighting, and it is now once again a bone of contention between the Egyptians and Palestinians and the Israelis. The present population of the Gaza Strip is some 450,000, including 350,000 Palestinian refugees (200,000 of them living in eight refugee camps). This area was excluded from the scope of the Camp David discussions between Egypt and Israel, and Israel is unwilling to contemplate its return to Egypt in view of its great strategic importance.


From Gaza a road, accompanied by a railway line (now closed), follows the course of the old Roman Via Maris through the sand desert of northern Sinai to the old caravan station of **Khan Yunis** (pop. 55,000), 14 miles/23 km SW, with the ruins of a 14th c. caravanserai. – 6 miles/10 km beyond this is **Rafah** (*Raphia*; pop. 50,000), which was a strong Egyptian fortress and trading-post in the 18th c. B.C. (referred to in the Tell el-Amarna Texts). At *Tell Rafah*, 3 miles/5 km NW, Antiochus III was defeated by Ptolemy IV Philopator in 217 B.C.

* **Sinai**: see separate entry.

Gebel el-Dukhan

See under Eastern Desert

Gebelein

Upper Egypt. – Governorate: Qena.
 **Tourist Information Office**,
 Tourist Bazaar,
Luxor;
 tel. 22 15.

ACCESS. – 14 miles/23 km N of Esna on a bad road.
 – By rail (El-Shaghab Station).

Gebelein ("Two Mountains") is the name of two hills separated by a saddle some 55 yds/50 m wide which lie 25 miles/40 km S of Thebes on the W bank of the Nile: a striking landmark which formerly marked the boundary between the 3rd and 4th nomes of Upper Egypt.

On top of the smaller eastern hill are the conspicuous **Tomb of Sheikh Musa** and remains of a *Temple of Hathor*, surrounded by a defensive wall. The temple, probably founded in the time of the 3rd Dynasty, was restored in the 11th Dynasty, enlarged in the reign of Tuthmosis, later destroyed and then rebuilt in the Ptolemaic period. A number of Greek and demotic papyri were found within the temple precinct. – In the plain W of the hill, near the village of Gebelein, are the remains of ancient **Crocodylopolis**, with a large *crocodile cemetery*.

On the eastern and northern slopes of the higher hill to the W are *cemeteries* dating from the Pre-Dynastic period (Naqada culture) to the end of the Middle Kingdom, but mainly from the First Intermediate Period. Near here was the town of Aphroditopolis or Pathyris (from Per Hathor, "House of Hathor"), which for a time was capital of a nome.

** **Karnak**, ** **Luxor** and ** **Thebes**: see separate entries.

Gebel Katerin

See under St Catherine's Monastery

Gebel Musa

See under St Catherine's Monastery

Gebel Silsila

See under Silsila

Gebel el-Teir

See under Nile

Geziret el-Faraun

See under Sinai

El-Ghardaka

See Hurghada

Giza

Lower Egypt. – Governorate: Giza.

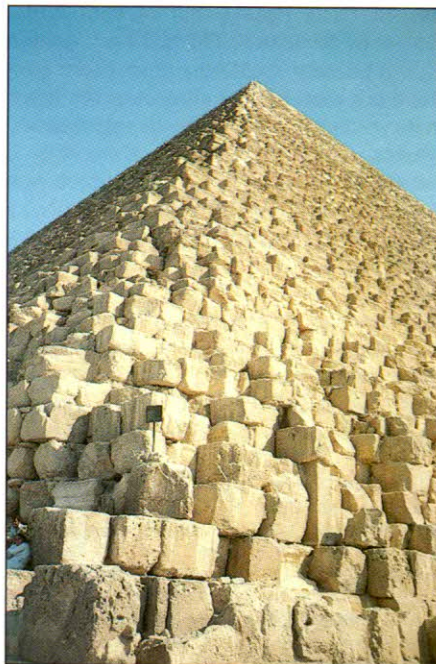
i Tourist Information Office,
Tourist Police,
at the Pyramids;
tel. 85 02 59.

HOTELS. – * *Mena House Oberoi*, Shari el-Haram, L, 570 b.; * *Holiday Inn*, at Pyramids, L, 536 b.; *Jolie Ville* (chalets; Mövenpick Restaurant), on road to Alexandria, I, 496 b., SP; *Radisson Oasis*, I, 500 b.; *Lido*, Shari el-Haram 465, II, 180 b.; *Vendôme*, Shari el-Haram 287, II, 168 b.; *Red Carpet*, Shari Studio Misr 1, II, 134 b.

YOUTH HOSTEL: *Kohinoor*, Shari Shukri 8. – **CAMP SITE** (with chalets) at Pyramids.

ACCESS. – 6 miles/10 km SW of Cairo, road or rail.

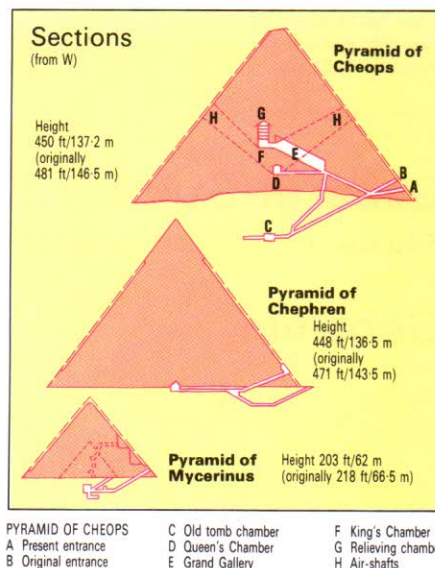
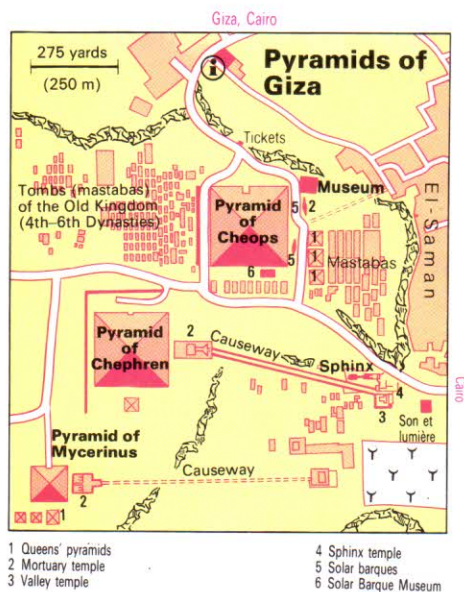
The **Pyramids of Giza, the major tourist sight in the immediate surroundings of Cairo, are commandingly situated on the NE margin of the Plateau of the Western (Libyan) Desert. They are the largest and most imposing of the six groups of pyramids set along the edge of the



Pyramid of Cheops, Giza

desert over a distance of some 25 miles/40 km. They are approached by the Road to the Pyramids (Shari el-Haram), which runs SW from the Cairo suburb of Giza, increasingly flanked in recent years by high-rise buildings and blocks of flats.

HISTORY. – The Pyramids of Giza, built by rulers of the 4th Dynasty (c. 2600–c. 2500), rank among the oldest surviving structures erected by man. In Greek and Roman times they were marveled at as the first of the Seven Wonders of the World, and they still exert a





Solar Barque Museum

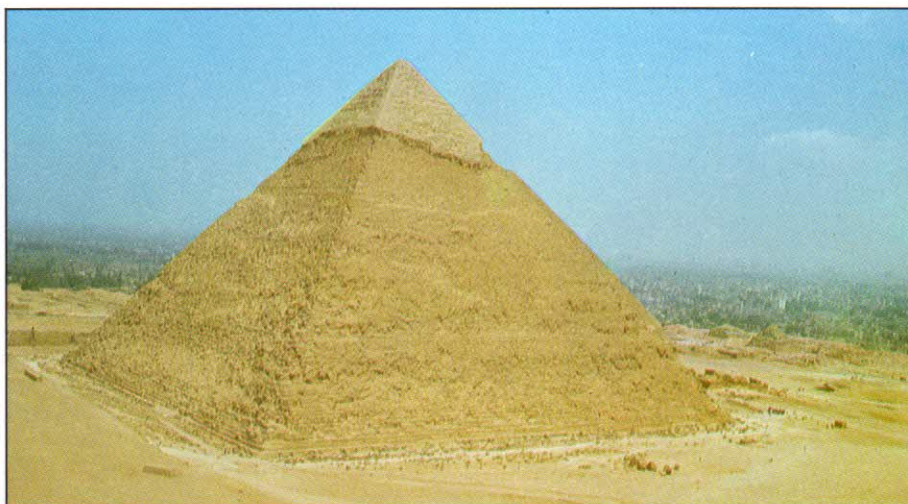
powerful fascination, both as an extraordinary technical achievement and as a demonstration of the power of the Pharaohs, who could marshal tens of thousands of subjects and slaves to construct these colossal monuments. The question of the relationship between the size of a pyramid and the ruler for whom it was built is still unsettled; it seems probable, however, that the size depended on the Pharaoh's personal inclination, power and economic resources. It has not been possible to prove an alternative theory that the size of a pyramid might be increased in stages in the course of a lengthy reign. – Features common to all the pyramids are their situation on the edge of the desert to the W of the Nile and their structure, built up from huge blocks of the local (mostly nummulitic) limestone and enclosed in a casing, originally polished, of fine-grained white limestone or granite. Concealed within the great bulk of the pyramid (in the later period) or underground beneath its base (in the earlier period) were the relatively small tomb chamber, a chamber for the cult of the dead Pharaoh and other chambers for the grave-goods. Also common to all pyramids were the entrance on the N side and the mortuary temple on the E side, with a causeway (originally open, later frequently covered) leading up to it from a valley temple on the edge of the Nile Depression.

The ****Pyramid of Cheops**, the largest of the group and indeed the most massive of all the Egyptian pyramids, was built by



Trench for the solar barque, Pyramid of Cheops

Cheops or Khufu, and was known to the ancient Egyptians as *Ekhet Khufu* ("Horizon of Khufu"). According to Herodotus (ii, 124–125) 100,000 men worked on its construction for three months every year. The cubic content of this huge structure, excluding the rock foundation and the chambers in the interior, is 3 million cu. yds/2·3 million cu. m (originally 3·3 million cu. yds/2·5 million cu. m). The base measurement is 746 ft/227·5 m (originally 756 ft/230·38 m), the vertical height 450 ft/137·20 m



Pyramid of Chephren

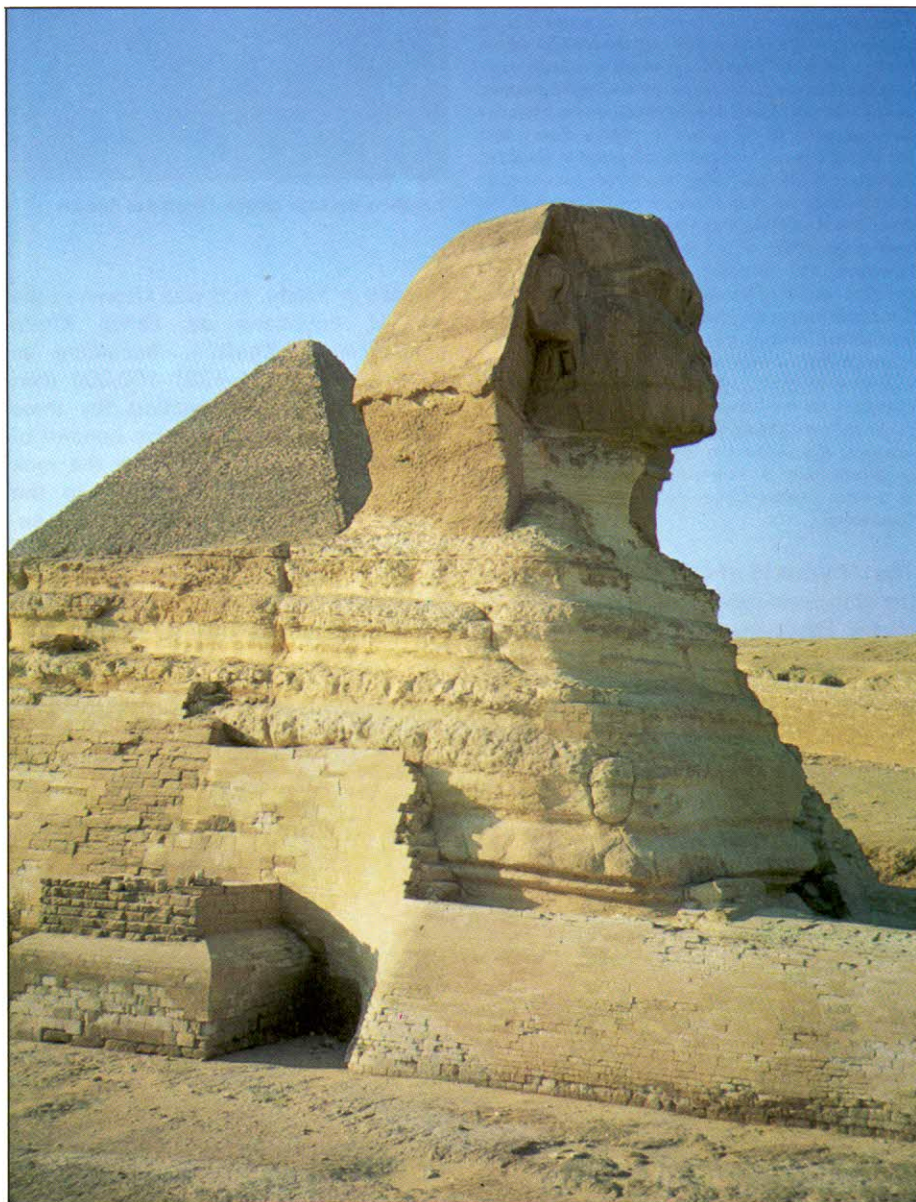
(originally, including the apex, 481 ft/146.5m), the angle of inclination $51^{\circ} 51'$.

The ascent of the pyramid (permitted only exceptionally and with the help of a guide) is hazardous and extremely strenuous, since it is necessary to climb steps more than 40 inches/1 m high. From the platform on the top the *view extends W, S and NW over the yellowish-brown expanse of the desert, with the Sphinx, the smaller pyramids of Giza and the more distant groups of pyramids as far as Dahshur, while to the E are the cheerful green fields of the Nile Valley and, beyond

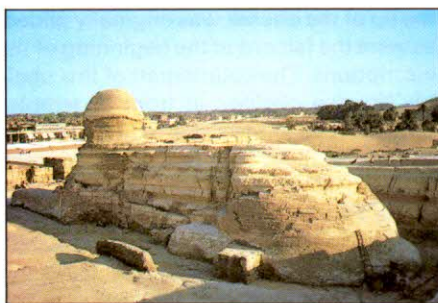
the river, the Citadel of Cairo and the Moqattam Hills.

The INTERIOR of the pyramid can also be seen, but the visit is fatiguing (lack of fresh air) and not particularly rewarding. The entrance is by a passage on the N side which was cut by tomb-robbers some 50 ft/15 m below the original entrance. This narrow tunnel leads into the *Grand Gallery*, a long passage (28 ft/8.5 m high, $3-7\frac{1}{2}$ ft/1-2.25 m wide, 154 ft/47 m long), a marvel of skilful masonry, beyond which is the *tomb chamber* (19 ft/5.75 m high, 34 ft/10.50 m long, 17 ft/5.25 m wide), containing the open, empty granite sarcophagus. The mummy has not been found.

On the E side of the pyramid are three *smaller pyramids* for queens and a



The Sphinx



Rear view of the Sphinx

daughter of the Pharaoh and a large cemetery for other relatives. On the S side is a row of large mastabas belonging to high dignitaries. – Excavations on the S and E sides of the pyramid in 1954 brought to light five long cavities for boats, with a *solar barque broken into more than a thousand pieces as a votive offering (now displayed in the new museum on the site). – To the W of the pyramid is the extensive *royal cemetery* for members of the Royal House and high State officials, established during the 4th Dynasty and used until the 6th. As on the E side of the pyramid, the mastabas here are arranged in straight lines.

Some 175 yds/160 m from the SW corner of the Pyramid of Cheops is the ***Pyramid of Chephren**, known to the ancient Egyptians as *Wer-Khefre* ("Great is Chephren"). It stands higher than the Pyramid of Cheops and therefore appears larger. It has a vertical height of 448 ft/136.5 m (originally 471 ft/143.5 m), a base measurement of 691 ft/210.5 m (originally 706 ft/215.25 m) and an angle of 52° 20'. The total volume of masonry is 2.16 million cu. yds/1.65 million cu. m (originally 2.43 million cu. yds/1.86 million cu. m). A considerable section of the original casing has been preserved on the apex of the pyramid. – The layout of the mortuary temple on the E side of the pyramid can be clearly distinguished.

Immediately NW of the ***Valley Temple of Chephren**, a simple but finely built granite structure, is the ****Sphinx**, perhaps the most celebrated monument in Egypt after the Pyramid of Cheops: the figure of a recumbent lion hewn from the natural rock with the head of a Pharaoh (Chephren?) wearing the royal headcloth and cobra. The divine image on the breast and other royal insignia are missing. Weathering and deliberate mutilation

have wrought much damage over the course of the centuries. but in spite of this the Sphinx still conveys a powerful impression of majesty and artistic achievement. The total length of the figure is 241 ft/73.5 m, its height some 65 ft./20 m. Restoration work is in progress.

Some 220 yds/200 m SW of the Pyramid of Chephren is the smaller ***Pyramid of Mycerinus** (Menkaure), which has a vertical height of 203 ft/62 m (originally 218 ft/66.5 m), a base measurement of 354 ft/108 m and an angle of 51°. The limestone blocks of which it is built are of unusually large size. – On the S side of the pyramid are three smaller pyramids, left unfinished, for relatives of the Pharaoh.

The pyramids and the Sphinx are floodlit at night. **Son et lumière** performances are given in the area to the SE of the Sphinx. – A short distance E of the Sphinx is the **Cheops Papyrus Exhibition**, where the making of papyrus by hand is demonstrated and sheets of papyrus, with and without painting, are sold as souvenirs.

****Cairo**: see separate entry.

Goshen

See under Ismailia Canal

Hawara

See under Fayyum

Heliopolis (Old Heliopolis)

Lower Egypt. – Governorate: Cairo.

Tourist Information Office,
Misr Travel Tower,
Cairo – Abbasia;
tel. 82 60 16.

ACCOMMODATION: see under Cairo.

ACCESS. – 7½ miles/12 km NE of Cairo by road (bus services).

On the NE outskirts of Cairo, amid well-cultivated fields near El-Matariya, below the Hill of El-Hisn, are the remains of the ancient Egyptian town of Yunu, known in the Greek period as Heliopolis (not to be confused with the Cairo district of New Heliopolis), which is referred

to in the Old Testament under its Coptic name of On: thus in the Book of Genesis (41: 45) the father of Joseph's wife, Potipherah (Egyptian *Pede-pre*, "he whom Re has given"), is described as a Priest of On. Heliopolis-On, one of the oldest cities in Egypt, was capital of the 3rd nome of Lower Egypt and from the Old Kingdom onwards the spiritual and ecclesiastical center of the whole country.

HISTORY. – The local deities were the falcon-headed Re-Harakhty, the sun god, in whose honor the Greeks named the city Heliopolis ("City of the Sun"), and the human-headed Atum, with the sacred Mnevis bull. To these deities was dedicated the famous temple, the "House of Re", built by the 1st King of the 12th Dynasty, Amenemhet I, on the site of an earlier temple. Two large obelisks were set up in front of the temple by his son and successor Sesostri (Senwosret) I in celebration of his jubilee. Much of the religious literature of Egypt originated with the priests of Heliopolis, and their doctrines were widely disseminated throughout the country at a very early period, making Re-Harakhty one of the most highly venerated Egyptian deities. During the Greek period they still enjoyed a great reputation for wisdom: Herodotus conversed with them, and Plato is said to have spent 13 years with them.

Under the New Kingdom the Temple of Heliopolis was the largest and wealthiest in Egypt after the Temple of Amun at Thebes. When Strabo visited Egypt (24–20 B.C.) the city was destroyed and deserted, but the temple still stood intact apart from some minor damage attributed to Cambyses; even the priests' houses and the lodgings occupied by Plato and his friend Eudoxus were still shown to the traveler. The priestly school, however, had been closed, and only a few officiating priests and guides for visitors still lived there.

There are only scanty remains of the ancient city (estimated to have been some 1200 yds/1100 m long and 550 yds/500 m across) or of the Temple of Re-Harakhty, the buildings having been demolished to provide stone for the building of Cairo. The archaeological exploration of the site is made difficult, and sometimes impossible, by the extent to which the area has been built up. Scattered about in the fields are a few remnants of the double wall of brick which once surrounded the city. All that remains of the temple is a solitary **obelisk** (Arabic *El-Misalla*) of red Aswan granite, 67 ft/20.42 m high. Each of the four sides bears the same inscription in large hieroglyphic characters, recording that Senroswet (Sesostri) I, "King of Upper and Lower Egypt, lord of the diadems and son of the Sun, whom the (divine) spirits of On love" set up the obelisk on his first Sed festival (a kind of royal jubilee). The pyramidion at

the tip of the obelisk was originally gilded, as were the falcons at the beginning of the inscriptions. The counterpart of this obelisk (for the obelisks in front of temples always stood in pairs) fell in the 12th c. In addition to these two Heliopolis had many other obelisks, one of which now stands in the Piazza del Popolo in Rome. – It is known, in the light of modern research, that Heliopolis possessed at least ten temples, all probably associated with the principal temple or perhaps even forming part of it.


In the SE corner of the temple precinct tombs of High Priests of the 6th Dynasty were found, in El-Matariya tombs of the Late Period. 1 mile/1.5 km NE, at *Tell el-Tawil*, were bull burials. – In the desert some 3 miles/5 km E of the obelisk is the **Necropolis** of Heliopolis, dating from the Middle and New Kingdoms. A notable feature of the Middle Kingdom tombs was the large numbers of weapons found as grave-goods.

In front of the Chapel of the Virgin in the nearby village of **El-Matariya**, a popular place of pilgrimage in the Middle Ages, is the so-called *Virgin's Tree*, a sycamore planted in 1672 in replacement of an older tree. According to legend the Virgin and Child rested under the shade of a tree here during their flight into Egypt. The little garden in which the tree stands is watered from a spring, said to have been called into being by the infant Jesus, which yields good fresh water, whereas the water of all the other springs in the area is slightly brackish. The legend of the Virgin's tree links up with an older cult; for the ancient Egyptians venerated a tree in Heliopolis beneath which Isis was believed to have suckled the infant Horus.

New Heliopolis: see under Cairo.

Helwan

Lower Egypt. – Governorate: Cairo.
Population: 40,000.

 **Tourist Information Office,**
Misr Travel Tower,
Cairo – Abbasia;
tel. 82 60 16.

HOTELS. – *Excelsior*, IV, 61 b.; *Evergreen*, IV, 43 b.;
Des Princes, IV, 31 b.

ACCESS. – 16 miles/25 km S of Cairo by road (regular bus service); by rail from Cairo (Helwan line).

The spa of Helwan (Arabic Hammamat Helwan, French H louan-les-Bains), long a health resort of international reputation, lies some 16 miles/25 km S of Cairo on a plateau enclosed on the SW and SE by steep limestone hills and lying some 165 ft/50 m above the Valley of the Nile, 2 miles/3 km away. There are many viewpoints offering extensive prospects of the Nile Valley and the Pyramids of Saqqara, Dahshur and even Giza. On this favored spot, with its hot springs, its agreeable climate and its beautiful scenery, an artificial oasis was created in the second half of the 19th c. by Khedive Ismail and his son Taufiq, involving the transport of fertile soil from a considerable distance.

Helwan owes its reputation as a spa both to its sulphur and saline springs (91  F/33  C), probably already known in ancient times and brought into use again in 1871–72, and to its warm, dry desert climate. The springs, which are similar in chemical composition to those of Aix-les-Bains in France, are used in the treatment of rheumatic conditions, skin diseases and catarrhs. The climate, with little variation over the day, is beneficial to sufferers from lung and kidney complaints and in all cases where cold and damp must be avoided. In consequence of the stony soil and the strong sunshine the air is unusually pure and dust-free.

The rapid industrial development of the town and surrounding area in recent years has largely destroyed the image of the fashionable international spa of the turn of the century. The pattern of the area is now set by its large metalworking plants (aircraft and automobile assembly), factories producing cement, lime and fertilizers, a large power-station and a steelworks using iron from the opencast mines in the Bahriya Oasis.

SIGHTS. – The town is laid out on a regular plan. On the S side is the **Bath Establishment** (1899, rebuilt 1911), in Moorish style, which has a thermal swimming-bath and a variety of therapeutic facilities. To the E is the beautiful **Japanese Garden**. – NE of the town, on a rocky plateau (374 ft/114 m), is the **Observatory** and weather station.

SURROUNDINGS of Helwan. – 2 miles/3 km N are the quarries of *Masara* and *Tura*, which yielded the fine white limestone used for facing pyramids and mastabas and for other ancient buildings down to the Ptolemaic period. The quarries still in operation use opencast methods, but the quarrymen of the Pharaohs tunneled into the hillside and excavated large underground chambers at the points where they found good stone, leaving pillars of rock to support the roof. A few inscriptions recording the opening of new chambers, demotic graffiti and reliefs (in the names of Amenemhet, Amosis, Amenophis III and Nectanebo II) have been preserved. The Egyptian name of the quarries was *Royu* or *Troyu*, which the Greeks corrupted into *Troia* – believing, according to Strabo, that this area had been settled by Trojan prisoners who had followed Menelaus to Egypt and remained there.

An attractive excursion from Helwan is to the ***Wadi Hof**, 2 miles/3 km N, which is noted for its scenic beauty, its curious fossils (examples of which can be seen in the Cairo museums) and the desert vegetation which springs to life after rain. – At the near end of the wadi is the prehistoric settlement of *El-Omari*, the cemetery of which has been excavated. – If time permits it is well worth making a detour into the *Reil Gorge*, with grandiose scenery at the head of the valley.

2 miles/3 km of Helwan a 1st Dynasty *cemetery* (5000 burials) has been excavated.

Another worthwhile trip is to the **Wadi Risheid**, SE of Helwan (guide advisable). The valley gradually closes in to form a very picturesque gorge, at the end of which, lying at different levels one above the other, are several watering-points used by the bedouin.

Some 6 miles/10 km SE of Helwan is the **Wadi Gerawi**, a desert valley running E–W between steep limestone walls in which Schweinfurth discovered the remains of an ancient dam, the *Sadd el-Qarafa*, dating from the Early Old Kingdom (4th Dynasty?). The dam was designed to pound the water which flowed down the valley in rainy winters and so provide drinking-water for the workmen employed in the alabaster quarries 2½ miles/4 km to the E. Built of undressed stone with a facing of limestone blocks on the E side, it was 34 ft/10.25 m high, 150 ft/45 m thick and 72–87 yds/66–80 m long, traversing the whole width of the valley. NW of the dam, high up on the hillside, were found the remains of stone huts.

**Cairo: see separate entry.

Heracleopolis Magna

See under Beni Suef

Hermopolis Magna

See under Mallawi

Hermopolis Parva

See Damanhur

Hibis


See under Kharga Oasis

Hieraconpolis

See Kom el-Ahmar

Hurghada/El-Ghardaka

Red Sea Frontier District.
Population: 5000.

 **Tourist Information Office,**
Misr Travel Tower,
Cairo – Abbasia;
tel. 82 60 16.

ACCOMMODATION. – **Sheraton*, L. 200 b., sea-water swimming-pool, beach. – **Club Magawish* holiday village, 9 miles/14 km away, 408 b. in 204 chalets, L. – **Club Méditerranée*.



Sheraton Hotel



Magawish holiday village

It should be borne in mind that Hurghada lies on the edge of the desert and that there may be difficulty in the supply of services such as water and electricity, which may occasionally be cut off even in the luxury establishments listed. – On any excursion in the surrounding area it is essential to take sufficient water and fuel.

SPORT and RECREATION. – *Scuba diving (limited facilities for hire of equipment), snorkeling, fishing, sailing, wind-surfing, swimming, table tennis.

ACCESS. – Road from Suez along the Red Sea coast (245 miles/395 km); road from Qena, in the Nile Valley, across the Eastern (Arabian) Desert to Bur Safaga, then N along the coast (130 miles/210 km). – Bus services. – By air from Cairo (1 hour).



Hurghada – a distant view



Boats on Magawish beach

Half-way down the Egyptian Red Sea coast, on a promontory projecting into the sea, is the small but growing resort and water-sports center of *Hurghada (El-Ghardaka), chief town and administrative center of the Red Sea Frontier District.

Here beautiful and still-empty beaches of fine sand extend along the coast, against the magnificent backdrop of the desert hills, glowing red in the morning and evening sun. To the SW, farther away, is *Gebel el-Shayib* (7176 ft/2187 m), the highest peak in African Egypt (i.e. excluding Sinai). – With its perpetually warm and

dry climate and its unique facilities for diving and snorkeling enthusiasts Hurg-hada is now attracting steadily increasing numbers of visitors both in summer and in winter.

Before the tourist trade reached this remote spot on the Red Sea coast it was the center of Egypt's principal oilfield, surpassed only quite recently by the still more productive oilfields in Sinai. The headquarters of the oil installations lie 2 miles/3 km NW of the harbor.

Lying off the * beaches are more than 30 small islands and islets and innumerable * coral reefs, some of them rising from great depths. With their abundance of marine plant and animal life these are a paradise for divers and fishermen. Visitors can go out to the islands and reefs in glass-bottomed boats and observe, in the beautifully clear water, all the richness and variety of this underwater life. — Also popular are camping trips to the uninhabited islands (warm clothing should be taken).

6 miles/10 km N is an interesting **Oceanographical Institute**, with an **Aquarium** (Red Sea animal life) and a **Museum** containing, among much else, the last manatees caught in the Red Sea.

Red Sea, Suez, * St Antony's Monastery and * **St Paul's Monastery**: see separate entries. — **Quarries on Mons Porphyrites** and **Mons Claudianus**: see under Eastern Desert.

Iseum

See Behbeit el-Hagara

El-Iskandariya

See Alexandria

Ismailia

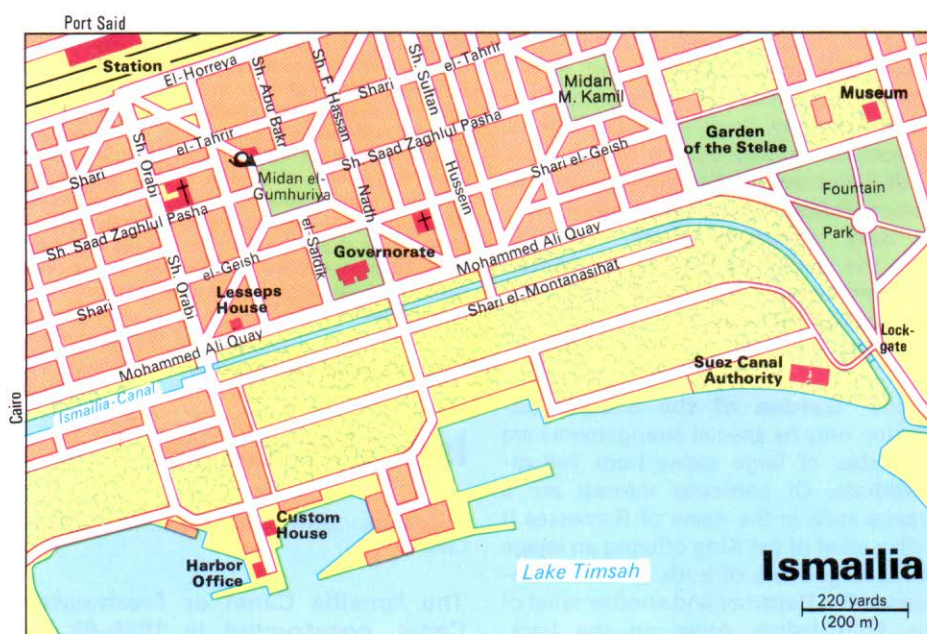
Lower Egypt. — Governorate: Ismailia.
Population: 180,000.

i **Tourist Information Office**,
Misr Travel Tower,
Cairo – Abbasia;
tel. 82 60 16.

HOTELS. — *Nefertari*, III, 26 b.; *El-Salam*, IV, 68 b.

ACCESS. — By road from Cairo (87 miles/140 km SW) along the Ismailia Canal, from El-Zagazig (50 miles/80 km W), from Port Said (50 miles/80 km N) or from Suez (53 miles/85 km S); bus services. — By rail from Cairo, Port Said or Suez.

The attractive town of Ismailia, headquarters of the Suez Canal Authority, a pilot station and a traffic junction half-way between Port Said and Suez, lies on the N side of Lake Timsah ("Crocodile Lake"). A town of shady avenues, flower-lined promenades and luxuriant parks and gardens, it was founded by Lesseps in 1863 at the end of the Ismailia





Street scene in Ismailia

Canal (Freshwater Canal, constructed 1858–63 to provide a supply of drinking-water) as the main center of operations during the construction of the Suez Canal and named after Khedive Ismail. After the completion of the canal the town lost its importance but later enjoyed a revival as a British garrison town. In 1956, and again in 1967, Ismailia suffered severe damage during the military operations of those years, when most of the population had to be evacuated. The destruction caused by these wars has only partly been made good.

The town, laid out on a regular plan, lies to the N of the Ismailia Canal (see next entry), which, accompanied by the Mohammed Ali Quay, extends along the N side of the harbor with its port installations, turns down its E side and, after a lock-gate opposite the offices of the Suez Canal Authority, flows into Lake Timsah. – From the *railway station* Sharia Orabi leads S and crosses the canal to reach the harbor (Harbor Office; Custom House). – A busy shopping street runs SE from the station by way of the **Midan el-Gumhuriya** (gardens) to the Mohammed Ali Quay.

In the ***Garden of the Stelae** (admission only by special arrangement) are a number of large stelae from Tell el-Maskhuta. Of particular interest are a granite stela in the name of Ramesses II with a relief of the King offering an image of Maat, goddess of truth, to the falcon-headed Re-Harakhty and another relief of the King before Atum on the back;

Ramesses II between the gods Khepri and Atum; recumbent sphinxes, including one dedicated by Ramesses II to Atum and Harmachis; a fragment of a chapel dedicated by Ramesses II in the Temple of Tell el-Maskhuta; the black granite lid of a sacrophagus belonging to a high palace official from Tell el-Maskhuta; and a granite chapel from El-Arish with an inscription relating to the rule of the gods on earth.

To the E of the Garden of the Stelae is a small but very interesting **Museum** containing antiquities from the Canal Zone. So much destruction was caused by war and political disturbances that little material of the early period has survived. – Outside the entrance to the museum is a sphinx found during the construction of the Canal. On the walls of the museum are displayed a number of mosaic pavements, including one with representations of Phaedra and Hippolytus and the Dionysiac mysteries and with Greek verses, surrounded by birds. Other exhibits include Graeco-Egyptian terracottas and bronze figures (many of them from Tell el-Maskhuta). In the museum garden are fragments of a stela set up by Darius to commemorate the completion of the first freshwater canal 5 miles/8 km N of Suez, with a hieroglyphic inscription and cuneiform inscriptions in the Persian, Babylonian and Elamite languages.

SURROUNDINGS of Ismailia. – Some 14 miles/22 km W of the town, in the Wadi Tumilat (see under Ismailia Canal), is the **Tell el-Maskhuta**, the site of the Egyptian stronghold of *Tiyeku*, which was excavated by E. Naville in 1883. This is believed by many authorities to be the Biblical *Pithom* (Egyptian Per-Atum, "House of Atum"), one of the two cities which the Israelites were compelled to build for their Egyptian taskmasters (Exodus 1: 11), which became the capital of the 8th nome of Lower Egypt. The store-rooms found near the temple – deep rectangular chambers without doors into which the grain was poured from above – are thought to date from the time of Ramesses II and may possibly be the "treasure cities" (storehouses) mentioned in the Bible. Alternatively it has been suggested that these structures were part of a fort.

* **Suez Canal**: see separate entry.

Ismailia Canal

Lower Egypt. – Governorates: Ismailia, Sharqiya and Cairo.

The Ismailia Canal or Freshwater Canal, constructed in 1858–63 to

supply the villages on the Suez Canal with drinking-water and enlarged in 1876, is to a large extent a modern replacement of an ancient canal dating from the Middle Kingdom which ran E from the Nile, watered the Biblical land of Goshen with its various branches and flowed into the Bitter Lakes, making them sweet (as Strabo tells us) and connecting them with the Red Sea.

The **Wadi Tumilat**, through which the Ismailia Canal runs over a considerable section of its course, can be regarded as the most easterly arm of the Nile. In the Early Historical Period it was already navigable during the Nile flood by boats of shallow draft, providing a means of transport for both people and goods to and from the E coast of Africa and Syria. It was much favored by the Pharaohs of the Middle Kingdom, who improved and deepened the channel. Ramesses II was particularly active in this respect, building on the banks of the canal the towns of Pe-Ramses and Pithom, which ranked with Bubastis as important trading and market centers. The remains of steeply battered masonry embankments show the canal to have been 150 ft/45 m wide and 16 ft/5 m deep. – In later times the canal fell into disrepair, and the frequent incursions into the Wadi Tumilat by warlike nomadic tribes made it unsafe. In the 7th c. B.C. Necho set about improving it, but according to Herodotus (ii, 159) abandoned the idea because of an unfavorable prophecy.


The Biblical Land of **Goshen** lay to the S of the Ismailia Canal, roughly in the triangular area between El-Zagazig, Bilbeis and Abu Hammad. It is first mentioned in Genesis 45: 10, when Pharaoh says to Joseph: "And thou shalt dwell in the Land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast." There are further references to Goshen in Genesis 46: 28–29 and 47: 1, 6 and 27; and Exodus 1: 11 names the cities in which the Israelites were compelled to work for Pharaoh: "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses." – The Land of Goshen was part of the old Egyptian province of Arabia. Its capital, *Persopt* (Greek *Pharcusa*) was discovered by the Swiss archaeologist E. Naville at *Saft el-Hina*, near *Suwa*. The remains have now completely disappeared, but a few ancient stones may be seen built into the walls of modern houses.

A century later Darius I completed the work begun by Necho and set up stelae along its banks commemorating this achievement; one such stela can be seen in the Ismailia Museum. Later the canal was restored by Trajan and became known as "Trajan's River" (*Amnis Traianus*). It retained its importance into the period of the Caliphs, who used it for transporting grain from the Nile Valley to Medina. In the 8th c., however, the canal was filled in for reasons of security, and thereafter it fell into oblivion until its rediscovery in 1798.

Although the present canal is navigable, it serves mainly to provide water for irrigation. It branches off the Nile at Cairo, runs between the Arabian Plateau to the N and the Land of Goshen to the S, just beyond Abu Hammad cuts across the old fresh-water canal coming from El-Zagazig and then continues E, parallel with this canal, along the Wadi Tumilat for rather more than 30 miles/50 km. At Nefisha a branch runs S to Suez, and at Moaskar-Ismailia another branch goes N to Port Said.

Ismailia and **Suez Canal**: see separate entries.

El-Kab

Upper Egypt. – Governorate: Qena.
 **Tourist Information Office,**
 Tourist Bazaar,
Luxor;
 tel. 22 15.

ACCESS. – By road from Edfu (12½ miles/20 km S), Luxor (53 miles/85 km N) or Esna (19 miles/30 km N). – By rail to El-Mahamid Station, then 1½/2.5 km SE. – Nile cruise ships.

The remains of ***El-Kab**, the ancient **Nekhab**, lie on the E bank of the Nile between the railway and the river. In Pre-Dynastic and Early Dynastic times Nekhab was capital of the kingdom of Upper Egypt, and it continued to be one of the country's leading cities; in the Ptolemaic period it was capital of the 3rd nome of Upper Egypt, later the Latopolitan nome. The town goddess was Nekhet, who was represented either as a vulture or as a woman with the crown of Upper Egypt. Corresponding to the cobra goddess Uto of Lower Egypt, she was the protective

deity of the kingdom, the principal goddess of Upper Egypt and the goddess of childbirth. The Greeks, therefore, identified her with their goddess Eileithyia and named the town Eileithyiaspolis.

The *ruins of ancient Nekhab, lying close to the Nile, are surrounded by a massive *enclosure wall* of sun-dried bricks, probably dating from the Middle Kingdom, which has been destroyed by the river only on the SW side. The walls, of remarkable thickness (38 ft/11.50 m), enclose a rectangular area measuring 590 yds/540 m by 625 yds/570 m, with gates, approached by ramps, on the E, N and S sides. The wall on the N side cuts across an ancient necropolis. Within this enclosure, occupying only about a quarter of its area, is a smaller rectangular enclosure, also surrounded by a double wall (the line of which can be easily traced), containing the principal temples. Within the outer enclosure are a number of other temples, including the Temple of Nekhbet, which was frequently altered and rebuilt down to the time of the 28th Dynasty, together with a birth-house and a sacred lake, as well as temples of Tuthmosis III, Amenophis II and Ramesses II.

Outside the E gate in the outer wall are the remains of a small chapel built of sandstone which is ascribed to Nectanebo I or II. From here a path leads E ($\frac{1}{2}$ hour's walk) to a ruined *Chapel of Ramesses II*, known locally as El-Hammam, "The Bath". This was built by Setaw, Governor of Nubia, who is depicted on the entrance doorway and on the interior walls on each side of the entrance. On the side walls Ramesses II is seen in the presence of Thoth and Horus; on the rear wall are baboons (animals sacred to Thoth) and the figures of men in the attitude of prayer.

Farther E, roughly half-way between the Chapel of Ramesses and the Temple of Amenophis, which soon comes into view, two rocks rear up out of the plain. They bear many inscriptions and figures of animals, most of which are thought to date from the 6th Dynasty and were probably the work of priests. – Some 15 minutes' walk farther E is the charming little ***Temple of Amenophis III**, just over 50 ft/16 m long, which is dedicated to Nekhbet, "mistress of the entrance to the valley". It consists of a vestibule of the Ptolemaic period (now destroyed) and

the main chamber, the roof of which was borne on four 16-sided columns with Hathor heads. The names of Amenophis III, Amun and Nekhbet and several figures of gods were defaced in the reign of Amenophis IV and restored under Sethos I; many of them were again renewed in the Ptolemaic period.

On the doorway into the main chamber are a votive inscription and a figure of Amenophis III. The outer walls bear only a few later inscriptions and representations of ships. To the right of the door is Khaemweset, Ramesses II's son, in the presence of his father, commemorating the King's 5th Jubilee, in the 41st year of his reign. A modern hieroglyphic inscription is dated in the "13th year of his majesty, the lord of the world, Napoleon III"; and even later is an inscription in the name of the Comte de Chambord, Pretender to the French throne (d. 1883). On the paving are representations of footprints scratched by pilgrims.

The coloring of the scenes inside the chamber is well preserved. To left and right of the door Amenophis III and his father Tuthmosis IV are seen seated at table. – Left-hand wall: Amenophis III making offerings to the sacred boat, which is decorated with falcons' heads; Amenophis offering incense and water to Nekhbet; Amun (blue) embracing the King and holding the hieroglyph for "life" to his nostrils. – Rear wall, to the left and right of the niche: Amenophis III making offerings to Nekhbet. – Right-hand wall: the falcon-headed Horus presenting the hieroglyph for "life" to the King, who stands in front of him; the King offering two wine-jars to Nekhbet; the King sacrificing to the sacred boat. Beside these scenes are demotic inscriptions in red, written by visitors to the temple. – The frieze and the decoration of the architraves consist of Amenophis's names alternating with heads of Hathor. – At the base of the walls are bulls in a marsh.

From the Temple of Amenophis it is a 15-minute walk in the direction of the Nile to the **Rock Temple** on the right-hand side of the valley, recognizable from a distance by the long flight of steps leading up to it. The temple, also dedicated to Nekhbet, was built in the reign of Ptolemy VIII Euergetes II and decorated with reliefs and inscriptions in the reign of Ptolemy IX Soter II. The staircase has 41 steps hewn from the rock, flanked on each side by a massive balustrade.

From the platform at the top of the steps we pass through a doorway into a *vestibule* just under 33 ft/10 m wide, the roof of which was supported on columns with elaborate floral capitals. From here a door, the right-hand side of which is still standing, leads into a smaller *hall* 20 ft/6 m wide, which also had columns with screens between them; the floor is littered with fragments of stone. Beyond this is the *rock chapel*, originally a tomb chamber of the New Kingdom. It has a vaulted roof, in the middle of which are vultures hovering. Round the top of the walls runs a frieze consisting of the name of Ptolemy IX Soter II between heads of Hathor; below this are inscriptions and reliefs (largely destroyed) depicting the King and Queen in the presence of various deities.

Some 550 yds/500 m N of the site of Nekhab are a number of important ***rock tombs**, mostly dating from the early 18th Dynasty, which are of particular interest for their excellently executed reliefs depicting scenes of everyday life. Altogether there are 31 tombs, situated close together on the S side of the hill, but only six of them repay a visit.

The *Tomb of Pahery*, Nomarch of El-Kab, is recognizable from a distance by its wide entrance. It dates from the reign of Tuthmosis III, and is notable for the well-preserved coloring of the reliefs, which depict scenes from the life of the dead man. The faces of all the figures have been chiseled out.

In the platform in front of the entrance is a deep mummy-shaft. A badly ruined doorway leads into the *tomb chamber*. Entrance wall, to the left: the dead man with a long staff; above, a sailing-ship. – Left-hand wall: (above) the dead man watching harvesting operations (plowing, sowing, mowing with sickles, collecting and binding the sheaves, oxen treading out the corn, winnowing the grain, bringing in the crop in sacks); (below) the dead man inspecting his livestock (cattle, donkeys, etc.) and superintending the weighing of gold rings and the shipping of his grain; (beyond this, above) Pahery holding on his lap the young Prince Wedjmosé, whose tutor he was; Pahery and his wife sitting in a kiosk receiving flowers and fruit; (above this) vintage scenes; (below) Pahery watching his fowls and fishermen; the birds and fish being prepared for a meal; mending of the nets; (farther right, in five rows) burial of Pahery and funeral rites. – In the rear wall is a niche, with seated figures of Pahery with his wife and mother; on the side walls of the niche are various persons at table. – Right-hand wall: Pahery and his wife at a banquet (below the chair, a tame monkey), with their son officiating as a priest; opposite them, relatives, also at table; (bottom row) a female harpist and flute-player; (farther right) Pahery and his wife praying and making offerings. In this wall is a later door opening into two other chambers.

To the right of Pahery's tomb is the *Tomb of Ahmose Pennekhbet*, who had a distinguished military career in the reigns of the first kings of the New Kingdom, from Amosis to Tuthmosis III. It consists of a single vaulted chamber, all the reliefs in which have been destroyed. In the doorway is an inscription giving the dead man's biography.

To the left of Pahery's tomb is the *Tomb of Setaw*, a High Priest of Nekhbet. It dates from the reign of Ramesses IX (20th Dynasty), and is thus 400 years later than the other tombs, though constructed on the same pattern and decorated in the same style as the others.

The left-hand wall is much damaged: nothing can now be distinguished but four sacred boats, apparently sailing to a royal festival. – Right-hand wall, to the left: Setaw and his wife at a meal; below the bench is a monkey; in front of them their son-in-law, in a panther skin, officiating as priest; opposite them, in rows, their relatives at table; below, the painter himself, identifiable by his palette. Part of this scene has been destroyed by a later door opening into a side chamber. Farther right, Setaw and his wife making offerings. – On the rear wall is a badly damaged stela.

Farther to the left is the *Tomb of Ahmose*, an Admiral, which is notable for a long inscription recording the dead man's exploits, in particular the part he played in the war of liberation against the Hyksos.

The tomb consists of a rectangular chamber with a vaulted roof and a side chamber, entered by a door in the right-hand wall, which contains the mummy-shaft. *Main chamber*, right-hand wall: the dead man, with staff and scepter, accompanied by his grandson Pahery, a painter, who constructed the tomb. In front of them is the inscription, which is continued on the entrance wall. The scenes on the left-hand wall are unfinished: note the grid of red lines used by the artist in setting out his work. The rear wall, with the dead man and his wife seated at a meal on the right and rows of relatives on the left, is badly damaged.

Farther W is the *Tomb of Reni*, a Nomarch and High Priest of the early 18th Dynasty. The reliefs are similar to those in Pahery's tomb but less finely executed.

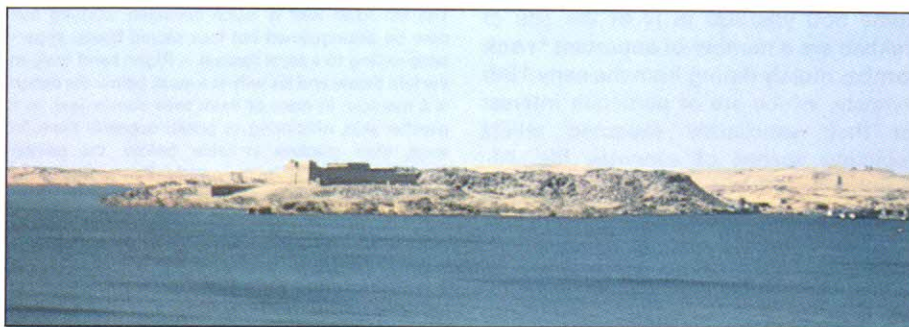
Left-hand wall: harvest scenes; the dead man supervising the counting of livestock in his nome (including pigs – curiously, since the Egyptians abhorred pork); the dead man and his wife at a meal, with relatives opposite them. Right-hand wall: burial of Reni and funeral rites. In the rear wall is a niche with a seated figure of the dead man, now totally destroyed.

Still farther to the left, at the W end of the necropolis, are three *tombs* which probably date from before the New Kingdom. One of them, badly damaged, belonged to *Ahnofru*, a lady attached to the royal harem, and her husband. The second, a chamber with a vaulted roof, belonged to a man named *Bebi* and his wife, who was also attached to the harem. The third, consisting of a vaulted main chamber with a finely decorated roof and a subsidiary chamber containing the mummy-shaft, dates from the reign of Sobkhotep II (13th Dynasty).

A short distance W of the hill containing the tombs is a small Temple of Tuthmosis III, now completely ruined.

Opposite El-Kab on the W bank of the Nile is the site of **Hieraconpolis** (see Kom el-Ahmar).


****Edfu and *Esna:** see separate entries.



New Kalabsha, seen from the High Dam, with Lake Nasser in the foreground

Kalabsha

Upper Egypt. – Governorate: Aswan.

 **Tourist Information Office,**
Tourist Bazaar,
Aswan;
tel. 32 97.

ACCESS. – By road from Aswan (8 miles/13 km N).

$\frac{3}{4}$ mile/1 km S of the W end of the Aswan High Dam, on the western shore of Lake Nasser, is the newly created archaeological site of New Kalabsha, on which the temples of Kalabsha, Beit el-Wali and Kertassi, saved from the rising waters of the lake by a rescue operation which attracted international support, have been re-erected.

The large and picturesque ***Temple of Kalabsha** originally stood 30 miles/50 km farther S at the site of ancient *Talmis*,

now submerged under the waters of Lake Nasser. The most imposing monument in Nubia after the Rock Temple of Abu Simbel, it was built in the time of Augustus on the site of an earlier temple founded by Amenophis II and refounded by one of the Ptolemies. The decoration of the temple with reliefs and inscriptions was never completed; the reliefs that do exist are crudely executed and have frequently been misinterpreted. The temple was dedicated to the god Mandulis, but Osiris and Isis were also worshiped here. After the coming of Christianity it was converted into a church.

The temple, 243 ft/74 m long by 108 ft/33 m wide, is approached by a *causeway* of dressed stone, 104 ft/31.6 m long and 26 ft/8 m wide, which has a rectangular projection at its lower end. From the upper end a flight of low steps leads up to a long terrace in front of the pylon.

The **Pylon**, the main entrance to the temple precinct, is slightly askew to the axis of the causeway and the temple itself. It is excellently preserved, but has no



In the Kalabsha Temple

relief decoration apart from two figures of deities in the doorway. Each tower has a vertical groove for a flagstaff.

The **Court** between the pylon and the vestibule was surrounded on three sides by colonnades, now represented by four columns with elaborate floral capitals on the N and S sides. On the inner side of the S tower of the pylon are three doors, the two more northerly leading into two small chambers, the third giving access to a staircase which ascends in three flights to the roof. There is another staircase in the N tower. In the N and S colonnades are four doors leading into small chambers in the thickness of the walls; and the N colonnade also has a fifth doorway giving access to the outer passage round the temple and to a crypt. On the rear side of the court is the imposing façade of the vestibule, which is entered by the large central doorway; between the columns of four stone screens.

On the first screen, at the left-hand end of the façade, Thoth and Horus are shown pouring the consecrated water, in the form of hieroglyphs for "life" and "well-being", over the King, with the god Harsiesis of Talmis seated on one side. – On the first screen on the right is a Greek inscription recording a decree by Aurelius Besarion, also named Amonius, Governor of Ombos and Elephantine, ordering the owners of pigs to drive them away from the temple. The decree is probably to be dated to A.D. 248–249. – On the second column on the right, between two Greek votive inscriptions, is a long inscription in Meroitic cursive script. – The most interesting inscription, however, is one at the right-hand end of the façade, the *memorial inscription of Silko*, who describes himself as King of the Nubians and all the Ethiopians (c. 5th c. A.D.) and celebrates, in bad Greek, his victory over the Blemmyes, whom he defeated "from Primis to Talmis, advancing as far as Taphis [Tafa] and Talmis".

The **Vestibule** has 12 columns with elaborate floral capitals. The roof has fallen in. Most of the reliefs depict the Emperor in the presence of the gods; two, on the rear wall to the left of the door, are particularly notable. One of these shows one of the Ptolemies presenting a field to Mandulis, Isis and a third deity; the other (to the right) shows Amenophis II, founder of the original temple, offering wine to Min and Mandulis. On the screens between the columns to the left of the entrance is a later Christian painting of the three youths in the fiery furnace.

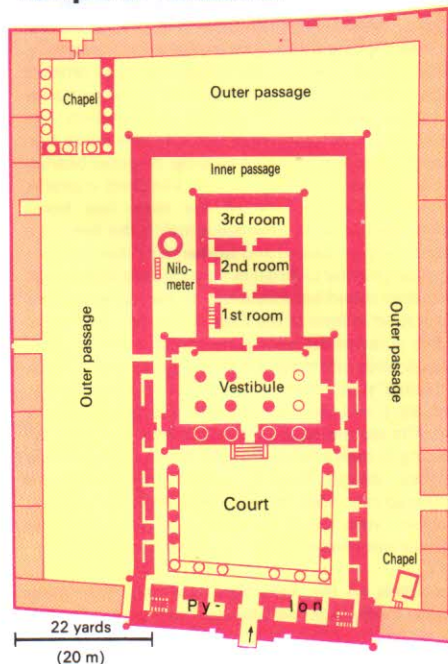
Beyond the vestibule are **three rooms*, one behind the other, which contain reliefs depicting the Emperor in the presence of the gods of Talmis and other deities, with well-preserved colors. In the first room, at the foot of the walls, are local deities with their offerings. Many of the inscriptions are merely sketched in in red. Smaller chambers are built into the left-hand (S) walls of the first and second rooms, and the S wall of the first room also has a staircase leading up to the roof of the third room, from which short flights of steps mount to the higher roofs of the front part of the temple. Another staircase leads from the roof of the second room to the outer wall; and from this a few steps on the left lead down to a *chapel* in the thickness of the wall, which has two chambers (the second one with a crypt) and was probably dedicated to the cult of Osiris.

From the court and the vestibule doors lead into the *inner passage* round the temple. On the outer walls of the temple are lions' heads (unfinished) as water-spouts. On the rear wall is a large relief of the Emperor

in the presence of the gods, with smaller reliefs below it; and opposite these, on the enclosure wall, are two representations of the god Mandulis, which were probably originally protected by a small wooden chapel. On the S side is a well-preserved *Nilometer*.

At the SW corner of the *outer passage* round the temple, the western wall of which was built into the rock, is a *chapel* (perhaps a birth-house) consisting of an open court (unfinished) enclosed by columns and stone screens and a rock-cut chamber, only the doorway of which has reliefs, depicting the Emperor in the presence of the gods. – At this NE corner is another well-preserved *chapel*, probably belonging to the earlier temple of the Ptolemaic period.

Temple of Kalabsha



After the construction of the first Aswan Dam (see under Aswan) the Kalabsha Temple, like the one at Philae, was under water for most of the year, and the projected High Dam (Sadd el-Ali) threatened to submerge it permanently. It was resolved, therefore, to remove the temple to another site, and in a major rescue operation executed and financed by West Germany it was taken down and transported in 13,000 pieces to its present site, 30 miles/50 km farther N, where it was re-erected. During the demolition of the temple blocks belonging to a temple doorway of the Graeco-Roman period, decorated with reliefs, were found built into the fabric. This was reconstructed and presented to the Egyptian Museum in West Berlin as an expression of gratitude.

To the NW of the Kalabsha Temple is the **Rock Temple of Beit el-Wali* or

"House of the Wali" (holy man), also rescued from the rising waters of Lake Nasser with financial assistance from the United States. The temple, built by Ramesses II, consists of a vestibule, a transverse chamber and the sanctuary.

The lower walls of the *Vestibule*, hewn from the rock, are still standing; the upper parts, masonry-built, and the roof have disappeared. In Christian times the vestibule was used as a church, the nave and aisles of which were roofed with brick vaulting.

On the side walls of the vestibule are a series of lively *historical reliefs* (casts of which are in the British Museum). Particularly notable are two scenes on the left-hand wall depicting the King's triumph over the Kushites (who are represented as Negroes). In the first of these the King is sitting on the right under a canopy, while in front of him, in the lower row, high officials bring in tribute of various kinds, including in particular a tablet adorned with plants, from which are suspended hides and rings; behind them come two fettered Negroes, followed by other Negroes bearing offerings (monkeys, greyhounds, a leopard, a giraffe, an ostrich, cattle: one of the oxen has horns represented as arms, between which is the head of a Negro suing for mercy) and women with their children (one carrying her children in a basket held on her back by a strap round her forehead). In the upper row the tablet is set in front of the King, while the Governor of Nubia is rewarded with gold chains; here, too, are other articles presented as tribute (gold, rings, chairs, elephants' tusks, bows, shields, leopard skins, ebony, fans, etc.), and Negroes bring in cattle, gazelles and a lion. The second scene shows the King and his sons dashing in their chariots against the enemy, who flee to their village, situated among doum-palms. A wounded man is led by two comrades to his wife and children, who come to meet him, while another woman crouches over a fire cooking a meal.

The reliefs on the right-hand wall depict the wars against the Syrians and Libyans. The first scene on the

right shows the King standing on two prostrate enemies and holding three others (Syrians) by the hair, while a Prince leads in fettered Syrian and Libyan prisoners. In the second scene the King is depicted outside a Syrian fortress, on the battlements of which are men and women begging for mercy (note the woman holding her child by the arm); the King seizes one of the enemy (who holds a broken bow) by the hair to kill him; below, one of the royal Princes is beating in the door of the fortress with an axe. The third scene shows the King in his chariot pursuing the fleeing Syrians; he kills two of the enemy, while two others are bound to the shaft of his chariot. Fourth scene: the King smites a Libyan, while his dog bites the fallen foe. Fifth scene: the King seated on the right under a canopy, with his lion at his feet, while Prince Amenherunankh leads in Syrian prisoners.

From the vestibule three doors lead into the rock-cut *Transverse Chamber*, which has two Proto-Doric columns with inscriptions on all four sides. The mural reliefs are well executed, but their subjects are of no particular interest: the King in the presence of the gods; to right and left of the side doors the King smiting enemies (a Syrian and a Kushite). The *Sanctuary*, which is decorated with similar reliefs, has three statues of gods, now defaced beyond recognition, against the rear wall. These rock-cut chambers were also converted for Christian use.

A little way N of the Kalabsha Temple is the small **Temple of Kertassi**, also transferred here from its original site, some 20 miles/30 km farther S. Only 25 ft/8 m square, it is very similar to the Kiosk at Philae. It is much ruined, preserving only two Hathor columns at the entrance (which faces N) and four other columns with elaborate floral capitals and a single monolithic architrave.

**** Aswan and ** Philae:** see separate entries.



Kertassi Temple, New Kalabsha

Kanat el-Suweis

See Suez Canal

Karnak

Upper Egypt. Governorate: Qena.

Tourist Information Office,
Tourist Bazaar,
Luxor;
tel. 22 15.

ACCOMMODATION: see under Luxor.

ACCESS. – From Luxor either N along the Nile for 1½ miles/2.5 km, then a road on right (E) to the main entrance of the Temple of Amun, or via Sharia el-Markaz and Sharia el-Karnak 2 miles/3 km NE to the Gateway of Euergetes II on the SW side of the temple precinct.

SON ET LUMIÈRE performances daily at 6 or 8 p.m.

The great **temple complex of Karnak** lies 2 miles/3 km NE of Luxor within the area of ancient Thebes, near the modern village of Karnak. Within its precincts are the Great Temple of Amun, the Temple of Khons and the Festival Temple of Tuthmosis III, as well as many other buildings; and ample time should be allowed for seeing all that this magnificent site has to offer.

From the Temple of Luxor a paved road, flanked on both sides by ram-headed sphinxes with the effigy of Amenophis III between their legs, ran N to the temples of Karnak. The *avenue of sphinxes* in front of the Temple of Khons is a relic of this old processional way. It leads to a *gateway* built by Ptolemy III Euergetes I, with a winged sun on the cavetto cornice, which is the SW entrance to the great walled **Temple Precinct** of Karnak. The reliefs on the gateway show Euergetes making offerings to the deities of Thebes.

Beyond the gateway another short avenue of sphinxes, set up by Ramesses XI, the last of the Ramessids, leads to the **Temple of Khons**, dedicated to the Theban moon god, son of Amun and Mut, a characteristic example of the architecture of the New Kingdom. The temple was built by Ramesses III, but the reliefs, apart from those in the innermost chambers, which were completed during his reign, were executed during the reigns of his successors Ramesses IV and XII and the priest-king Herihor, who also built the forecourt.

The temple is entered by a large *Pylon* 105 ft/32 m long, 33 ft/10 m deep and 59 ft/18 m high. Like the façades of other temples, it has four vertical grooves, with corresponding apertures in the masonry, for the fixing of flagstaffs. The reliefs on the towers depict a High Priest of the 21st Dynasty and his wife making offerings to various gods. In front of each tower stood a portico with a wooden roof; the bases of the columns are still *in situ*.

The central doorway, with reliefs of Alexander II, leads into the *Forecourt*, flanked on right and left by a double row of papyrus columns with closed capitals. On the smooth shafts of the columns and on the walls Herihor is depicted making offerings. Two doorways on each side lead out of the temple. – On the right-hand (E) wall is a relief of Herihor offering incense before the sacred barques of Amun (with a ram's head), Mut and Khons (with a falcon's head); to the

right is the façade of the temple, showing the pylon with its flagstaffs in place.

On the far side of the forecourt a ramp leads up to the *Vestibule or Pronaos*, with 12 columns. Beyond this is a transverse *Hypostyle Hall* with eight papyrus columns; the four columns flanking the central aisle have open capitals, while the columns between the lateral aisles (which are 5 ft/1.5 m lower than the central aisle) have closed capitals. On the walls and columns Ramesses XII and Herihor, High Priest of Amun, are depicted sacrificing to various gods.

The door in the middle of the rear wall leads into a larger hall in which is the *Chapel* (open at both ends), designed to house the god's sacred boat. The reliefs on the outer walls of the chapel depict the King (Ramesses IV or XII) in the presence of various gods. Built into the walls are blocks bearing reliefs and cartouches of Tuthmosis III.

On each side of the chapel are dark chambers with reliefs of Ramesses IV, and to its rear a doorway built by one of the Ptolemies gives access to a small chamber with four 16-sided columns, the reliefs in which show Ramesses IV and (to the right and left of the entrance) the Emperor Augustus in the presence of the Theban gods. Adjoining are seven small *chapels* with reliefs of Ramesses III and his successor. The colors are particularly well preserved in the reliefs in the two chapels on the right-hand (E) side. On the long N wall of the rear chapel the King, accompanied by Hathor, offers flowers to the falcon-headed Month of Thebes and to the goddess "Sun of the Two Lands, Eye of Re", who is seated in a chapel; on the W wall he offers incense and water to a lion-headed, ithyphallic god and to Khons. In another chapel at the NE corner of the temple which is dedicated to the cult of Osiris is a relief of the dead Osiris, with Isis and Nephthys mourning at his bier.

Adjoining the SW side of the Temple of Khons is a small **Temple of Osiris and Opet** (the hippopotamus goddess of childbirth and mother of Osiris) built by Euergetes II. It stands on a 10 ft/3 m high base topped by a cavetto cornice, with the main entrance on the W side. On the uprights of the doorway the King is depicted before Osiris and other deities.

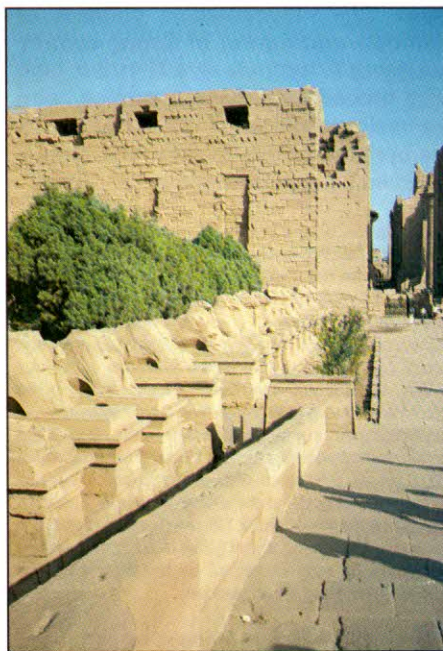
The entrance, on the W side, leads into a *rectangular hall*, with a well-preserved ceiling supported on two columns with floral capitals and Hathor heads. High up on the S wall are lattice windows. To the right are three side chambers with crypts; the door on the left is walled up. Beyond this is a second hall, with mural reliefs depicting the King in the presence of various deities. Off this hall open two side chambers; in the left-hand one is a relief of the dead Osiris, with Isis and Nephthys standing by the bier, while the one on the right is dedicated to the birth of Horus. The relief above the door of this room shows Isis suckling Horus, surrounded by gods; to the left the King brings milk, to the right a length of cloth. On the lintel Harsomtut is depicted in a swamp in the guise of a falcon wearing the double crown, protected by the hippopotamus goddess Opet and a lion goddess.

A door with a figure of the goddess Opet on the right-hand upright leads into the *Sanctuary*, with a niche which originally held a statue of the goddess. The

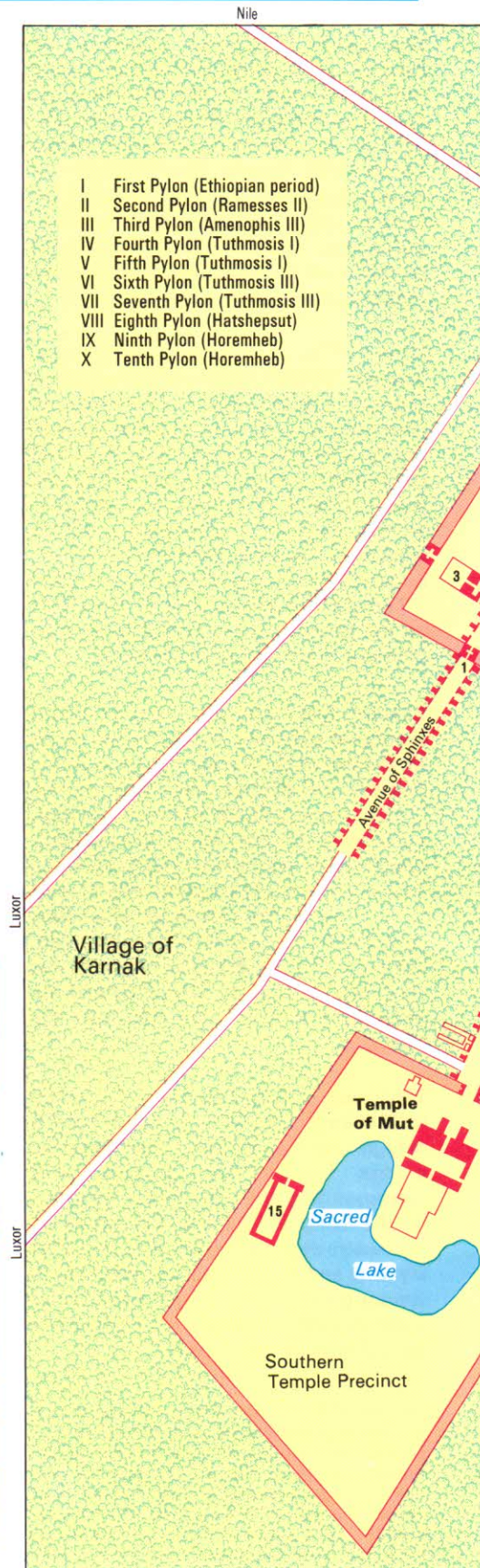
reliefs in the niche show the King in the presence of Opet, who is represented on the right as a post with a Hathor head, on the left as a hippopotamus. – In the E wall of the temple is a small *Chapel of Osiris* built by Ptolemy XIII, with its own entrance on the E side. To this temple belongs the shaft which stands in the Sanctuary of the Temple of Opet and may have contained a relic of Osiris.

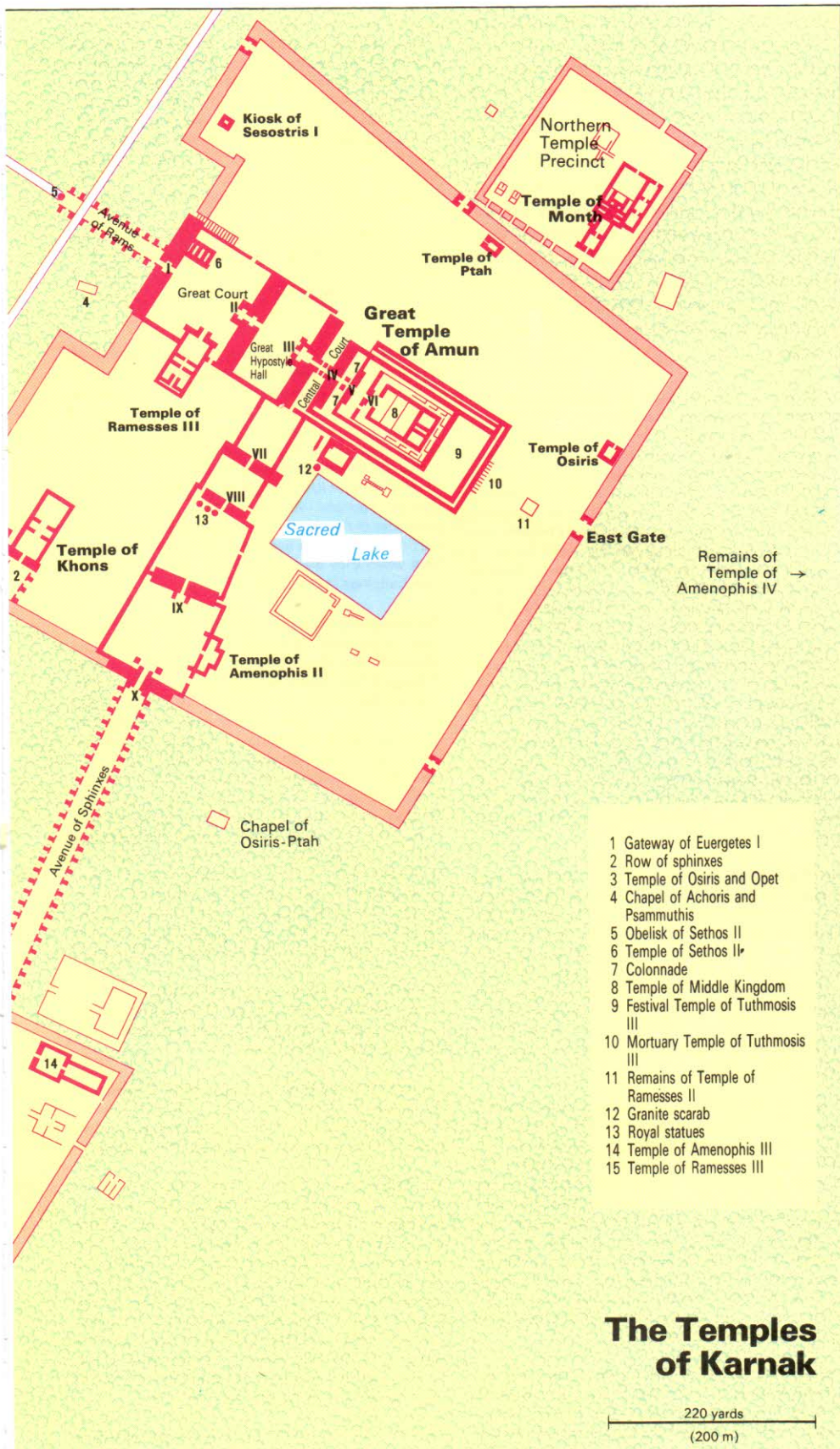
Going S from the Temple of Khons in the direction of the Nile, we soon come to the first pylon of the Great Temple of Amun, which can also be reached direct on a road branching off the main Nile Valley road. – The rectangular terrace in front of the pylon was subject to flooding in ancient times, as it shows by the marks on its front recording the heights reached by the inundation under the 21st–26th Dynasties. On the terrace is a small *obelisk* erected by Sethos II; of the other one of the pair only the base is left. From here an *avenue of rams* dating from the reign of Ramesses II led to the temple. The ruins to the SW of the right-hand tower of the pylon belong to a *chapel* built by King Achoris and his successor Psammuthis; on the inside wall, to the right and left, Psammuthis is depicted offering incense to the sacred barque of Amun.

The *** * Great Temple of Amun**, founded at least as early as the beginning of the 12th Dynasty (c. 1991–c. 1785 B.C.), is not built to a single unified plan but represents the building activity of many successive rulers of Egypt, who vied with



Avenue of rams leading to temple precinct, Karnak





one another in adding to and adorning this great national sanctuary. Amenophis I built a second temple alongside the main temple, but this was soon removed. When Tuthmosis I made Thebes capital of the New Kingdom the original modest temple no longer seemed adequate to the power of the god, and the King, therefore, added a large court bounded on the W by a Pylon (V) and surrounded by colonnades with Osiris pillars. Later he erected in front of this another Pylon (IV) with an enclosing wall, set up two obelisks in front of it and built a colonnade between the two pylons.

HISTORY. – In the reign of Hatshepsut various additions and alterations were made in the interior. In front of the temple of the Middle Kingdom, in Tuthmosis I's court, she built a special shrine and set up two obelisks between the Fourth and Fifth Pylons, besides rebuilding the colonnade itself. Hatshepsut's stepson, nephew, son-in-law and co-ruler Tuthmosis III continued to make alterations when he became sole ruler, pulling down most of the colonnades in Tuthmosis I's court and replacing them by rows of small chapels. The Sixth Pylon was now built, and the court between this pylon and Hatshepsut's shrine, which had been enlarged by the addition of a vestibule, was surrounded by colonnades. Tuthmosis I's colonnade between the Fourth and Fifth Pylons was extensively rebuilt, apparently with the object of concealing Hatshepsut's obelisks from view. In front of Tuthmosis I's obelisks two new ones were set up. Some 20 years later Tuthmosis III resumed his building activity, adding the two Halls of Records and the vestibules between the Fifth and Sixth Pylons as well as building the large Festival Temple at the E end. – On the main front of the temple Amenophis III built still another pylon (III).

All these 18th Dynasty buildings, however, were thrown into the shade by the work of the 19th Dynasty kings. Ramesses I erected the Second Pylon, and between this and the Third Pylon Sethos I and Ramesses II built the great hypostyle hall which has remained ever since one of the chief marvels of Egyptian architecture. Ramesses II also built a new enclosure wall. With this the building of the great temple came, for the time being, to an end. The temples erected by Sethos II and Ramesses III were independent buildings outside the main temple.

Then the Libyan Kings of Bubastis (22nd Dynasty) revived the traditions of the earlier Pharaohs. In front of Ramesses I's pylon Sheshonq built a large court with colonnades along the sides, incorporating in it half of Ramesses III's temple and erecting a large pylon (I) on its W side. Later the Ethiopian ruler Taharqa (25th Dynasty) built in the center of this court a kiosk-like building with ten colossal columns. Thereafter the temple remained largely unaltered, apart from the addition of the granite Chapel of Philip Arrhidæus; little building work was done by the Ptolemies. The decline and decay of the temple began in the Roman Imperial period.

The gigantic ***FIRST PYLON**, built in the time of the Ethiopian kings, is 370 ft/113 m wide, with walls 49 ft/15 m thick, and still stands 143 ft/43.50 m high. It was left unfinished, and indeed fragments of the scaffolding of sun-dried brick used during its construction

can still be seen. – High up on the right-hand side of the doorway is an inscription recording the latitude and longitude of the principal Egyptian temples as established by the French *savants* who accompanied Napoleon's expedition to Egypt in 1799, and opposite this on the left-hand side is an inscription by an Italian learned society recording the magnetic deviation (10' 56") as calculated by them in 1841. – There is a magnificent *view from the platform on the top of the pylon, which is reached by a staircase on the N tower.

Beyond the pylon is the ***Great Court**, which dates from the 22nd Dynasty. It is 338 ft/103 m wide by 276 ft/84 m deep, with colonnades on both sides. The S colonnade is interrupted by the front part of Ramesses III's temple.

In the N corner of the court is the small **Temple of Sethos II**, built on gray sandstone, with the exception of the door-frames and the lower part of the walls, for which a reddish quartzose sandstone was used. It consists of three chapels dedicated respectively (from left to right) to Mut, Amun and Khons, each with niches for the image of the deity. In the right-hand wall of the Chapel of Khons is a staircase leading up to the roof of the temple. – Along the NW side of the court are a number of *figures of rams*, which originally formed part of Ramesses II's avenue of rams and were stored here when they were removed to make way for the new buildings in the court.

The two pedestals in the middle of the court (only the base of the right-hand one being preserved) were intended for statues. Beyond them is the **Kiosk of Taharqa**. Of its original ten columns one, on the right, has survived complete with its open capital and abacus; the five on the left have been reconstructed. The kiosk had doorways on all four sides; in front of the W door, to the right, is a recumbent sphinx. – On the right-hand column (restored 1927) the name of Psammetichus II has been placed over that of the Ethiopian ruler Taharqa (25th Dynasty). Adjoining it is the name of Ptolemy IV Philopator, which also appears on the abacus. The shaft of the column is composed of 25 courses of carefully dressed stone, the capital of 5. The total height is 69 ft/21 m, the breadth of the capital 16½ ft/5 m, the girth at the top of the column 49 ft/15 m. Between the columns were screens dating from the time of Ptolemy IV Philopator.

In the N colonnade is a doorway leading out of the court. The staircase to the top of the pylon can be reached by going through this door and turning left along the outside of the walls.

On the right-hand side of the court is the ***Temple of Ramesses III**, dedicated to Amun, which is perhaps the best example of a simple Egyptian temple built on a unified plan. It has a total length of 171 ft/52 m.

The **Pylon** of the temple, with the entrance doorway containing two statues of the King, had suffered much damage to the upper part (now restored). On the front of the left-hand (E) tower Ramesses, wearing the double crown, is shown holding his enemies by the hair and raising his club to smite them, while Amun hands him the sword of victory and delivers to him three rows of vanquished peoples (above from the S, below from the N). On the right-hand tower is a similar scene, with the King wearing the crown of Lower Egypt. On the left-hand side of the doorway Ramesses receives from Amun the sign for "life", etc.

Beyond the pylon is a **Court**, with covered passages on either side, the roofs of which are supported on

eight Osiris pillars. – On the rear walls of the pylon towers Ramesses is shown receiving the sign for “jubilee” from Amun – signifying that he would celebrate many more jubilees. – The walls of the colonnades are decorated with reliefs – on the E side the procession of Amun’s sacred barque, on the W side a procession with an ithyphallic statue of Amun borne by priests and accompanied by standard-bearers. – The votive inscriptions on the architraves record in florid style that Ramesses erected this monument to his father Amun. – A door in the left-hand (E) colonnade leads into the Bubastid Hall (see below); in the right-hand colonnade is a doorway, now walled up, which opened into the S colonnade of the Great Court.

On the far side of the court is the *Vestibule* of the temple proper, which stands on a higher level. Along the front are four Osiris pillars, while to the rear are four columns with closed capitals. The pillars are linked by screens (with reliefs).

From the vestibule a doorway leads into the *Hypostyle Hall*, which has eight columns with closed capitals. Beyond this are three *Chapels*, dedicated respectively to Mut (left), Amun (middle: with two lattice windows in the longitudinal walls) and Khons (right). In each chapel the King is depicted sacrificing to the sacred barque of the deity. Adjoining the Chapel of Khons is another small room; the Chapel of Amun has a room on either side; and beside the Chapel of Mut is a staircase.

The door on the E side of the court of Ramesses III’s Temple leads into the *Bubastid Hall*, in the SE corner of the Great Court. The reliefs and inscriptions in this hall are by rulers of the 22nd Dynasty. The following reliefs are particularly notable: on the left (E; on the projecting wall), above, Amun presenting to Osorkon I the curved sword and palm branch, symbols of long life; below, Khnum holding the hieroglyph for “life” to



Columns in the Temple of Amun

the King’s nostrils and Hathor suckling the King. On the right-hand (W) wall Takelothis II and his son Osorkon, High Priest of Amun, are depicted in the presence of the god; below is a long inscription.

The **SECOND PYLON**, built by Ramesses II, is badly dilapidated. The towers have been freed from the ruins of later buildings erected in front of them, using stone of the Amarna period. They have the usual four vertical grooves for flagstaffs. In the center is the huge *doorway*, formerly preceded by a kind of small vestibule flanked by two *statues of Ramesses II*: one of these (on the right) still stands, of the other only the legs are left. On the right-hand side of the vestibule Ramesses is depicted smiting his foes in the presence of Amun. In the doorway, which bears the cartouches of Ramesses I, Sethos I and Ramesses II, an intervening door was built by Ptolemy VI Philometor and Ptolemy IX Euergetes II during their joint reign; the lintel of this is missing but the jambs remain, with reliefs showing the King making offerings to the gods of the temple. The inner side of the earlier doorway has reliefs of the Ptolemaic period, with the same scenes on both sides. Below are the sacred barque of Amun and Ramesses III entering the temple; in the second bottom row Ramesses is depicted kneeling before Amun and holding the hieroglyph for “jubilee”, behind him the goddess Mut, while Khons, wearing the lunar disc on his head, leads in Philometor; in the third row the King is seated under the sacred tree of Heliopolis, with the goddess Seshat inscribing his name on the leaves. This scene is evidently a restoration by Philometor of an earlier relief. In the other rows the King is shown in the presence of various gods.

Beyond the pylon is the **Great Hypostyle Hall**, justifiably regarded as one of the wonders of the world. Although the work of the Egyptian Department of Antiquities in restoring it and stabilizing its foundations has deprived it of the picturesqueness of its former ruinous state, this huge hall still exerts an overwhelming effect on the beholder. Measuring 338 ft/



Stone lattice window, Great Hypostyle Hall

103 m by 171 ft/52 m, it covers an area of 53,800 sq. ft/5000 sq. m (compared with the 87,400 sq. ft/8275 sq. m of St Paul's, London and the 163,200 sq. ft/15,450 sq. m of St Peter's, Rome). The roof was supported on 134 columns, in 16 rows. The two central rows, which are higher, consist of papyrus columns with open capitals, while the other rows have closed capitals. The roof of the central aisle, 80 ft/24 m high, rested on the two central rows of columns and on one of the lower rows on each side, the difference in height being made good by square pillars on top of the lower columns. Between these pillars were windows with stone lattice-work (one of which, on the S side, is almost perfectly preserved). The lateral aisles are 33 ft/10 m lower than the central ones.

The columns are built up from semi-drums $3\frac{1}{2}$ ft/1.10 m high and $6\frac{1}{2}$ ft/2 m in diameter, of reddish-brown sandstone. The 12 taller columns in the two central rows have a diameter of $11\frac{1}{2}$ ft/3.57 m and a girth of more than 33 ft/10 m – roughly the same as Trajan's Column in Rome and the Vendôme Column in Paris. The height of the columns is 69 ft/21 m, of the capitals 11 ft/3.34 m. The 122 columns of the lateral aisles have a height of 43 ft/13 m and a girth of $27\frac{1}{2}$ ft/8.40 m.

In the side walls of the hypostyle hall are doorways leading out of the temple. At the NW corner a door leads into a corridor, at the end of which is a staircase mounting to the roof of the N tower of the Second Pylon. At the NE corner a door gives access to a staircase which leads to the roof of the hypostyle hall. From another staircase to the left of the S doorway

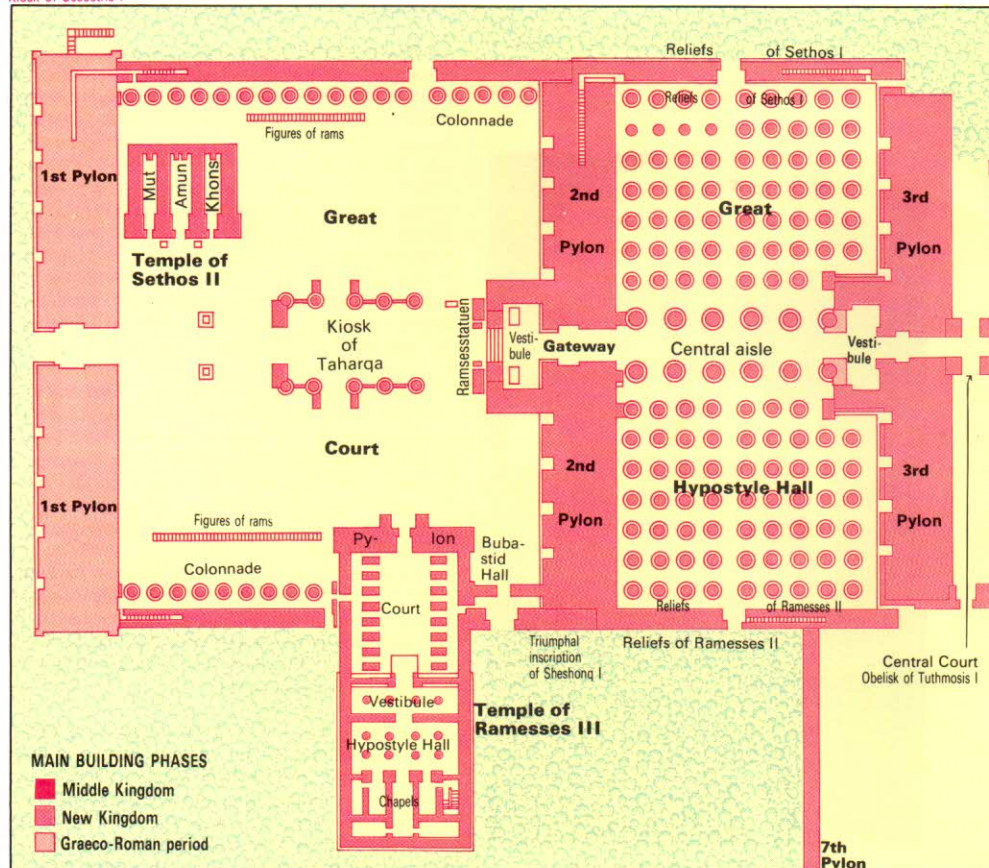
there is a fine general view of the hypostyle hall. Beside the SE doorway is a staircase mounting to the roof of the Third Pylon.

To the right of the main entrance to the hypostyle hall is the frame, rather in the shape of a door, which once contained a memorial stela of Ramesses II. In front of it is an alabaster slab with a relief of prostrate enemies, and to the left of the door a colossal double statue of Amun and Ramesses II.

The walls of the hall, the shafts of the columns, the abaci and the architraves and covered with inscriptions and reliefs of kings making offerings, many of which have preserved their original coloring. Those in the northern half of the hall (as far as the tenth row of columns), which date from the reign of Sethos I, are in delicate low relief; those in the southern half, dating from the reign of Ramesses II, are in cruder sunk relief. Only one column, the first in the sixth row, bears the name of Ramesses I; later Ramesses III, IV, VI and XII also recorded their names.

Among the fine reliefs of Sethos I's reign the most notable are those on the N wall. To the left of the N side door, below: Sethos in front of the sanctuary, in which is the sacred barque of Amun; Sethos conducted into the temple by the falcon-headed Month and Atum; procession of the sacred barque; above, Sethos in presence of the gods of Thebes. To the right of the door, below: Sethos offering incense before the sacred barque, conducted into the temple, kneeling in the chapel before Amun and Khons and receiving the

Kiosk of Sesostri I

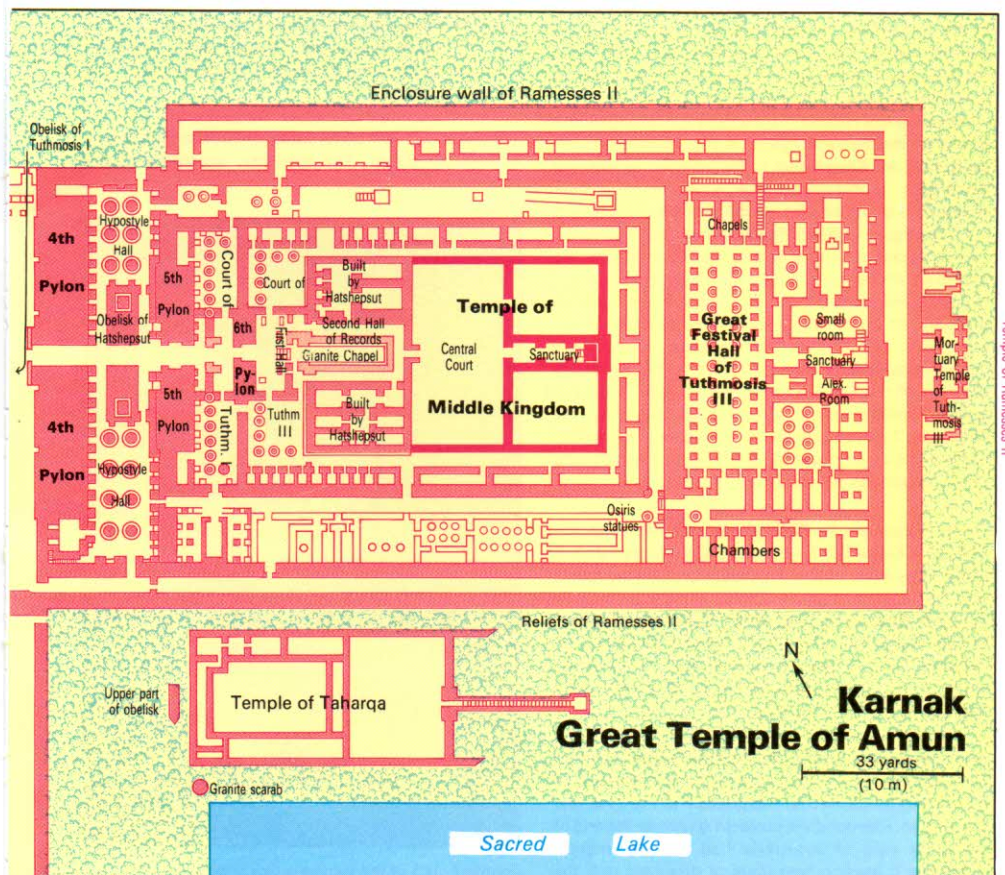


symbols of a long reign; above, Sethos making offerings to Amun in various forms; Sethos kneeling before the god Harakhty, who is seated under a canopy, and behind him the lion-headed goddess Werthekeaw with a palm branch from which hang various symbols; to the left, the King kneeling under the sacred tree of Heliopolis, with Thoth inscribing his name on the leaves. – Among the mural reliefs of Ramesses II, probably connected with his visit to Thebes in the first year of his reign, those to the right and left of the S side door are of particular interest. To the right, Ramesses burning incense in front of the sacred barque of Amun, which is borne by priests (those in front with falcon masks, those to the rear with jackal masks); Ramesses beside the barque clad in a panther skin as a priest; behind, the barques of Khons and Mut, borne by priests. To the left, below, the King in front of the chapels containing the sacred barques of Amun, Mut and Khons; farther left, the King kneeling before Amun, Mut and Khons under the sacred tree of Heliopolis and receiving the symbols of a long reign, while Thoth inscribes his name on the leaves. – In the S aisle are two fine sandstone *statues of Sethos II* (headless).

The outer walls of the hypostyle hall have historical ***reliefs** depicting the victories of Sethos I (N wall) and Ramesses II (S wall) over the peoples of Palestine and Libya. They are best seen by afternoon light. E end of N wall, above: Sethos in Lebanon; the inhabitants, whose faces are sharply characterized, fell timber for him; below, a battle with the bedouin of southern Palestine; the King in his chariot launching his arrows against the enemy, with heaps of dead and wounded;

to the left, above, the Fortress of Canaan, the inhabitants of which beg for mercy and help fugitives into the fortress.

Round the corner, top row (partly destroyed), from the left: 1. Battle for Yenuam in Syria. The King in his chariot shoots arrows at the enemy, whose charioteers, cavalry and infantry flee in wild confusion. On the left, the Fortress of Yenuam, surrounded by water, with fugitives hiding behind the trees (some, unusually shown in full face). 2. The King binding Syrian prisoners. 3. The King, walking behind his chariot, leads two files of captured Syrians on ropes and holds two others in each arm. 4. The King leads two files of Syrian prisoners into the presence of Amun, Mut and Khons, to whom he presents costly vessels captured from the enemy. Lower row, left to right: 1. The King's triumphal progress through Palestine. Sethos, in his chariot, turns towards the defeated Princes of Palestine, who raise their hands in homage; behind the King are a fortress and the costly vessels taken in booty; above and below the horses are small castles built to protect watering-points. 2. Battle with the people of southern Palestine. The King, in his chariot, shoots arrows at the enemy, who flee into the hills; below, castles and wells, with the wounded lying beside them. 3. The King's victorious return. Sethos, in his chariot, preceded and followed by fettered prisoners. A canal, with reeds and crocodiles, marks the boundary between Egypt and Asia; at each end of a bridge is a fortified guard-house; on the Egyptian side (on the right) two rows of priests (with garlands of flowers) and dignitaries wait to welcome



the King. 4. The King dedicates the captured Syrian prisoners and booty to Amun.

To the right and left of the doorway are two huge reliefs: Sethos I holding enemies by the hair, with his club raised to smite them; Amun, with several rows of captured nations and cities, presenting the curved sword of victory.

On the western part of the N wall the reliefs begin at the far end and go from right to left. Top row: the storming of Qadesh in the land of Amor (northern Palestine); the King (face missing) shoots arrows from his chariot, which has overturned an enemy chariot; to the right, on a tree-clad hill, the Fortress of Qadesh, the defenders of which are pierced by arrows; a herdsman and his cattle flee. Middle row: 1. Battle with the Libyans. The King, in his chariot, prepares to smite a Libyan, whom he holds with his bow; to the right, dead and wounded enemies. The Libyans are distinguishable by their long side pigtailed and the feathers on their heads. 2. The King transfixes a Libyan with his lance. 3. The King in his chariot, with two rows of fettered Libyan prisoners in front of him. 4. The King dedicates the prisoners and booty to the divine triad of Thebes. Bottom row: 1. Battle with the Hittites in northern Syria. The King in his chariot shooting arrows at the enemy, who flee headlong, in chariots, on horseback or on foot. 2. The King, in his chariot, holding ropes to which are fastened several prisoners and two captured chariots; in front of him are two rows of Hittite prisoners. 3. The King dedicates the prisoners and booty to the divine triad of Thebes, here accompanied by the goddess of truth.

The reliefs on the outside of the S wall of the hypostyle hall can be seen by re-entering the hall and going out by the S doorway; alternatively they can be left until after the rest of the temple has been seen, leaving by the doorway at the Seventh Pylon. These reliefs depict in similar fashion Ramesses II's victories in Syria, chiefly over the Hittites. To the W of the reliefs, on the S end of the Second Pylon, is the **Triumphal Inscription of Sheshonq I**, the Shishak of the Old Testament. It celebrates the King's victory over Rehoboam of Judah, the son of Solomon. To the left is a large figure of Amun holding in his right hand the curved sword of victory and in his left cords binding five rows of captured cities, each represented by a circuit of walls bearing its name and the upper part of the body of a fettered prisoner. The hooked noses, prominent cheekbones and beards identify the prisoners as Semitic. Below Amun is the protective goddess of the Theban nome, with a club, bow and quiver, holding cords attached to five rows of prisoners. To the right the King (figure unfinished) holds a group of cowering Semites by the hair and smites them with his club.

These campaigns by Shishak are referred to in the Bible at 1 Kings 14: 25–26 and 2 Chronicles 12: 2–4 and 9. Only a few of the cities mentioned in the reliefs can be identified with certainty; these include Rabbath (last in the first row), Taanach, Shunem, Rehob, Haphraim, Mahanaim, Gibeon, Beth-Horon, Kedemoth and Ajalon (in second row). The inscriptions, in the usual bombastic style, give no further information on the campaign.

On the projecting wall to the E of the S doorway is an inscription recording the peace treaty with the King of the Hittites concluded by Ramesses II in the 21st year of his reign. – Beyond the projecting wall, at the end of the outer wall of hypostyle hall, a relief depicts Ramesses II leading two rows of prisoners into the

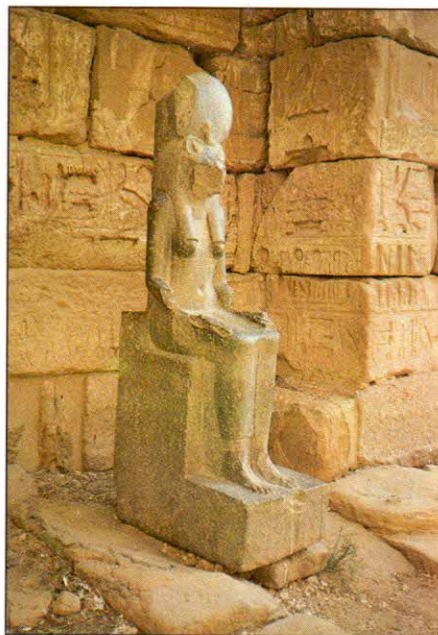
presence of Amun. Below is the poetic account of the Hittite campaign known as the "Poem of Pentaur" (or Pentawer). Beyond this, round the corner beside the SE doorway (now closed) of the hypostyle hall, is a relief of Ramesses II presenting to Amun the prisoners and the costly vessels taken in the Syrian campaign.

The rear wall of the Great Hypostyle Hall is formed by the **THIRD PYLON**, built by Amenophis III (reconstructed), with its projecting vestibule. Incorporated in its structure were large blocks decorated with reliefs from 13 earlier temples. On the S tower is a long inscription (top part destroyed) detailing the gifts made by the King to Amun. On the N tower can be seen the last remnants of a relief depicting a ceremonial voyage on the Nile (the King on the sacred barque of Amun, with another vessel).

In the *Central Court* beyond the pylon there were formerly four *obelisks*, two of them set up by Tuthmosis I and two by Tuthmosis II. One of these is still standing, together with the bases of the other three. It is 71 ft/21.75 m high, on a base 6 ft/1.84 m square, and is estimated to weigh 143 tons. On each face of the obelisk are three vertical inscriptions, the central one being the dedicatory inscription by Tuthmosis I, the other two additions by Ramesses IV and VI. The obelisks erected by Tuthmosis I marked the entrance to the temple as it then was.

The ***Kiosk of Sesostris I**, re-erected to the N of the Temple of Amun from the blocks found built into the Third Pylon and its vestibule, is the oldest structure in the whole temple complex. It can be seen only by special arrangement. Built of fine limestone, it was erected to commemorate the King's Jubilee. It stands on a substructure and is approached by ramps on the E and W sides. The roof is borne on 24 pillars, which, like the outer walls, are covered with reliefs of excellent quality. In the interior is a base for the sacred barque of Amun.

The **FOURTH PYLON**, built by Tuthmosis I, is in a ruinous condition. The doorway, according to the



Seated figure of the goddess Sakhmet

relief inscription, was restored by Alexander the Great. – Beyond the pylon is a *Colonnade*, also ruined, which originally contained huge statues of Osiris set in niches and two obelisks of Aswan granite erected by Queen Hatshepsut, the tips of which were covered with electrum (an alloy of gold and silver). The right-hand (S) obelisk lies broken on the ground, its upper part on a heap of rubble to the right; on the base are long inscriptions celebrating the power of the Queen. The *left-hand obelisk* still stands erect to a height of 97 ft/29.50 m, with a diameter at the base of 8½ ft/2.65 m and an estimated weight of 323 tons; it is exceeded in height only by the Lateran Obelisk in Rome (101 ft/30.7 m). On each of the four faces is a vertical inscription recording the dedication of the obelisks and the fact that they were constructed in only seven months. On the upper part are reliefs depicting Hatshepsut, Tuthmosis I and Tuthmosis III making offerings to Amun; the names and figures of Amun were defaced by Amenophis IV but restored by Sethos I. Against the wall to the left is a granite *statue of Tuthmosis III* kneeling and holding an altar in front of him.

The colonnade was much altered under the 18th Dynasty. As built by Tuthmosis I it had a timber roof borne on wooden columns, later replaced in stone; three stone bases still survive. Here Hatshepsut set up her two obelisks on the occasion of her Jubilee in the 16th year of her reign. Later Tuthmosis built a sandstone structure round them, concealing them to a height of some 82 ft/25 m; part of this structure can still be seen. The colonnade was then given a stone roof supported by two rows of papyrus columns (six on the N side, eight on the S), five of the older columns being retained. Niches were formed in the walls for statues of Tuthmosis I, which originally stood in the main court of the temple. The decoration of the S end of the colonnade was not completed until the reign of Amenophis II.

Beyond the **FIFTH PYLON**, built by Tuthmosis I, are two small *antechambers*, now in a state of ruin, built by Tuthmosis III in front of the Sixth Pylon. To the right and left are *courts* with colonnades of 16-sided columns and statues of Osiris – remnants of the large court built by Tuthmosis I round the temple of the Middle Kingdom. In the passage leading to the N court is a colossal *seated figure of Amenophis II* in red granite. – The **SIXTH PYLON** built by Tuthmosis III, the last and smallest of all, is also in a ruined state. On the walls to right and left of the granite central doorway are lists of the cities and tribes subdued by Tuthmosis III: to the right the peoples of the southern lands, to the left "the lands of the Upper Retenu [i.e. Syria] which his majesty took in the miserable city of Meggido."

Beyond this is the *First Hall of Records*, built by Tuthmosis III in a court which he had constructed some time previously. Here stand two **granite pillars** which once supported the roof, the one on the right (S) with the lotus, the one on the left with the papyrus, the emblems of Upper and Lower Egypt. Here, too, are the magnificent *colossal statues of Amun* (much restored) and the goddess *Amunet*, of reddish sandstone, dedicated by Tutankhamun, whose name was later chiseled out and replaced by that of his successor Horemheb.

To left and right of the Hall of Records is the *Court* constructed by Tuthmosis III, with a colonnade of papyrus cluster-columns with 16 shafts. On the rear side of the doorway leading to the southern part of the court are reliefs of Sethos II. In the E wall, on the façade of Hatshepsut's building, is a false door, once



Granite pillars in the First Hall of Records

lavishly adorned with gold and lapis lazuli. On the S side are five chapels dedicated to the cult of Amenophis I.

The granite chapel, still containing a base for the sacred barque, was built during the reign of Philip Arrhidæus (323–317 B.C.), probably on the site of an earlier structure built by Tuthmosis III, fragments of which lie outside the chapel. Constructed of pink granite, it is divided into two parts, with the front chamber opening to the W and the rear one to the E. In the E wall of the rear chamber is a double window with four steps leading up to it. The front chamber is 20 ft/6 m long, the rear one rather over 26 ft/8 m; both are covered, internally and externally, with reliefs, some of them having well-preserved coloring.

Interior walls: in the front chamber, Philip making offerings to Amun in his various forms and performing other ritual actions (figures and inscriptions picked out with bluish-green pigment); rear chamber, Philip seated at table. The reliefs in the rear chamber are larger, but less well preserved, than those in the front chamber. – Outer walls, S side: front chamber, in four rows (the bottom one destroyed) 1. ceremonies at the King's entrance into the temple; 2. the sacred barque of Amun borne in procession by priests; 3. the procession returning. Rear chamber, four badly damaged scenes: the King making offerings to Amun in his various forms and performing other ritual actions. On the N wall of the front chamber the King is shown offering two small trees to Amun-Kamutef; rear chamber, foundation ceremonies and various offerings.

On the N wall of the *Second Hall of Records* of Tuthmosis III, which surrounds the chapel, are long inscriptions celebrating the King's military exploits. To the right of the black granite doorway, above the inscription, is a relief of Tuthmosis III presenting gifts (two obelisks, vases, necklaces, chests) to the temple. – The rooms on the N and S sides of the Hall of Records, now largely in ruins, were built by Queen Hatshepsut and decorated with reliefs, which were

later chiseled out or replaced by the names of Tuthmosis II and III. On the S side are a room with a staircase leading to the roof and a chamber with a granite altar dedicated by Tuthmosis III. Here, too, is a *statue of Amenophis II*.

In a room to the N, closed off by a black granite door, are fine **reliefs*, with well-preserved coloring, dating from the reign of Hatshepsut. The left-hand wall, which originally adjoined the N wall of the Second Hall of Records, was removed and re-erected here. The reliefs of Hatshepsut were defaced and some of them replaced by poorly executed reliefs of Tuthmosis II and III. Note the fine figures of Amun of Karnak (depicted with a red skin) and Amun-Kamutef (with a black skin).

To the E of this, on a lower level, an area of rubble is all that remains of the earliest temple of the Middle Kingdom. The rooms built by Tuthmosis III can be identified on the N side; in front of them was a passage in which statues of high dignitaries especially deserving of honor were set up by the Pharaohs.

The **Great Festival Temple of Tuthmosis III** is entered by the main doorway at the SW corner, in front of which are the stumps of two 16-sided columns and two *statues* of the King as Osiris (only the left-hand one being preserved complete). From here we turn left through the antechambers into the *Great Festival Hall*, a five-aisled basilica 144 ft/44 m long and 52 ft/16 m deep. The roof of the three high central aisles was borne on two rows of ten columns and 32 square pillars. The tent-pole columns are unique, indicating that the central aisles were conceived by the builder as a large festal tent. The pillars, lower than the columns, supported, together with the side walls, the pentagonal roofing slabs of the lateral aisles, and also, with the addition of small pillars and architraves, helped to support the roof of the central aisles. The reliefs on the pillars show Tuthmosis III in the presence of the gods. In the hall are a number of torsos of statues which were found here.

At the SW corner of the hall is the chamber in which the "Tablet of Karnak" was found – a list of Egyptian rulers from the earliest times down to the 18th Dynasty, now in the Bibliothèque Nationale in Paris. The chamber was probably used for storing the statues of earlier kings which were borne in procession by the priests. – At the N end of the three central aisles are three *chapels*, in the most westerly of which is a *colossal group* of Tuthmosis III between Amun and Mut. – From the NW corner of the hall is an antechamber from which a doorway leads into a narrow *corridor*. On the N wall of the corridor are fine reliefs depicting Tuthmosis III offering incense to an ithyphallic Amun; the King pouring water over Amun, with priests and male and female singers coming in on the right; and the King pouring water on an altar and burning incense in the presence of Amun. – From the NE corner of the hall a staircase mounts within a tower-like structure to a room containing an *alabaster altar* which may have served some astronomical purpose. – The rooms on the E side of the hall are in a ruinous condition. To the NE is a chamber with two pillars, adjoining which is a chapel (ruined) with a large *granite altar*. – The central door in the E aisle leads to three rooms which have preserved only the lower parts of their walls. On the N side, reached by steps, is a small room, known as the "*Botanic Garden*", the roof of which was borne on four well-preserved papyrus cluster-columns with closed capitals; on the lower part of the walls are representations of plants and animals brought from Syria to

Egypt by Tuthmosis III in the 25th year of his reign. Steps to the S lead into the Sanctuary, adjoining which is the *Alexander Room*, built by Tuthmosis III, which in addition to a few reliefs dating from the reign of Tuthmosis contains inscriptions and reliefs in the name of Alexander the Great. Beyond this is a handsome hall which originally had eight 16-sided columns, seven of them still standing. To the E are rooms with two tiers of pillars and a corridor along the S side of the temple, off which open two small pillared halls and seven rooms with reliefs of Tuthmosis III.

The central and eastern parts of the Temple of Amun (from the Third Pylon) are surrounded by an **enclosure wall**, the surviving sections of which have reliefs of Ramesses II making offerings to the gods.

Just outside the enclosure wall, immediately E of the Festival Temple of Tuthmosis III, is another **Temple of Tuthmosis III**, probably a mortuary temple dedicated to the cult of the King and his aunt, step-mother, mother-in-law and co-ruler Hatshepsut. In the *central chapel* are colossal seated figures of the royal couple, and to the E of this is a *hypostyle hall* with six gigantic statues of the King as Osiris, later usurped by Ramesses II.

Farther E, beyond an unexcavated mound of rubble, is a badly ruined *Temple of Ramesses II* built on the same axis as the principal temple, which cuts across an older brick enclosure wall. The entrance doorway, on the E side, leads into a hall with eight columns and two Osiris pillars, behind which is a narrow hypostyle hall. In front of the doorway there was originally a hall dating from the reign of Taharqa, with 20 columns linked by screens. N of these structures are the remains of another *Temple of Ramesses II*, perhaps dedicated to the cult of King Mentuhotep III (11th Dynasty), which was restored in the time of the Ptolemies. – S of these remains, to the E of the Sacred Lake, are the remains of a brick building dating from before the Middle Kingdom.

Beyond this, to the E, we come to the well-preserved **East Gate** (now closed) in the brick enclosure wall which surrounded the whole temple precinct. Built by Nectanebo I, it stands 62 ft/19 m high. The distance from the First Pylon to this gate is 515 yds/470 m.

Built against the enclosure wall is a small *Temple of Osiris* erected by Osorkon III (22nd Dynasty), his son and co-ruler Takelothis III and his daughter Shep-wepet. The front chamber was added by Amenirdis, sister of Shabaka (25th Dynasty) and mother-in-law of Psammetichus I. In the vicinity are a number of small chapels of the 26th Dynasty. – Outside the gate a ruined *Temple of*

Amenophis IV, with a hypostyle hall once contained colossal statues of the King. The mural reliefs in this temple were broken up and built into the Ninth and Tenth Pylons. – To the right (S) of the gate is a small building which bears the names of Ramesses III and IV.

Of the buildings to the N of the Temple of Amun only the Temple of Ptah is worth a visit; the others are so poorly preserved as to be of interest only to a specialist. – From the N door of the Great Hypostyle Hall an ancient paved road leads NE towards the Temple of Ptah, which is still within the precinct of the Temple of Amun. To the left of the road are a small brick-built fortress and three small *chapels* of the Late Period. The largest of these chapels, to the S, was built towards the end of the 26th Dynasty by Pedeneit, a Majordomo in the royal household. On the entrance doorway are reliefs of Psammetichus III and Queen Enkhnesneferebre in the presence of Amun and other gods. Beyond this is a brick-built hall with four stone columns. On the doorway into the sanctuary are depicted Nitocris, wife of Psammetichus II (right), and Amasis (left). – The central chapel was built by a Court official named Sheshonq in the reign of Amasis. On the left-hand jamb is a relief of the King, on the right-hand one Enkhnesneferebre, to whose household Sheshonq belonged. This chapel, too, is built of sun-dried brick; only the doorways, columns and sanctuary are of stone. – The third chapel, to the N, is the oldest of the three, built in the reign of Taharqa (25th Dynasty). It is decorated with reliefs of Princess Shepenwepet and the King.

The ***Temple of Ptah**, tutelary god of Memphis, was built by Tuthmosis III and enlarged and restored by the Ethiopian ruler Shabaka and some of the Ptolemies.

The temple is approached from the W through five successive *gateways*, the second and fourth of which were built by Shabaka (whose name has been erased), the others by the Ptolemies. Beyond this is a passage formed by four columns with rich foliage capitals, linked by screens. At the end of the passage is a small **Pylon**, with the names of Tuthmosis III (restored in the Ptolemaic period) on the doorway. This leads into a *Court*, on the rear side of which is a portico with two 16-sided columns. In the portico are two altar bases of red granite with dedications by Amenemhet I and Tuthmosis III. In the walls are six niches, and there is a staircase leading to an upper storey. In the center a door leads into the *Sanctuary*; on the doorway are reliefs (restored) dating from the reign of Tuthmosis III, while the sanctuary preserves original reliefs of that period. In the sanctuary is the

cult image of Ptah (now headless), which is lit, with magical effect, by an aperture in the roof. To the right is a room containing a *statue of the lion-headed goddess Sakhmet*, to the left another room with reliefs of Tuthmosis III.

SE of the Temple of Ptah, on the way to the Temple of Osiris, is a *storehouse* built by Shabaka, consisting of a single hall with 12 columns. Round the brick-built walls are stone tables on which offerings were laid.

From the Temple of Ptah a gateway in the N enclosure wall of the Temple of Amun gives access to the **Northern Temple precinct**, also surrounded by a brick wall. Within this enclosure is the **Temple of Month**, the war god and old local god of Thebes. It was built by Amenophis III (18th Dynasty), but was several times altered and enlarged down to the period of the Ptolemies. The temple is so badly ruined that it is difficult even to make out the ground-plan, but the older fragments of sculpture and architectural elements display a high standard of artistic skill. Outside the N entrance stood two obelisks of red granite, of which the bases and some fragments still remain. The N gateway of the temple precinct, of sandstone, was built by Ptolemy Euergetes. – In the enclosure wall to the S of the temple is a *gateway* with the name of Nectanebo II and the remains of a list of the peoples whom he subdued.

To the SW of the Ptolemaic gateway are the remains of a *temple* of the Ptolemaic period, and beyond this six small *chapels*, each with a sandstone gateway in the brick enclosure wall. The only considerable remains are those of the two chapels to the W, one of which bears the names of Amenirdis and her brother Shabaka. – Farther on towards the Nile are brick dwelling-houses, mostly in a state of ruin, and the remains of a small temple dedicated to Thoth by Ptolemy Philopator. – Still farther N, among the houses of Karnak village, can be found a small *temple* with palm columns built by Shepenwepet, daughter of the Ethiopian ruler Piankhi.

To the S of Ramesses II's enclosure wall round the Temple of Amun lies the **Sacred Lake** (Arabic *Birket el-Mallaha*, "Lake of the Salt-Pan"; the water of the lake is slightly saline). The walls encircling the lake are well preserved on the W, S and N sides, from which steps lead down to

the water. On the N side is a structure built by Tuthmosis III. Near the NW corner are the ruins of a building erected by Taharqa, and on the edge of the lake is a large **granite scarab** dedicated by Amenophis III to the sun god Atum-Khepri, who was represented in the form of a scarab.

Adjoining the S end of the central court of the Temple of Amun is a badly ruined court flanked by walls and bounded at the far end by the Seventh Pylon. In this court stood two temples, both demolished during the reign of Tuthmosis III; one dated from the Middle Kingdom, the other was built by Amenophis I. The fine limestone blocks from these temples, decorated with reliefs, were built into the Third Pylon erected by Amenophis III. Here, too, is the *favissa* or offerings pit (now filled in) in which a huge number of statues of many different periods (779 of stone and no fewer than 17,000 of bronze) were found between 1902 and 1909; most of them are now in the Egyptian Museum in Cairo. They came from the Temple of Amun, and were probably buried here when they were no longer required. – On the outside of the W wall of the court is inscribed Ramesses II's peace treaty with the Hittites. On the E wall is a long inscription about King Merneptah's battles with the Libyans and Mediterranean peoples (Etruscans and Achaeans), together with a relief showing the King smiting his enemies with a club in the presence of Amun.

The **SEVENTH PYLON** was built by Tuthmosis III, whose victories are celebrated on the front and rear faces. Like the Eighth Pylon, it lay on the S approach to the Temple of Amenophis I which was pulled down by Tuthmosis III. In front of the N façade are seven *colossal statues* in red granite of rulers of the Middle and New Kingdoms, in front of the S façade the lower parts of two colossal statues of Tuthmosis III, and in front of the more easterly of these figures the lower part of a large obelisk erected by Tuthmosis III.

On the E tower of the pylon is a *figure of Osiris* (on the front of which is a later inscription by Ramesses II) and *colossal statues of Tuthmosis III*. On the W tower, from left to right, are a *colossal statue of Tuthmosis III* wearing the double crown, an Osiris figure of Tuthmosis (the head of which has fallen off), a *seated figure of a Pharaoh of the Middle Kingdom*, a *seated figure of Sobkhotep*, a fine *statue of Amenophis II* and the left-hand half of an inscription in the name of Horemheb.

Beside the Seventh Pylon is a modern door by which visitors usually leave the temple to see the reliefs on the outside of the S wall of the Great Hypostyle Hall. – Abutting the left-hand (E) wall of the court between the Seventh and Eighth Pylons is a small, badly ruined *chapel* dating from the reign of Tuthmosis III. Farther along the wall are reliefs of Ramesses II making offerings to the gods.

The **EIGHTH PYLON** was built by Queen Hatshepsut and is thus the oldest in the whole temple complex; it



Temple precinct, Karnak: the Sacred Lake

is, however, relatively well preserved. Hatshepsut's names were erased from the reliefs by Tuthmosis II. Sethos I restored the reliefs after their destruction by Amenophis IV, in many cases inserting his own name in place of those of the earlier kings. – Of the reliefs on the N front the most interesting are the following. Left-hand (E) tower: above, Sethos I making offerings to various deities; farther right, Tuthmosis II (originally Hatshepsut) conducted into the temple by the lion-headed goddess Wertheakaw, who is followed by Hathor, while behind the King priests bear the sacred barque of Amun; below, Tuthmosis I before the Theban divine triad, in front of the King an inscription relating to Hatshepsut's accession. Right-hand (W) tower, left to right: Sethos I (originally Hatshepsut) conducted into the temple by the falcon-headed god Month, who holds the hieroglyph for "life" to his nostrils, with priests bearing the sacred barque behind the King; upper row, right, Tuthmosis II (originally Hatshepsut) before Amun and Khons, behind him the goddess Wertheakaw and Thoth, who inscribes his name on a palm branch; below, in two rows, Ramesses III before various gods. On the door-jambes are inscriptions in the names of Tuthmosis II (originally Hatshepsut) and Tuthmosis III.

On either side of the gateway Ramesses II is depicted in the presence of various gods. – The reliefs on the S front of the pylon show Amenophis II seizing fettered enemies by the hair and smiting them with his club; in front of him is Amun (added later by Sethos I). On the door-jambes are inscriptions in the name of Tuthmosis II (originally Hatshepsut) and Tuthmosis III. – Against

the right-hand jamb leans a much-damaged red granite stela recording Amenophis II's campaigns in Asia. – On a side doorway on the E end of the E tower are reliefs and inscriptions by High Priests of Amun in the reign of Sethos II. – On the outside of the E wall of the court (facing the sacred lake) are reliefs showing the High Priest Amenhotep before Ramesses IX.

Of the four *colossal seated figures* of Kings in front of the S side of the Eighth Pylon the best preserved is that of Amenophis I (to W; limestone); the two figures of Tuthmosis II (the more westerly of siliceous sandstone; according to an inscription on the back, restored by Tuthmosis III in the 42nd year of his reign) lack the upper part of the body.

The **NINTH PYLON**, built by Horemheb, partly with stone from a Temple of Amenophis IV, is in a state of total ruin.

Beyond the pylon is a square walled court, on the E side of which are the ruins of a small **Temple of Amenophis II**, probably built on the occasion of his Jubilee. It stands on a base topped by a cavetto cornice, approached by a ramp on the W side. In front is a hall with 12 square pillars decorated with reliefs. From this a granite doorway leads into a large five-aisled hall, the ceiling of which was borne on 20 square pillars crowned by cavetto cornices. To the right is a smaller pillared room containing the lower part of a colossal alabaster statue; the corresponding room on the left is separated from the main chamber by a narrow corridor. The carvings on the walls and pillars



are mostly done in delicate low relief, with a few in sunk relief; much of the coloring is well preserved. The reliefs depict the King before various gods.

On the E wall of the court are a number of important reliefs of King Horemheb: the King conducting into the presence of the Theban divine triad prisoners from the Land of Punt bearing costly gifts and fettered Syrian captives. – On the rear side of the wall is a relief showing a procession of priests with the sacred barque. Beside this an inscription, dating from the time of the High Priest Pinudjem II, records the appointment of a priest in deference to an oracle of Amun.

The **TENTH PYLON**, which from the late 18th Dynasty onwards was the southern entrance to the precinct of the Temple of Amun, was built by Horemheb, using stone from a temple which Amenophis IV (Akhenaten) had erected in Karnak in honor of his new god. The reliefs on the central granite doorway show Horemheb making offerings to various gods and performing other ritual acts. – In front of the N face of the pylon are two headless *statues of Ramesses II*, of fine-grained limestone (with an adjoining figure of his wife), and the remains of a stele recording a declaration by Horemheb designed to restore order in the State. In front of the S face are the remains of two *colossal statues of Amenophis III* (E) and Horemheb (W); beside the statue of Amenophis is the lower part of a huge Osiris figure.

From the Tenth Pylon an *avenue of sphinxes* dating from the reign of Horemheb (in which stones from Amenophis IV's temple, formerly built into the Tenth Pylon, are now deposited) leads to a *gateway* built by Ptolemy II Philadelphus, with reliefs and long inscriptions, in the enclosure wall of the **Southern Temple Precinct**. To the E of the avenue is a *Chapel of Osiris-Ptah* built by the Ethiopian rulers Tanutamun and Taharqa (25th Dynasty), with well-preserved painted mural reliefs. – The gateway leads into an unexcavated area in which large figures of rams, sphinxes and a large alabaster stela of Amenophis III (usurped by Ramesses II) lie around.

To the E is a badly ruined *Temple of Amenophis III* dedicated to Amun-Re. Oriented from W to E, it consists of a colonnaded court, a hypostyle hall, two vestibules, the sanctuary and several subsidiary chambers.

Immediately S of the gateway is the **Temple of Mut**, also built by Amenophis III. In front of the entrance are pillars bearing figures of the god Bes. The doorway itself has long inscriptions of the Ptolemaic period (hymns to the goddess Mut) and an inscription of Ramesses III, who restored the temple.

The doorway leads into a large *Court*, across which a processional way flanked by columns led to the temple proper. In the court are numerous *seated figures of the goddess Sakhmet* dedicated by Amenophis III, on some of which his name has been replaced by that of Sheshonq I. To the left, lying on the ground, are two gigantic figures of Amenophis III (usurped by Ramesses II) which formerly stood before the entrance to the temple. – Beyond this is a *Second Court*, with colonnades along the sides, across which the processional way continued. Fragments of the Hathor capitals of the pillars and of statues of Sakhmet lie around. To the right of the entrance is a large *statue of Sakhmet*, to the left a black granite *statue of Amenophis III*. On the far side of the court are a hall with papyrus cluster-columns, the *Sanctuary* and other rooms, all in a ruinous state.

Beyond the temple lies the horseshoe-shaped *Sacred Lake*, at the W end of which are the remains of a small **Temple of Ramesses III**.

The entrance to the temple, at the N end, was formed by a **Pylon** (ruined) with two figures of the King. On the W outer wall are interesting reliefs celebrating the King's wars: 1. a battle in Syria; 2. Syrian prisoners brought before the King, heaps of severed hands being counted; 3. a battle with the Libyans; 4. the King's triumphal return, with a train of Libyan prisoners; 5. inspection of prisoners by the King; 6. a train of prisoners; 7. presentation of the booty to Amun and his fellow deities. On the S wall the King is depicted before Sakhmet, who leads Amun by the hand.

The excavation and study of the Great Temple of Amun and its subsidiary temples is still far from complete. Under the Akhenaten Temple Project at present in progress, begun by the University Museum of Pennsylvania and carried on jointly by the Egyptian Department of Antiquities and the Smithsonian Institution in Washington, D.C., computer analysis is being used to identify, date and classify architectural elements and stones bearing reliefs. It will thus be possible to reconstruct earlier buildings which had been pulled down and reused in the structure of later ones.

From Karnak an excursion can be made to the Temple of **Medamut**, only 5 miles/8 km away (see separate entry).

****Luxor and **Thebes (West):** see separate entries.

Kelya

See under Wadi Natrun

Kerdasa

See under Abu Roash

Kertassi

See under Kalabsha

Kharga Oasis

Western Desert. – New Valley Frontier District.

ACCOMMODATION. – Government guest-house and a modest inn.

ACCESS. – 63 miles/100 km S of Asyut on a reasonably good asphalt road (adequate supplies and proper equipment for desert travel essential); bus service. – By rail (goods traffic only) from Oasis Junction at Nag Hammadi. – By air from Cairo.



The oasis town of Kharga

The ***Kharga Oasis**, known to the ancient Egyptians as the **Southern Oasis** and to the Romans as the **Great Oasis** (**Oasis Magna**: "great" compared with **Dakhla**), lies in latitude 25° 26' N and longitude 30° 33' E, extending some 125 miles/200 km from N to S with a breadth of 12–30 miles/20–50 km. Like almost all the Egyptian oases, Kharga is surrounded by a fairly steep chain of hills (Cretaceous limestones), which rise in stages to a height of 1410 ft/430 m. The lush green of the palm groves and walled fruit plantations makes an attractive and refreshing contrast with the ochre-yellow of the desert rocks.

HISTORY. – In ancient times, thanks to the many springs emerging from clefts in the Cretaceous marls, Kharga was a region of great fertility with many towns and smaller settlements, the remains of which –

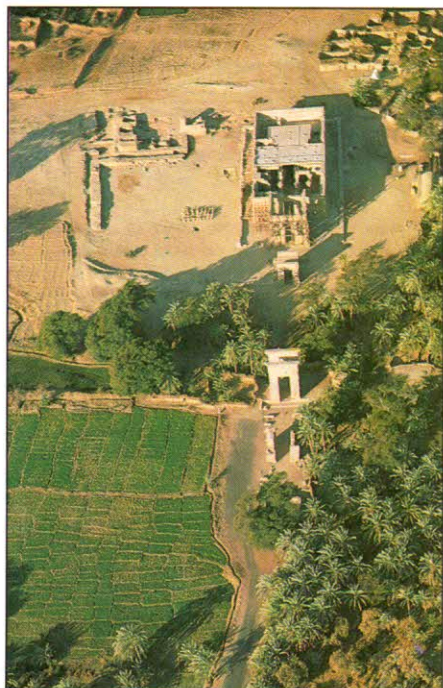
sometimes excellently preserved – can still be seen. As an important staging-point on the "caravan route of the forty days" from Asyut to the Sudanese oasis of Darfur it developed a lively economic and cultural life. In the medieval period, however – no doubt because of a falling-off in the water-supply – the importance of the oasis was considerably reduced.

In recent years the New Valley development programme for the desert region between Kharga and Dakhla has been energetically pursued. The project also involves the oases of Bahriya and Farafra. Altogether an area of some 30,000 sq. miles/80,000 sq. km will be irrigated and made fertile by the drilling of wells to tap ground-water at depths of 3300–4900 ft/1000–1500 m. The plans provide for the improvement of the infrastructure (road-building, airfield) and of living conditions and for the resettlement in the New Valley of families from the over-populated Nile Valley. Impressive results have been achieved; but it is not yet certain whether the reserves of ground-water, which were left by a former arm of the Nile in the Tertiary era and in this arid region are not supplemented to any significant extent by rainfall, will be sufficient in the longer term to transform the desert into a garden.

The 15,000 inhabitants of the oasis, partly of Berber stock and partly incomers from Nubia, live from the produce of their large plantations of date-palms (some 200,000 in number) and from the cultivation of fruit, rice, corn and vegetables. In recent years the extraction of phosphates in the northern part of the area has made an increasing contribution to the economy.

The chief place in the oasis and in the New Valley Frontier District is the little town of **Kharga**, which has a population of some 9000. The old part of the town is a labyrinth of narrow lanes roofed over with palm-trunks and branches. From Kharga the ancient sites in the northern part of the oasis can be visited.

Some 2½ miles/4 km N of the town, picturesquely situated in a palm grove, is the ***Temple of Hibis**, dedicated to Amun, which was built by Darius I (521–486 B.C.), Nectanebo II (358–341 B.C.) and some of the Ptolemies. The remains were excavated in 1909–11 by an archaeological expedition from the Metropolitan Museum of Art in New York and restored by the Egyptian Department of Antiquities. The temple, measuring 138 ft/42 m by 66 ft/20 m, is oriented from W to E. It is approached by four gateways; on the right-hand side of the second gateway is a long Greek inscription (66 lines) recording a decree on the levying of taxes dated to the 2nd year of the reign of the Emperor Galba (A.D. 69).



Temple of Hibis

The temple is entered through a *portico* built by Nectanebo II, with reliefs of Nectanebo I and II making offerings and performing various ritual acts, accompanied by dedicatory inscriptions. Adjoining the portico is a *colonnaded court*, on the rear wall of which a winged, falcon-headed Horus is depicted killing the Apophis snake. Beyond this is a *vestibule*, with reliefs depicting the King in the presence of the gods and mythological inscriptions, which leads into a small *hypostyle hall* with four columns; to the left is a staircase leading to a *Chapel of Osiris*. The *Sanctuary* contains some interesting representations of deities (Astarte on horseback, Astarte with bow and arrows, etc.). To the left is a staircase mounting to the roof, to the right a small chamber with a representation of the god Khnum shaping the King on a potter's wheel.

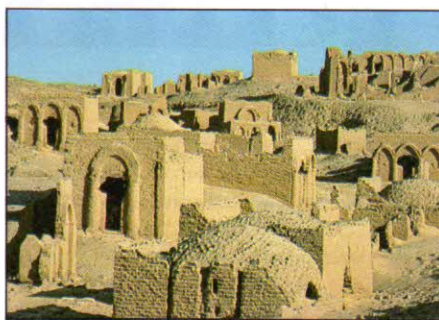
A little way N of the temple are the ruins of the Roman city of **Hibis** (Egyptian *Hibet*), with some well-preserved remains of houses.

On a ridge $\frac{3}{4}$ mile/1 km N of the temple is the ***Christian cemetery of El-Bagawat**, with several hundred brick-built tombs ranging in date from the Late Empire to the Coptic period (4th–7th c.), with a particular concentration of tombs dating from the period when Athanasius and Nestorius were banished to Kharga (4th–5th c.). Mostly lying on either side of a broad street, the tombs follow the ancient Eastern and Coptic pattern of a domed chamber, frequently with an apse containing lateral niches on the E side and preceded by a vestibule, which in the larger tombs may become a regular little

basilica. The façades are frequently decorated with pilasters and semi-columns, and many have small triangular niches for lamps. Little of the interior decoration survives. In *Tomb 30* is a representation of the Exodus (first half of 4th c.), while *Tomb 30* has a relief of Daniel in the lions' den and other Biblical scenes in Byzantine style (5th–6th c.). In the middle of the cemetery is a ruined *church*, probably dating from the 5th c.

$\frac{3}{4}$ mile/1 km N of the cemetery is the **Monastery of Qasr Ain Mustafa Kashif**, a well-preserved brick structure originally built in the 4th or 5th c. over the tomb of a hermit, rebuilt in the 7th c. and abandoned about the 10th c. The entrance, on the N side, is protected by a high square tower. On the W side are the vaulted cells of the monks, in several storeys; on the E side the refectory, the assembly hall and the chapel. Just N of the complex of buildings originally very extensive, can be seen traces of the gardens laid out round the well, which is now dry.

Some 15 miles/25 km NE of Kharga can be seen the remains of the **Roman Fort of El-Deir**, a large structure with round towers; on the N side is a temple. There are other remains in the vicinity.



Christian cemetery, El-Bagawat

On a hill $1\frac{1}{4}$ miles/2 km SE is the **Temple of Nadura**, surrounded by a high brick wall, which dates from the reign of Antoninus Pius (A.D. 138–161). The pronaos, which stands on the W side of the forecourt, with columns linked by stone screens, is well preserved. – From the triangulation point beside the temple there is a fine *view of the northern part of the oasis.

Roughly in the middle of the oasis is the ruined Fort of **Qasr el-Ghueida**, near

which, enclosed within a high brick wall, are numbers of small brick-built houses and a red sandstone *temple* dedicated to the Theban deities Amun, Mut and Khons, with reliefs and inscriptions ranging in date from the 25th Dynasty to the Ptolemaic period. – $2\frac{1}{2}$ miles/4 km S is the ruined Fort of **Qasr Ain el-Sayyan**, with a temple of the Graeco-Roman period.

In the extreme S of the Kharga Oasis lies the large village of *Baris*, SW of which by way of *El-Maks* is **Qasr Dush** (ancient *Cysis*), with a large temple of the Roman Imperial period dedicated to Serapis and Isis. In the vicinity is another brick-built temple. – A few miles from Qasr Dush, at *Khams el-Dinei*, a 4th c. *church has recently been excavated – the earliest securely dated church in Egypt.


New Valley and Western Desert: see separate entries.

Kitchener's Island

See under Aswan

Kom el-Ahmar

Upper Egypt. – Governorate: Qena.

 **Tourist Information Office,**
Tourist Bazaar,
Luxor;
tel. 22 15.

ACCESS. – By road from Edfu ($12\frac{1}{2}$ miles/20 km S) or Esna (19 miles/30 km N).

On the W bank of the Nile opposite El-Kab, $\frac{3}{4}$ mile/1 km SW of the village of Muissat, is the Kom el-Ahmar ("Red Hill"), with the extensive remains and cemeteries of ancient Nekhen (Greek Hierakonpolis), one of the oldest cities in Egypt. The joint capital of Upper Egypt formed by the closely associated towns of Nekhab and Nekhen (El-Kab and Kom el-Ahmar) was the counterpart of the Lower Egyptian capital of Pe and Dep (Tell el-Faraun). The frequently occurring representations of the jackal-headed figures known as the "souls of Nekhen" are believed to date back to Pre-Dynastic times.

The town's protective god was a Horus with a high double feather whose sacred animal was the falcon: hence the Greek name of Hierakonpolis. Remains of temples, tombs and dwelling-houses extend for some 2 miles/3 km along the edge of the desert to the S and SW of Muissat. At the mouth of a wadi is a fortress-like structure of unknown function dating from the Early Old Kingdom, with a low outer wall and a higher interior wall built of sun-dried brick; the entrance was on the E side. – Near by, within the area of cultivation, are the scanty remains of the *Temple of Nekhen*, which was excavated by Quibell in 1897–99 and yielded important sculpture of the Early Old Kingdom (6th Dynasty), including copper figures of Pharaohs I and Merenre, a gold Horus head and the famous **Palette of Narmer*, the only votive palette of this period to survive in relatively undamaged condition.

To the W of the brick-built "fort" is a hill containing *tombs* of the Old and Middle Kingdoms, in two of which are stucco reliefs and inscriptions. – $\frac{3}{4}$ mile/1 km farther W are **rock tombs** of the Early New Kingdom, similar in form to those of El-Kab. The most notable are the *Tomb of Dhuti*, dating from the reign of Tuthmosis I, and the *Tomb of Harmose*, High Priest of Nekhen, both of which have statues of the dead men and their wives in niches on the rear wall. – At the eastern end of the prehistoric cemetery area Quibell discovered during his 1897–99 campaigns the Pre-Dynastic tomb known simply as *Tomb 100*, richly decorated with mural paintings (animals, human figures, boats, etc.) which are now in the Egyptian Museum in Cairo.


** Edfu, * Esna and * El-Kab: see separate entries.

Kom el-Hisn

See under Damanhur

Kom Ombo

Upper Egypt. – Governorate: Aswan.

 **Tourist Information Office,**
Tourist Bazaar,
Aswan;
tel. 32 97.

ACCESS. – By road (the road skirting the Nile) or rail from Aswan, 25 miles/40 km S.

The ancient Egyptian town of Ombos, whose name has been preserved in the present-day Kom Ombo ("Hill of Ombos"), probably owed its foundation to the strategic importance of its site, commanding the Nile and the routes from Nubia into the Nile Valley. Its heyday, however, was in the Ptolemaic period, when it was made capital of the Ombite nome and its magnificent temples were built.

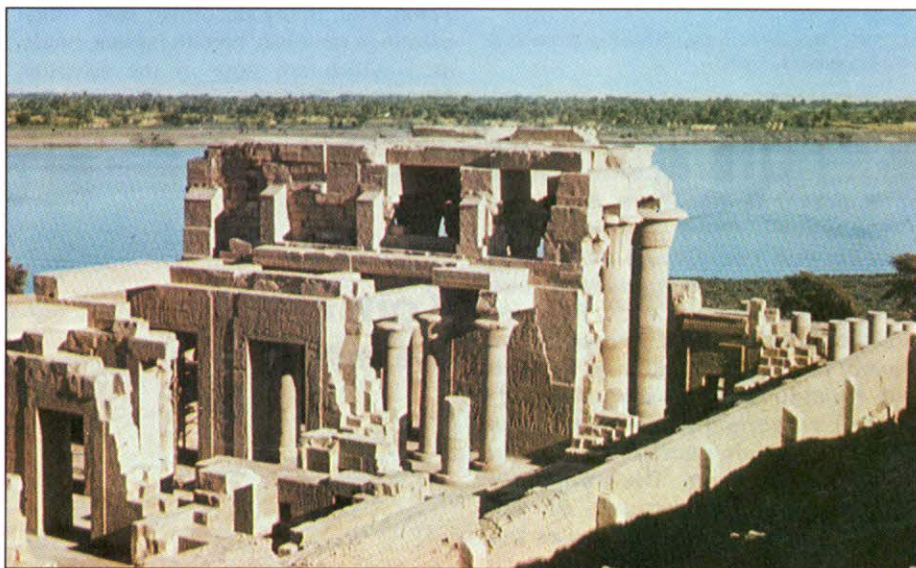
HISTORY. – Of the temples of the earlier period practically nothing is left. The two principal gods of Ombos were the crocodile-headed Sobek (Suchos) and the falcon-headed Haroeris. With Sobek were associated Hathor and the youthful moon god Khons-Hor, with Haroeris Tsentnofret, the "Good Sister", a special personification of Hathor, and Penebtawi, "lord of the Two Lands". The remains of the town, now buried in sand, lie at the NE corner of the plateau. The temple complex, to the S, was excavated and restored by de Morgan in 1893.

The temple precinct, lying some 50 ft/15 m above the average level of the Nile, was enclosed by a brick wall, entered on the S side through a massive gateway built by Ptolemy XII Neos Dionysos. The left-hand (W) side of the gateway has been carried away by the Nile, but the right-hand half still stands. It has reliefs showing

Neos Dionysos presenting various offerings to the deities of Ombos.

The great ***Temple of Suchos and Haroeris** was built to a unified plan, which in effect accommodated two temples in a single building, and embellished with reliefs by Philometor, Euergetes II and Neos Dionysos; the reliefs in the court and on the outer walls were added by various Roman Emperors, in particular Tiberius. The general plan is similar to that of other Ptolemaic temples (Dendera, Edfu, Philae); but since it was dedicated to two principal deities, each with his own rites and festivals, it was divided by an imaginary line along its longitudinal axis into two halves, each of which had its own gateways and doors and its own chapel. The right-hand (S) half belongs to Sobek (Suchos), the left-hand half to Haroeris.

The **Pylon** by which the court is entered had two gateways; but the left-hand half has completely disappeared and only the lower parts of the central pillar and the right wing survive. On the right-hand front wall are, from left to right, Sobek, Hathor and Khons, a hieroglyphic text of 52 lines and a relief of the Emperor Domitian, wearing the crown of Upper Egypt, and 14 deities making offerings to the two principal gods. Above this last scene, at the right-hand end of the pylon, are other reliefs: six spirits (the three to the rear being the dog-headed "souls of Hierakonpolis") bearing the newly crowned King (destroyed) in a throne to the palace, followed by the hieroglyphic signs for "life" and "well-being" borne by gods on long poles; and a large figure of the King making his way from the palace to the temple, preceded by a priest burning incense and followed by his *ka* bearing a scepter topped by a King's head.



Temple of Suchos and Haroeris, Kom Ombo

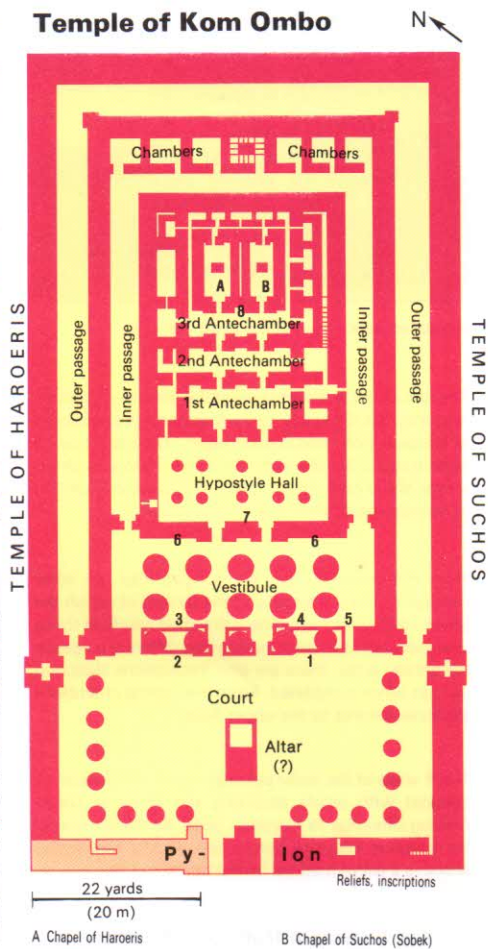
The **Court**, as at Edfu, was surrounded on three sides by colonnades, but only the lower halves of the 16 columns are left. The reliefs, which depict Tiberius making offerings, are remarkable for the freshness of their coloring. On the inner side of the right-hand wing of the pylon are two doors, one of which (nearer the entrance) leads into a small chamber, the other (at the corner of the court) to a staircase mounting to the roof. The ancient paving of the court, like that of the temple itself, is excellently preserved. In the center of the court is a square base, perhaps for an altar; and let into the pavement on either side of this are two small granite troughs. Along the far side of the court are stone screens, between which are two large and two smaller doorways. On the right-hand screen the falcon-headed Horus and the ibis-headed Thoth are depicted pouring the water of consecration over King Neos Dionysos, with the crocodile-headed Sobek, lord of the right-hand half of the temple, standing on the left. On the left-hand screen is the same scene, watched by the falcon-headed Haroeris (upper part of body destroyed), lord of the left-hand half of the temple. Along the tops of the screens are a row of serpents with solar discs on their heads.

The **Vestibule** has ten columns with rich foliage and palm capitals and is embellished with reliefs by Neos Dionysos (incised reliefs on the columns, bas-reliefs on the walls). On the shafts of the columns the King is depicted making offerings to the gods. On the ceiling over the two main aisles are flying vultures. On the underside of the architraves, which are borne on abaci, are astronomical representations (star gods in their boats, etc.). The grids used by the artists in setting out the picture can still be seen in some cases, as well as sketches which were never carried to completion. The mural reliefs are very fine, in particular the one to the left of the N doorway, which depicts Neos Dionysos, in the presence of Haroeris (on the right), being blessed by a lion-headed Isis and the falcon-headed Harsiesis (on the right) and by the goddess Nut and the ibis-headed Thoth (on the left).

If time permits it is worth while looking carefully at the other mural reliefs as well. On the rear side of the E screen between the court and the vestibule: the King being blessed by the tutelary goddesses of Upper and Lower Egypt, with the crocodile-headed Sobek and Hathor standing on the left. – Next to this, above the small doorway: Neos Dionysos making offerings to four fabulous beasts, including a four-headed winged lion (the animals have been obliterated). – On the opposite wall (the outer wall of the hypostyle hall): bottom row, on right, Euergetes II and Cleopatra VII (upper parts missing) in the presence of Suchos and his two fellow deities Hathor and Penebtawi; center, the King in the presence of the falcon-headed Haroeris and the "Good Sister"; on left, Euergetes presenting the Temple of Ombos to Sobek and Hathor; middle row, right, the King (missing) making offerings to Osiris, seated on a throne, to Isis and her young son and to Nephthys; centre, Euergetes presenting flowers to the earth god Geb and the sky goddess Nut; left, the King offering two jars of wine to Shu and the lion-headed Tefnut; top row, right, the King (missing) in the presence of Haroeris, the "Good Sister" and Penebtawi; center, the King presenting an ornament to Sobek and Khons-Hor; left, Euergetes II offering milk to Sobek and Hathor (badly damaged). – On the corresponding wall on the left-hand side are three rows of similar scenes.

Two doorways lead into the **Hypostyle Hall**, the roof of which (lower than that of the vestibule) was supported on ten papyrus columns with floral capitals.

Temple of Kom Ombo



A Chapel of Haroeris

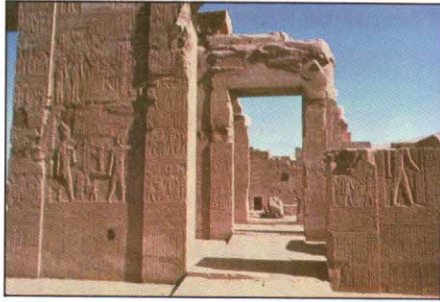
B Chapel of Suchos (Sobek)

RELIEFS

- | | |
|--|--|
| 1 Horus and Thoth with Suchos | 5 Neos Dionysos making offerings to four fabulous beasts |
| 2 Horus and Thoth with Haroeris | 6 Various offering scenes |
| 3 King Neos Dionysos with Haroeris, Isis, Harsiesis, Nut and Thoth | 7 Sacred crocodile of Ombos |
| 4 The King blessed by the protective goddesses | 8 Philometor and Cleopatra before Khons |

On the column shafts Euergetes is depicted making offerings to various gods. The reliefs on the walls show him in converse with the gods. Note particularly the relief on the left-hand (N) wall: the falcon-headed Haroeris presenting to the King, behind whom are his sister Cleopatra VII and his wife Cleopatra, the curved sword of victory and the hieroglyph for eternal life. Between the doors from the vestibule is the sacred crocodile of Ombos. – Between the doors leading into the rear part of the temple are reliefs of Euergetes II's elder brother Philometor making an offering to the falcon-headed Haroeris.

The three **Antechambers** to the rear of the hypostyle hall, each slightly higher than the one before, also have fine reliefs. The small rooms on the left-hand side, which served as store-rooms, have almost completely disappeared. On the rear wall of the third antechamber, between two doors, is a fine relief of Philometor in a long white mantle, with Cleopatra behind him, standing before the falcon-headed moon god Khons, who is writing the King's name on a palm branch with the symbol for a long reign; to the rear are the principal gods of Ombos, Haroeris and Sobek.



Antechambers of the Kom Ombo Temple

The two doors in the rear wall of the third antechamber lead into the **Chapels** (only foundations preserved) of Haroeris (left) and Sobek (right). The black granite base in each chapel was for the sacred barque with the image of the god. Around the chapels were a number of smaller rooms with crypts.

From the vestibule two doors open into the *inner passage* round the temple, at the far end of which are seven small chambers. The unfinished reliefs in these chambers are of interest as showing different stages in the artists' work; there are also inscriptions sketched out but never completed. From the central chamber a staircase mounts to the upper floor.

The E walls of the *outer passage* round the temple are covered with reliefs depicting the Emperor Trajan making offerings to Egyptian gods. At the NE corner he is shown kneeling before two deities; beside this scene is a set of medical instruments.

On the terrace in front of the temple is a small, badly ruined **birth-house** (*mam-misi*), built or restored by Euergetes II, the façade of which faced SE. Of the surviving reliefs one, on the W side, is worth notice: it shows Euergetes and two gods sailing in a boat through a papyrus swamp swarming with birds, with an ithyphallic Min-Amun-Re standing on the left. – On the S side is an underground staircase leading down to the river, on the banks of which are the remains of a *Nilometer* similar to the one at Edfu.

In the open space E of the birth-house and N of the temple are two large and handsome blocks from an architrave, one of them bearing the name of Neos Dionysos; the remains of several small structures, including a Roman doorway and a ruined chapel standing on a platform; two *wells*, one large and one small, with a water channel leading to a small pool in which young sacred crocodiles may have been kept; a small chapel dedicated to Suchos by Caracalla; a Coptic church, with only one column still standing; and a large Coptic house.

To the S of the temple court is a small *chapel* dedicated to Hathor, of red sandstone, built in the time of Domitian (unfinished). In one room of this are the mummies of sacred crocodiles found in the vicinity.

SURROUNDINGS of Kom Ombo. – The Temple of Suchos and Haroeris lies in the heart of the **Wadi Kom Ombo**, a valley some 37 miles/60 km long and 16 miles/25 km wide which opens out immediately S of the Silsila Gorge (see under Silsila). The chief place in the valley is the busy market town of Kom Ombo (pop. 25,000). This area of fertile alluvial soil, engulfed in the course of many centuries by the desert sand, has been irrigated and brought under cultivation since the beginning of the 20th c. by the privately owned Kom Ombo Company and now produces large quantities of sugar-cane (refined in a large local refinery) as well as cotton and vegetables. There has also been some development of stock-farming.



Relief in the Kom Ombo Temple

On the E side of the valley many of the Egyptian Nubians displaced by the construction of the Aswan High Dam (some 50,000 in all) have been resettled and provided with land. This area, now known as **New Nubia** (*El-Nuba el Gedida*), has been divided up into 40 rural districts or village territories with the same names as the 40 village units of "old" Nubia. The new villages are laid out on a regular plan and have all the necessary social services and cultural facilities. There have, however, been difficulties arising from the breaking up of established social structures and the sudden transfer of an exclusively rural population to a partly industrialized setting. It is planned to return part of the transferred population to the shores of Lake Nasser.


**** Aswan, ** Edfu and Silsila:** see separate entries.

Kuban

See under Wadi el-Sebwa

El-Lahun (Illahun)

Middle Egypt. – Governorate: Fayyum.

 **Tourist Information Office,**
Misr Travel Tower,
Cairo – Abbasia;
tel. 82 60 16.

ACCESS. – By road from Beni Suef (11 miles/18 km SE) or Medinet el-Fayyum (10 miles/16 km NW).

The village of El-Lahun or Illahun, the Egyptian Ro-hent and Coptic Lehone ("Mouth of the Canal"), lies on the right bank of the Bahr Yusuf to the N of the point where it leaves the Nile Valley and turns into a narrow passageway through the desert mountains on its way to the Fayyum. At El-Lahun are two sluice-bridges regulating the flow of the Bahr Yusuf and the Giza Canal, successors to the massive ancient dams of the 12th Dynasty.

1½ miles/2 km NE of El-Lahun, in the desert, is the ***Pyramid of Sesostri II** (Senwosret), the structure of which is considerably different from that of earlier pyramids. Over a stone core some 30 ft/12 m high, which can be seen at several points, was built a framework of cross walls constructed of huge limestone blocks, the intervening spaces being filled by limestone bricks. Over this was a superstructure, also of brick. The whole pyramid had a casing of limestone, of which nothing now remains; the apex was faced with granite. The original base measurement was 351 ft/107 m. – The pyramid also differed from the normal pattern in having the entrance on the S side and not the usual N side. From the entrance two passages ran down, constantly changing direction, to the granite-clad tomb chamber containing the King's magnificent red granite sarcophagus and an alabaster offering-table.

N and NE of the pyramid are eight rock-cut *tombs* and the remains of the small *Queen's Pyramid*. – S of the pyramid are four *shaft graves* belonging to relatives of the King. In one of these, the Tomb of Princess Sat-Hathor-Yunet, daughter of Sesostri II, Flinders Petrie (who excavated the whole pyramid complex) found in 1914 the Princess's gold jewelry, a treasure of the highest artistic quality which is now shared between the

Metropolitan Museum of Art in New York and the Egyptian Museum in Cairo.

The *Valley Temple* belonging to the pyramid lies ¾ mile/1 km E, on the margins of the cultivated land. Here, too, was the town of **Hetep Senwosret** ("Sesostri is content") or **Kahun**, founded by Sesostri II and occupied by workers, priests and officials. Laid out on a regular plan, it was inhabited only for a brief period during the 12th Dynasty, perhaps only during the construction of the pyramid. In the remains were found not only a variety of everyday objects but also numerous papyri (the Kahun Papyri) in hieratic script with mathematical, medical, legal, religious and literary texts. – Farther N is a *crocodile cemetery*.


2 miles/3 km SW of El-Lahun is the *Kom Medinet Gurab*, with the remains of a settlement dating from the late 18th and 19th Dynasties. It is still possible to identify dwelling-houses, two temples (one of them built by Tuthmosis III) and the necropolis. Much of the material found here referred to the reign of Amenophis III and his wife Tiye, suggesting that the town flourished particularly during his reign.

3 miles/5 km NE of El-Lahun, on the edge of the cultivated land, are the remains of the Coptic Monastery of *Deir el-Hammam*, with a church which dates from Early Christian times.

Beni Suef and the ***Fayyum**: see separate entries.

Lisht

Lower Egypt. – Governorate: Giza.

 **Tourist Information Office,**
Misr Travel Tower,
Cairo – Abbasia;
tel. 82 60 16.

ACCESS. – By road from Cairo (Giza), 43 miles/70 km S along the left bank of the Nile.

The pyramids and mastabas of ***Lisht** lie to the N of the village of that name, some 19 miles/30 km S of Dahshur. Amenemhet I, founder of the 12th Dynasty, moved his capital from Thebes to Lisht in order to establish firmer control over Lower Egypt, and near here, on the edge of the desert, he and his son Sesostri I, who for a time ruled jointly with

him, built their pyramids. The pyramids, now visible only as sand-covered mounds, were surrounded by smaller pyramids for female members of the royal family and hundreds of mastabas belonging to high State officials. A few irregularities in the ground on the edge of the cultivated land no doubt mark the site of the erstwhile capital of Itj-towy.

The smaller and more northerly of the two pyramids is the **Pyramid of Amenemhet I.** This originally had a height of 190 ft/58 m and a base measurement of 275 ft/84 m and, as occasional fragments of inscriptions indicate, was partly built of stone from older tombs at Saqqara and Giza. As in most pyramids, the entrance is on the N side. From there a passage leads down to the tomb chamber, now flooded as a result of a rise in the water-table and, therefore, inaccessible. Within the enclosure wall lay a smaller pyramid for the Queen and, exceptionally, the *Tomb of Antefoker*, Superintendent of the Royal Tombs. Around the main pyramid were found numbers of lizard mummies. – The mortuary temple belonging to the pyramid lay on a lower rock terrace to the E. It was adorned with lively if sometimes rather coarsely executed reliefs.

1 mile/1.5 km S is the larger **Pyramid of Sesostris I**, which is very similar to the Pyramid of Amenemhet I. It, too, is built over a framework of retaining walls with a filling of sand and rubble (cf. the El-Lahun Pyramid) and a layout, with a mortuary temple, a valley temple and a causeway, which continues the 6th Dynasty tradition. The pyramid originally had a height of 200 ft/61 m and a base measurement of 345 ft/105 m, with a limestone casing which has now almost completely disappeared. It was surrounded by a double enclosure wall. Within the inner wall, which was built of Tura limestone with slabs bearing reliefs at regular intervals, lay the mortuary temple (on the E side) and, at the SE corner, a small subsidiary pyramid with its own cult chamber and small chapel. The entrance to the main pyramid was in the middle of the N side, with a small chapel built in front of it. A narrow passage faced with red granite led down to the tomb chamber, now filled with water and inaccessible. Within the outer enclosure wall, built of Nile bricks, were the temple forecourts

(on the E side) and, set around the enclosure, nine *small pyramids* for female members of the royal family, each with its own chapel on the E side, a chamber for offerings in front of the entrance and its own enclosure wall. The largest of these subsidiary pyramids, to the SE, belonged to Queen Neferu, the one immediately W of it to Princess Itakayt. No names were found on the other small pyramids.

From the *valley temple*, of which there are only scanty remains, a masonry causeway flanked by Osiris figures of the King led up to the mortuary temple. The line of this causeway can be traced at some points.

During excavations carried out by the Metropolitan Museum of Art of New York ten *seated figures of Sesostris I, finely carved from Tura limestone, were found in one of the subsidiary chambers of the mortuary temple. The excavators also found two painted wooden figures of the King, one of which, with the White Crown of Upper Egypt, is now in the Egyptian Museum in Cairo, while the other, with the Red Crown of Lower Egypt, is in the Metropolitan Museum of Art.

The most interesting of the tombs of high officials which surround the pyramid of Sesostris is the **Mastaba of Senwosret-ankh**, High Priest of Ptah in Memphis as well as the Royal Sculptor and Architect and thus the highest dignitary in the realm. The size and appointments of the tomb match the importance of its owner. It was surrounded by a double enclosure wall, an outer brick wall enclosing an area 305 ft/93 m long by 165 ft/50 m wide and an inner wall built of massive blocks of Tura limestone. On the E side of the mastaba was a *chapel*, on the N side the entrance, from which a narrow passage descended steeply to the rock-cut *tomb chamber*. The walls of the chamber are covered with hieroglyphic texts, in the manner of the rock tombs and pyramids of the Old Kingdom. On the E side is a cavity in the floor for the sarcophagus, originally covered by four stone slabs with slightly rounded upper surfaces; on the S side is a smaller cavity for the canopic chest.

Also of interest are the *mastabas* of Imhotep, High Priest of Heliopolis, and the Majordomo Sehetepibre-ankh.

Abu Gurab, Abu Roash, *Abusir, **Cairo, *Dahshur, *Fayyum, *Giza, *El-Lahun, *Meidum, Memphis, **Saqqara and Zawiyet el-Aryan: see separate entries.

Luxor

Upper Egypt. – Governorate: Qena.
Population: 60,000.

i **Tourist Information Office,**
Tourist Bazaar;
tel. 22 15.
Tourist Police,
Tourist Bazaar;
tel. 21 20.
Misr Travel,
Corniche el-Nil;
tel. 23 63.
American Express,
New Winter Palace Hotel;
tel. 8 28 62.

HOTELS. – **New Winter Palace*, L, 593 b.; **ETAP*, L, 240 b.; *Savoy*, I, 246 b.; *Luxor*, II, 188 b.; *Bella Donna*, II, 116 b.; *Philippe*, III, 80 b.; *Horus*, IV, 70 b.; etc. – *Mariott Hotel* and *Luxor Tourist Village* (Misr Travel) under construction.

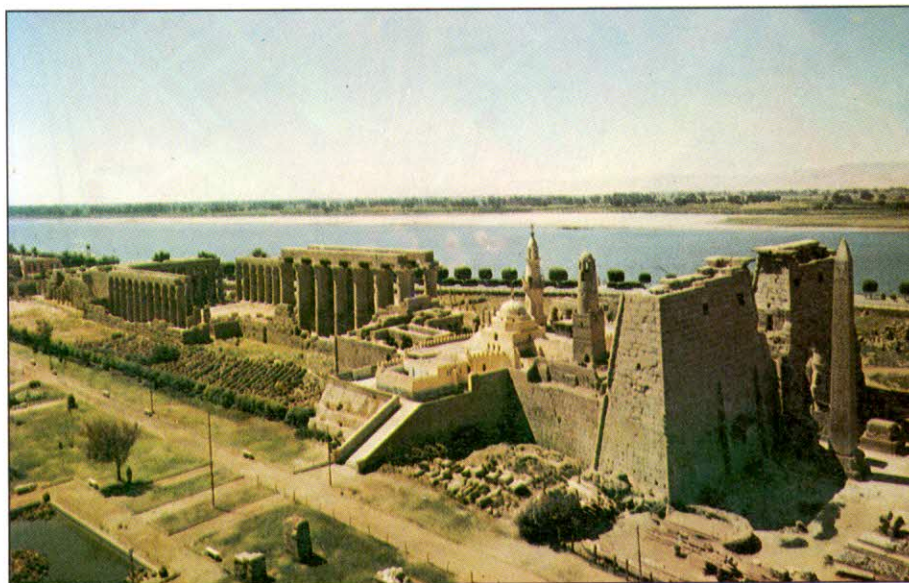
ACCESS. – By road and rail from Aswan, 125 miles/200 km S. – By air (flights several times daily from Cairo and Aswan).

The town of **Luxor, the great tourist center of Upper Egypt, lies on the right bank of the Nile in an extensive depression bounded on the E by the rock walls of the Eastern Desert Plateau. The modern town occupies part of the area of the ancient Egyptian capital of Thebes,

which extended much farther N beyond the temples of Karnak (see separate entry), with its necropolis (see under Thebes) on the W bank of the Nile reaching far into the hills of the Western Desert. The present name is derived from the Arabic El-Qusur (the "Palaces": plural form of El-Qasr) – referring to the mighty temple which was occupied until the end of the 19th c. by the houses of the village.

The town's main traffic artery is the Shari el-Bahr el-Nil, the corniche road, with the landing-stage used by the Nile cruise ships and the cross-river ferries, which runs N and S from the temple. Between the temple and the river are the remains of a Roman forum. To the S are the Winter Palace and New Winter Palace Hotels, and in the immediate vicinity of the temple the Tourist Bazaar, shops, banks and travel agencies. To the N of the temple are other hotels and the Museum. On the eastern outskirts of the town is the station; to the NE, outside the town, the airport.

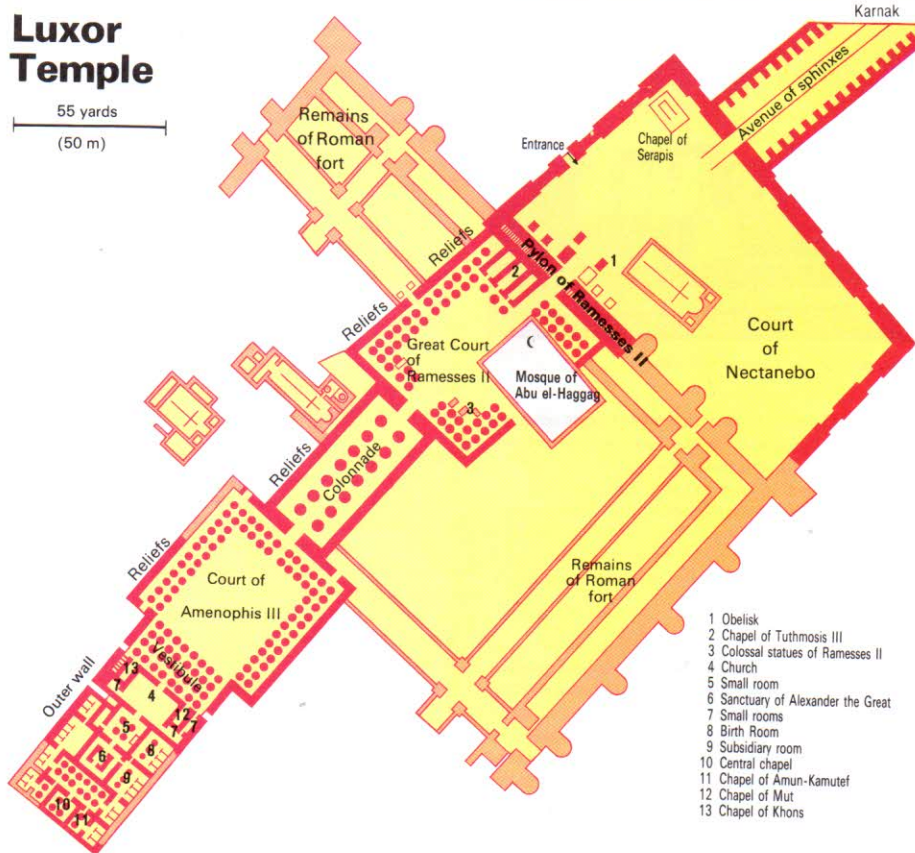
To the N of Luxor is the great **temple complex of Karnak, reached in ancient times through the streets of the city but now approached by a broad tree-lined avenue. Even in the time of the Pharaohs the Temple of Amun, the chief god of Thebes, was regarded as the finest creation of an age rich in architectural



General view of the Temple of Luxor, with the Abu el-Haggag Mosque

Luxor Temple

55 yards
(50 m)



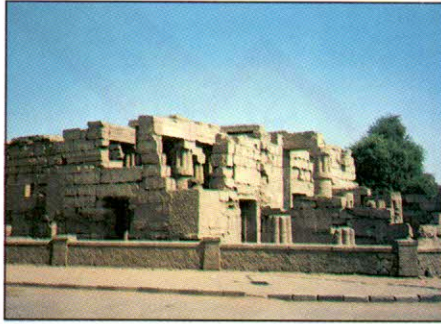
man. The temple was built by Amenophis III on the site of an earlier sandstone temple and was known to the Egyptians as *Apet Amun resyet*, the "Southern Harem of Amun". It was dedicated to Amun, his consort Mut and their son the moon god Khons. Like all Egyptian temples, it comprised the chapels of the deities with their vestibules and subsidiary chambers, a large hypostyle hall and an open peristyle court, which was approached from the N by a great colonnade.

The temple was 623 ft/190 m long and 180 ft/55 m wide at its broadest part. Opposite the temple was a granite chapel built by Tuthmosis III. During Amenophis IV's religious revolution the figures and names of Amun were obliterated and a sanctuary of the Aten, the Sun, was built near the temple. When Tutankhamun moved the royal residence back to Thebes he had the walls of the colonnade embellished with reliefs, in which Horemheb later substituted his own names for those of his predecessor. The Temple of the Aten was destroyed, and in the reign of Sethos I the reliefs of Amun were restored. Ramesses II, the great builder, also extended the Temple of Luxor, adding a new colonnaded court at the N end, usurping Tuthmosis III's chapel and replacing the old reliefs by

new ones, and erected a massive pylon with its doorway adjoining Tuthmosis III's chapel. These later structures involved a slight displacement of the axis of the temple, and increased the total length to 583 ft/260 m. Thereafter the temple underwent little alteration. In Christian times it was converted into a church.

The old main entrance was formed by Ramesses II's huge **Pylon**, in front of which were six *colossal statues* of the King, two sitting and four standing; of these there survive the most westerly of the standing figures and the two seated figures, which are 46 ft/14 m high. In front of these two figures were obelisks of pink granite, erected on the occasion of a royal jubilee. The eastern **Obelisk** still stands on its original site; the smaller western one has stood since 1836 in the Place de la Concorde in Paris. The inscriptions refer to Ramesses, with many high-sounding titles, as the founder of the splendid building erected in the Southern Apet in honor of Amun.

On the walls of the pylon are incised *reliefs*, much damaged and now difficult to distinguish, depicting scenes from Ramesses II's campaign against the Hittites in the 5th year of his reign. On the right-hand (W) tower, to the left, the King is seen on his throne holding a Council of War with his Princes; in the middle is the camp, protected by a ring of shields, with the Hittites attacking; and on the right the King in his chariot dashes into the fray. The reliefs on the left-hand tower take us into the thick of the battle: the King in his chariot charges the enemy, launching his arrows against them; the field is strewn with dead and wounded; the Hittites flee in wild confusion to the



South end of the Temple of Luxor

Fortress of Qadesh, from which fresh troops advance against the Egyptians; farther left is the fortress, surrounded by water, with the defenders on the battlements; and on the extreme left, far from the battle, is the Prince of the Hittites in his chariot, turning fearfully towards the King. – The long inscription, in vertical lines, which begins on the W tower below the reliefs and is continued on the E tower is a poetical account of the battle.

On each of the pylon towers are two vertical grooves for flagstaffs, with square apertures for braces holding the flagstaffs in position and small windows to admit light and air to the rooms in the tower. The reliefs on the doorway depict Ramesses II in the presence of the gods of the temple. Those on the inner wall of the doorway, in fairly high relief, date from the reign of the Ethiopian King Shabaka.

Beyond the pylon is the **Great Court of Ramesses II**, 187 ft/57 m long by 167 ft/51 m wide. Owing to the presence of the *mosque* at the NE corner it has not been completely exposed. It was originally surrounded on all four sides by colonnades, with a total of 74 papyrus columns with bud capitals and smooth shafts. At the NW corner is the *chapel*, decorated with reliefs, which was built by Tuthmosis III and usurped by Ramesses II. Along the front of the chapel was a small colonnade of four elegant papyrus cluster-columns of red granite. It has three chambers, which housed the sacred barques of Amun (center), Mut (to the left) and Khons (to the right).

The walls of the court are covered with reliefs and inscriptions – representations of offerings, hymns to the gods, scenes showing conquered nations, etc. – mostly dating from the reign of Ramesses II. The relief on the SW wall shows the façade of the temple and the pylon with its flagstaffs, colossal statues and obelisks; from the right approaches a procession headed by the Princes and followed by garlanded sacrificial animals (continuation on W wall). – In the W wall is a doorway leading out of the court, in front of which are two *statues of Ramesses II* (upper parts missing).

On the S side of the court, between the front columns, are **colossal statues of Ramesses II**, with an average height of 23 ft/7 m, all of red granite except one which is of black granite. The finest of these figures, whose crown, carved from a separate block, has fallen off, was 17½ ft/5.30 m high; on the base and the apron are carved the King's names. On each side of the S doorway is a colossal seated figure of the King with the Queen seated on his right.

Adjoining the court on the S is the **Colonnade**, which is well preserved and makes a major contribution to the imposing effect of the ruins. Seven papyrus columns with open capitals, almost 52 ft/16 m high, still support heavy architraves borne on high abaci. They were erected by Amenophis III, but also bear the names of Tutankhamun, Horemheb, Sethos I, Ramesses II and Sethos II. The fine reliefs on the walls – the upper part of which is destroyed at some points – date from the time of Tutankhamun, whose name was later replaced by that of his successor Horemheb. They depict in vivid detail the great Opet (New Year) festival, when the sacred barques of the gods were taken out of the Temple of Karnak, sailed up the Nile to Luxor, where they were borne into the temple, and then returned to Karnak in the evening. The scenes, full of fascinating details, begin at the NW corner and end at the NE corner.

Beyond the colonnade lies the **Court of Amenophis III**, 148 ft/45 m long by 167 ft/51 m wide, which was surrounded on three sides by a double colonnade of papyrus cluster-columns. The columns and architraves on the E and W sides are excellently preserved. – On the fourth (S) side is the *Vestibule* or *pronaos* of the temple proper, the roof of which was borne by 32 (4 × 8) papyrus cluster-columns. On the E wall are reliefs showing Amenophis III in the presence of the gods of Thebes; below, personifications of the nomes of Egypt bearing gifts. On the S wall, to the right and left of the apse, is the coronation of Amenophis by the gods. To the left is an *altar* dedicated to the Emperor Constantine, with a Latin inscription. On the rear wall, to the right and left, are two small *chapels*, the one on the left dedicated to the goddess Mut, the one on the right to the moon god Khons, with a staircase (destroyed) adjoining it. – The central door in the rear wall leads into a smaller hall, originally with eight columns, which in Christian times was converted into a *church*. The old entrance to the inner rooms of the temple then became a kind of apsidal recess, flanked by two red granite Corinthian columns. At some points the later coating of



Street scene at the Temple of Luxor

whitewash has peeled off, revealing the fine reliefs of Amenophis III. Adjoining the church are a number of smaller rooms.

From the vestibule a door in the E wall leads out of the temple. Going out through this and turning right to re-enter the temple, we pass through three doors and come to the **Birth Room**. This room, with three cluster-columns, is named after the reliefs on the W wall referring to the birth of Amenophis III; those on the S wall depict his accession to the throne.

W wall, lower row, from left to right: 1. the god Khnum shaping two infants (Amenophis III and his guardian spirit) on the potter's wheel, with Isis seated opposite; 2. Khnum and Amun; 3. Amun and Mutemuia, mother of Amenophis III, seated on the hieroglyph for "sky" and supported by the goddesses Selkit and Neith; 4. Amun and Thoth; 5. the King and Amun (badly damaged); 6. Isis (destroyed) embracing Queen Mutemuia, with Amun on the right. Middle row: 1. Thoth foretells to Mutemuia the birth of a son; 2. Mutemuia, pregnant, conducted by Khnum and Isis; 3. confinement of Mutemuia, attended by Bes, Thoreris and other spirits; 4. Isis (destroyed) presents the newborn Prince to Amun; 5. Amun holds the infant, beside him Hathor and Mut. – Top row: 1. left, the Queen, with the goddess Selkit behind her; right, two goddesses suckling the Prince and his guardian spirit; below, the Prince and his guardian spirit suckled by two cows; 2. nine deities holding the Prince; 3. the god Hekaw (in blue) holding the Prince and his guardian spirit, behind him the Nile god; 4. Horus giving the infant to Amun; 5. Khnum and Anubis; 6. the Prince and his guardian spirit sitting and standing before Amun; 7. Amenophis as King.

Beyond the birth room is a side room with three columns and poorly preserved reliefs, from which an arched doorway inserted at a later date leads into the *Sanctuary of Alexander the Great*, a room largely rebuilt in the reign of Alexander. The four columns supporting the roof were replaced by a *chapel* for the sacred barque of Amun, the walls of which were decorated internally and externally with reliefs depicting Alexander in the presence of Amun and his fellow deities, while the walls of the original chamber still show Amenophis III in the presence of the various Theban gods. – A door in the N wall of the chamber leads into a small square room with four papyrus cluster-columns. The reliefs in this room, in three rows, show Amenophis III in the presence of the Theban deities, in particular Amun.

The rooms at the far end of the temple contain no features of particular interest. A gap in the wall of the Sanctuary of Alexander the Great leads into a hall with 12 columns, adjoining which are three chapels. The roof of the central chapel was supported by four papyrus cluster-columns. To the left is a relief showing the King being conducted into the sanctuary by Atum and Horus; the other reliefs show him in the presence of Amun. The S chapel, also accessible from outside the temple, was dedicated to the ithyphallic Amun-Kamutef.

On the way back to the pylon it is worth looking at the reliefs on the outer walls on the W side of the temple, which depict Ramesses II's campaigns in Asia. – On the outside of the SE wall of the Court of Ramesses II, in large vertical lines, is the famous "Poem of Pentaur" celebrating the King's war with the Hittites.



Amenemiset as a beggar (19th Dynasty)

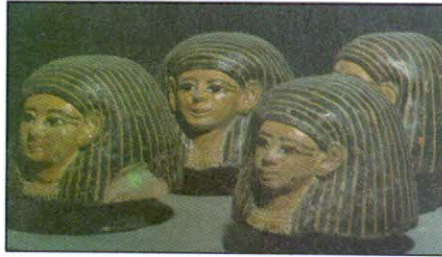
Between the colonnade of the temple and the corniche road along the Nile are the remains of buildings of the Late Period, including a small *temple* with a few elegant columns still standing erect.

From the Temple of Luxor a paved road flanked on both sides by recumbent *figures of rams*, with the effigy of Amenophis III between their forelegs, led to the temples of Karnak (see separate entry). The avenue of sphinxes at the entrance to the Temple of Khons at Karnak is a relic of this.

On the corniche road $\frac{3}{4}$ mile/1 km N of the Temple of Luxor, half-way to the Karnak temples, is the ***Museum of Ancient Egyptian Art**, opened in 1975, which is housed in a modern building designed by Mahmud El-Hakim. The collection consists primarily of the more recent finds from the Thebes area.

A number of items are displayed in the area in front of the museum, including a statue of Amenophis III from Qurna and a stela from Karnak with a figure of Amenophis II as an archer.

The ***INTERIOR** of the museum is attractively laid out on two levels, and the many valuable items in the collection are excellently displayed and lit. – In the entrance hall, on the right, is the ***head** of a colossal statue of Amenophis III in reddish granite (from Qurna). In the rotunda is the gilded ***head** of a cow



Lids of canopic jars

goddess (from the Tomb of Tutankhamun). From the entrance hall a short flight of steps leads to the *ground floor*. Notable items here include an *alabaster group* depicting Amenophis III under the protection of the crocodile god Sobek (from Dahamsha), a *head of Sesostri III* in reddish granite (found at Karnak in 1970), a statue of Tuthmosis III in greenish greywacke (from Karnak), a bust of Amenophis II wearing the double crown (reddish granite; from Karnak), a large and historically important limestone *stela* celebrating Kamose's victory over the Hyksos (from Karnak) and a squatting figure of Yamu-Nedjeh in black granite (from Qurna).

From the ground floor a *ramp* (on the wall Coptic tombstones, half-way up a niche from a Coptic church in the Luxor area, at the top a head of Tuthmosis I) leads to the *upper floor*. First come a number of cases containing small objects (amulets, jewelry, silver bowls, foundation deposits, coins, etc.), grave-goods and tomb furnishings, mythological papyri, votive tablets, dedicatory stelae, prehistoric pottery, etc., together with a chest containing canopic jars from Queen Hatshepsut's Temple at Deir el-Bahri. Other

items of interest include a seated figure of the Vizier Amenhotep (son of Hapu; 12th Dynasty) writing, a head of Amenophis IV (Akhenaten) in the Early Amarna style, reliefs from Hatshepsut's granite chapel in the Temple of Karnak (depicting musicians, dancers, acrobats, etc.), various small objects from the Tomb of Tutankhamun (including his sandals) and portraits and statues of the Roman period.

Also on the upper floor is the museum's *pièce de résistance*, the so-called *Wall of Akhenaten*. 56 ft/ 17.17 m long and some 10 ft/3 m high, this consists of 283 sandstone blocks (*talatat*) covered with painted reliefs out of a total of 6000 such blocks, originally belonging to Akhenaten's Temple of the Sun at Karnak, which were found built into Horemheb's Ninth Pylon during restoration work in 1968–69. On the right-hand half of the wall temple servants are depicted at their everyday tasks; on the left-hand half Akhenaten, sometimes accompanied by his wife Nefertiti, is shown worshiping the Aten, the divine solar disc with rays ending in hands. – Altogether some 40,000 of such *talatat* have been recovered, coming from the various temples which were built by Akhenaten in honor of the sun god and which were later pulled down.

***Dendera, Eastern Desert, **Edfu, *Esna, Gebelein, *El-Kab, **Karnak, Kom el-Ahmar, Medamut, *Nile, Qena, *Thebes (West) and Tod:* see separate entries.

Maghara

See under Sinai

Maharraqa

See under Wadi el-Sebwa

Mallawi

Middle Egypt. – Governorate: El-Minya.

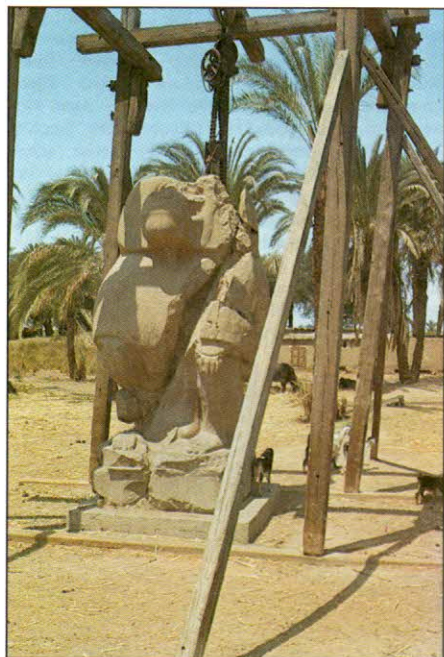
ACCESS. – By road or rail from El-Minya, 30 miles/ 48 km N.

The busy district capital of Mallawi lies on the W bank of the Ibrahimiya Canal in the extensive area of cultivated land between the Bahr Yusuf and the Nile. In spite of its rapid industrial development the town has preserved much of its old rural character. There is a colorful weekly market to which the people of the surrounding area flock to sell their produce.

SIGHTS. – Mallawi has an interesting **Museum** containing archaeological material from Hermopolis Magna and the



Amenophis II wearing the double crown



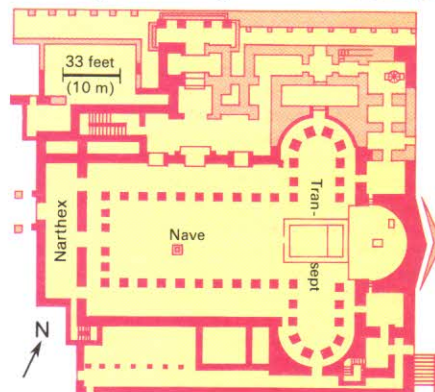
Statue of a baboon, Hermopolis Magna

Tuna el-Gebel and Meir areas, including many mummies, sarcophagi and statues of ibises, which were worshiped here together with baboons as animals sacred to the god Thoth, and also glass, pottery, faience, domestic equipment and numerous papyri.

SURROUNDINGS of Mallawi. – 6 miles/10 km N, at the village of *El-Ashmunein*, are the extensive ruins and mounds of rubble which mark the site of the once-famous city of **Khmunu** (Coptic *Shmun*; the "City of the Eight Deities"), which from a very early period was the principal center of the cult of Thoth, the god of writing, of healing and of learning. In Egyptian belief this was the site of the primal hill on which Thoth created the eight primal gods of this world, who in turn engendered the egg out of which grew the sun. Khmunu was capital of the 15th nome of Upper Egypt, the Hare nome, whose Princes were buried during the Middle Kingdom at *Deir el-Bersha*, on the E bank of the Nile. – Later, for reasons that are not understood, the town declined, but under the Ptolemies it took on a fresh lease of life as a cult center and place of pilgrimage dedicated to the worship of Hermes Trismegistus, "thrice great Hermes", and under the name of *Hermoupolis* (to the Romans **Hermopolis Magna**) enjoyed its period of greatest prosperity. – After losing its importance as a cult center the town fell into decay, and for many centuries suffered devastation as a convenient source of building stone and *sebbakh*, the fertile soil found on ancient sites.

Of the ancient Egyptian Khmunu practically nothing is left, of the Greek Hermoupolis only a few ruins and mounds of rubble. A number of granite columns which were found here and have been re-erected belong to the **Agora**, with an Early Christian **basilica**. Immediately N of this was the temple precinct, which was surrounded by a brick enclosure wall of the 30th Dynasty. In the center of the precinct can be seen the

Hermopolis Magna Basilica



scanty remains of a *Temple of Thoth* built by Philip Arrhidaeus, Alexander the Great's half-brother; two rows of columns belonging to this temple were still standing at the beginning of the 19th c. – SW of this temple are the remains of the *pylon* and *hypostyle hall* of a 19th Dynasty temple. On the outside of the E wall of the N pylon tower is a long inscription by Merneptah; the reliefs on the inside walls of the pylon date from the reign of Sethos II. – To the S of the Temple of Thoth were found the remains of a *pylon* erected by Ramesses II, in the foundations of which were more than 2000 blocks from temples built by Akhenaten at Tell el-Amarna (see separate entry); most of the pylon had been removed by stone-robbers. – Other remains dating from the Middle Kingdom are a *temple entrance* of Amenemhet II and the first *pylon* of a 19th Dynasty Temple of Amun.

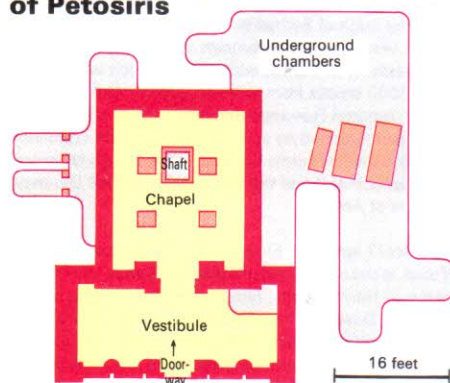
4½ miles/7 km W of El-Ashmunein, beyond the Bahr Yusuf, is the necropolis of **Tuna el-Gebel**, the burial-place of Hermoupolis, lying under the plateau of the Western Desert. Here, too, are two badly weathered rock-cut stelae in the name of Akhenaten, marking the boundary of the territory controlled by Tell el-Amarna. The cemetery itself dates back to the 5th c. B.C. In an extensive system of catacombs were found many ibis and baboon burials and Aramaic papyri dating from the time of Darius.

The most important monument in the necropolis is the ***Funerary Temple of Petosiris**, a leading citizen of Hermoupolis and High Priest in the Temple of Thoth, who built this family mausoleum about 300 B.C. It consists of a vestibule dedicated to the memory of Petosiris – a later part of the structure – and an almost square chapel, with four pillars, which Petosiris dedicated to the cult of his father and his elder brother. Both chambers were decorated by Egyptian artists with reliefs of great interest for the history of Egyptian art, some of them with well-preserved coloring. While the religious scenes, particularly in the chapel, are in purely Egyptian style, apparently following 18th Dynasty models, the secular ones depicting events from everyday life in the vestibule and on the lower part of the chapel walls are in a hybrid Egyptian-Greek and sometimes in a purely Greek style.

The temple, surrounded by mounds of rubble, is approached by a paved road some 22 yds/ 20 m long and 13 ft/4 m wide, on the left-hand side of which is an *altar*, 8 ft/2.40 m high, with four horn-like projections at the corners. The facade of the temple has four columns with elaborate foliage capitals and a *doorway* in the middle. Between the columns are high stone

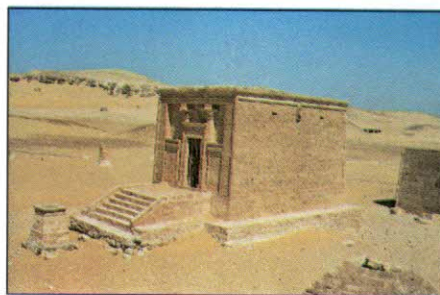
screens, which, like the pilasters at the sides, are adorned with reliefs depicting Petosiris making offerings and praying to the gods of his nome. – The reliefs on the back of the screens – the N wall of the *vestibule* – are on secular themes, depicted in a hybrid Graeco-Egyptian style. To right of the entrance: metalworkers making a variety of articles; a man working on the centerpiece for a table; metal being weighed; the finished articles being packed for dispatch. To the left of the entrance: two uppermost rows, the preparation of unguents; two lower rows, carpenters at work; two men working with a lathe (the earliest known representation); making of a four-poster bed. – East wall, in three rows (from the bottom row upwards): plowing; the flax harvest; the corn harvest, the corn being threshed with sticks. South wall: to the left of the door, Petosiris's sons with their parents; at the foot of the wall, men carrying offerings; to the right of the door, Petosiris's daughters with their parents; at the foot of the wall, mourning women and an offering scene, in purely Greek style. On the side pilasters, above, the dead man playing a board game. – West wall: in the two upper rows cattle-herds in the fields, in the bottom row vintage scenes, a wine-press, delivery of the jars of wine.

Funerary Temple Tuna el-Gebel of Petosiris



In the *chapel* the four pillars are covered with long inscriptions and reliefs showing the dead man at prayer. – North wall, right-hand (E) side: the goddess Nut dispensing water from a tree to Petosiris's parents; below, Petosiris in prayer before his father; base of the wall, cattle driven through a marsh. – East wall: Petosiris's funeral procession, with men, votive gifts, accompanying the coffin to the tomb; on the right the mummy in front of the tomb, with a priest pouring the water of consecration over it. On the lower part of the walls offering-bearers. – South wall (divided into three parts by stucco projections), to the left: Petosiris's father before nine gods adoring the sun; Djed-Dhutefonkh, his brother, with his children, praying before his father; below, a marsh landscape with cattle. Center: Es-Shu (left), Petosiris's father, and Djed-Dhutefonkh praying to Osiris and Isis and to Nephthys; below, the snake and vulture goddesses protecting with their wings Isis in the form of a scarab; to the right and left Isis and a soul-bird perched on a false door; on the base of the wall, water being dispensed to the soul. On the right: above, Djed-Dhutefonkh praying to nine divine beings; below, Petosiris before his brother; on the base of the wall a marsh landscape with hippopotamuses

and crocodiles. – West wall, top row (from left to right): Djed-Dhutefonkh praying to nine baboons, to 12 snakes and to sacred bulls and gods; Djed-Dhutefonkh conducted before Osiris; Djed-Dhutefonkh in prayer. Middle row: the dead man praying to various gods (18th Chapter of the "Book of the Dead"). Bottom row: offering-bearers, some reliefs being in Greek style. – North wall, left-hand (W) side: the dead man before the offering-table; below, Petosiris before his dead brother; on the base of the wall, men in boats driving oxen and calves across a river. – The shaft in the middle of the chapel (closed) leads down to the tomb chamber, in which Petosiris, his wife and one of his sons were buried. His coffin is now in the Egyptian Museum in Cairo.



Tomb of Isidora, Tuna el-Gebel

To the S of Petosiris's tomb is a **necropolis** of the Graeco-Roman period, with a number of two-storey tombs in Graeco-Egyptian style. The finest is the *Tomb of Isidora*, a young woman who was drowned about 120 B.C.

Opposite Mallawi on the E bank of the Nile, some distance from the river, lies the Coptic village of **Deir el-Bersha**, with an old church. To the E of the village, at a Coptic cemetery, is the mouth of a ravine running from NW to SE, the *Wadi Nakhl* of *Wadi Deir el-Bersha*, in the steep sides of which are many quarries and ancient tombs. The valley is chiefly noted for the rock tombs of the Middle Kingdom in its northern slopes, belonging to Princes of the 15th nome of Upper Egypt, the Hare nome. The only tomb worth a visit is No. 2, the **Tomb of Thuthotep**, son of Kai, Prince of the Hare nome in the reigns of Amenemhet II and Sesotris II and III. The tomb is similar in form to the tombs of Beni Hasan (see separate entry). The vestibule, originally with two palm columns, has fallen in.

From the vestibule a door leads into the *inner chamber*, partly collapsed, decorated with mural reliefs (some destroyed). The relief on the left-hand wall depicts the transport of a colossal statue of the dead man from the quarries of Hatnub (see under Tell el-Amarna) to a temple. The accompanying inscriptions tell us that the statue was of alabaster and measured 12 cubits (about 21 ft/6 m) in height. It is fastened with ropes to a wooden sledge drawn by a total of 172 men, in four files. A priest precedes the statue, scattering incense, and a man standing on the front of the sledge pours water on the ground to reduce the friction. Another man, on the knees of the statue, claps his hands to give the time to the men harnessed to the sledge, who sing as they pull. Below are workmen carrying water and a wooden beam, and behind the statue are foremen and other officials. In the top row are companies of people with branches in their hands hastening to meet the procession. Far left

is Thutotep, followed by his bodyguard, watching the progress of the work.

Below the Middle Kingdom tombs are tombs of the Old Kingdom, shaft tombs of the Middle Kingdom and numerous tombs of the Ptolemaic period. – Opposite the tombs, on the S side of the valley, is a large *quarry* from which, according to an inscription which is now destroyed, stone was taken in the first year of Amenophis III's reign for building the Temple of Hermopolis. Farther up the valley are quarries used in the reign of Nectanebo I.

*Asyut, *Beni Hasan, *Nile, Roda and *Tell el-Amarna: see separate entries.

Manfalut

See under Nile

Lake Manzala

See under Damietta

El-Mansura

Lower Egypt. – Governorate: Daqahliya.
Population: 280,000.

 **Misr Travel,**
Tourist Center,
Tanta;
tel. 22 12.

ACCESS. – By road or rail from Cairo, 75 miles/120 km S.

The important commercial and industrial city of El-Mansura, chief town of the Governorate of Daqahliya and the seat of a university associated with the University of Cairo and of a college of technology, lies in the eastern half of the Nile Delta on the right bank of the Damietta arm (in classical times known as the Phatnitic arm) of the Nile, from which the Bahr el-Sughayyar branches off here to flow into Lake Manzala.

The city has an entirely European aspect, with modern buildings in Western style in addition to many mosques of little architectural interest. It is a market and processing center for the agricultural produce of the Delta, with several large cotton factories, and also has metalworking industries.

HISTORY. – El-Mansura (the "Victorious") was founded by Sultan Malik el-Kamil in 1221 to replace Damietta, which had fallen to the Crusaders. In 1249 a Crusading army led by Louis IX of France succeeded, after hard fighting, in crossing the Ushmum Canal (now the Bahr el-Sughayyar) to El-Mansura, but were then surrounded and defeated by the young Sultan El-Moazzam Turanshah. Their fleet was destroyed, their supplies were cut off and finally, after great slaughter, Louis himself was taken prisoner in April 1250, and was released (on May 6, 1250) in return for a heavy ransom and the surrender of Damietta.

Visitors are still shown a small house near the Mosque of El-Muwafiq which is said to be *Louis IX's prison*, and a spot near the point where the Bahr el-Sughayyar branches off the Nile is reputed to be the site of the Crusaders' camp.

SURROUNDINGS of El-Mansura. – Some 6 miles/10 km SE, at the village of *El-Baqliya*, is *Tell el-Naqus*, on which are the scanty remains of *Hermopolis Parva*, the ancient Egyptian *Bah*, capital of the 15th nome of Lower Egypt in the Graeco-Roman period. – In the same area, 6 miles/10 km NE of the modern town of *El-Simballawein*, are two rubble mounds separated by the village of *Tmei el-Amdid* and a canal, *Tell el-Rub*, the site of ancient *Mendes*, to the N and *Tell el-Tmei*, with the remains of ancient *Thmuïs* – two cities which were successively capital of the 16th nome of Lower Egypt in the Graeco-Roman period. The remains of a temple dating from the reign of Amasis and the massive sarcophagi of the sacred rams which were venerated here can still be seen.

Damietta, Nile Delta and **Tanta**: see separate entries.

Marsa Alam


See under Red Sea

Marsa Matruh

See Mersa Matruh

Medamut

Upper Egypt. – Governorate: Qena.

 **Tourist Information Office,**
Tourist Bazaar,
Luxor;
tel. 22 15.

ACCESS. – Track (usable by cars) from Luxor, 5 miles/8 km SW.

5 miles/8 km NE of Luxor, amid the houses of a village in the cultivated land, are the ruins of the Temple of

Medamut, the ancient Egyptian town of Madu which was the northern neighbor of Thebes.

During the Old Kingdom there was a temple here dedicated to the falcon-headed war god Month and his sacred bull. Under the Middle Kingdom it was enlarged and rebuilt by the Kings of the 12th and 13th Dynasties, in particular by Sesostri III, and this process continued under the New Kingdom – reflecting the increasing importance of the deity honored here.

THE SITE. – The remains of the **Temple** as we see it today date from the Ptolemaic period (3rd c. B.C.) and Roman Imperial times. Oriented from W to E, the temple differs in many respects from other Ptolemaic temples. The precinct, enclosed by a brick wall, was entered by a gateway built in the reign of Tiberius, now collapsed. In front of the pylon-like main front of the temple were three curious kiosks from which doors gave access to the large colonnaded court decorated with reliefs of Antoninus Pius. On the far side of the court was the façade of the vestibule or pronaos, five columns of which are still standing; the two middle columns, flanking the doorway, have elaborate foliage capitals, while the other three are papyrus cluster-columns with closed capitals. Beyond the vestibule are a small hypostyle hall, two antechambers and the sanctuary, adjoining which are several chapels. Beyond the temple proper, which had corridors along the N and S sides, was a separate shrine for the sacred bull. Along the base of the outer walls on the N, E and S sides is a relief depicting a procession of Nile gods advancing from S to N with gifts. On the S side is an *inscription* depicting a Roman Emperor making an offering to the sacred bull, with a reference to the presence of an oracle in the temple.

165 yds/150 m W of the entrance to the temple can be seen an ancient *quay*, similar to the one at Karnak, which originally had two obelisks. On the paving are scratched footprints and demotic inscriptions left by visitors to the temple.

****Karnak, **Luxor and **Thebes** (West): see separate entries.

Medinet el-Fayyum


See under Fayyum

Medinet Habu

See under Thebes

Meidum

Middle Egypt. – Governorate: Beni Suef.

 **Tourist Information Office,**
Misr Travel Tower,
Cairo – Abbasia;
tel. 82 60 16.

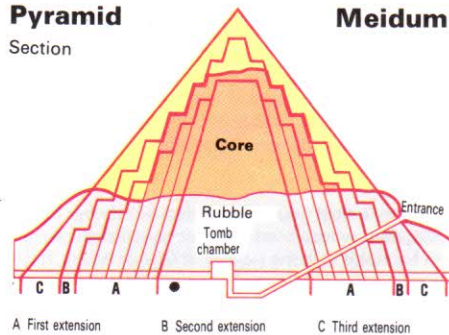
ACCESS. – By road (the main Nile Valley road) from Beni Suef, 28 miles/45 km S.

The ***Pyramid of Meidum**, 6 miles/9 km SW of the village of that name, stands on the edge of the Western Desert Plateau, near the middle road into the Fayyum. It is believed to have been begun by Huni, the last King of the 3rd Dynasty, and completed by his successor Sneferu, founder of the 4th Dynasty and the immediate predecessor of Cheops, but was probably never used as a burial-place. It is so different from all other pyramids that it is known as El-Haram el-Kaddab, the "False Pyramid". Although a variety of theories and speculations – some of them decidedly far-fetched – have been put forward about the history of the pyramid, it has never been systematically investigated.

THE PYRAMID. – The ***Pyramid of Meidum** was built in three phases, which can still be clearly identified. The earliest structure, at the core of the pyramid, was a seven-stepped *mastaba* modeled on the older Pyramid of Djoser at Saqqara and built over a knoll of rock which is still visible to a height of 130 ft/40 m. The first step, still exposed, is 37 ft/11.20 m high; the second is 32 ft/9.90 m; and the third, largely destroyed, is 22 ft/6.85 m high. The pyramid was faced with polished limestone slabs, inclined slightly inwards (angle 74° 10'). This first structure was later increased in size by the application of an additional 16 ft/5 m of masonry to each

Pyramid

Section

**Meidum**

chambers and an open offerings court containing two uninscribed stelae.

To the N and E of the pyramid are mastabas belonging to dignitaries of the 4th Dynasty, among them the famous *Double Mastaba of Prince Rahotep*, son of Sneferu and High Priest in Heliopolis, and his wife Nofret, in which were found the painted limestone figures of the couple now in the Egyptian Museum in Cairo. Here, too, is the *Double Tomb of Nefermaat* and his wife Itet, which yielded the magnificent frieze of geese now in the Egyptian Museum, one of the few examples of independent painted decoration in the territory of Memphis.

Beni Suef, **Fayyum**, **El-Lahun** and **Lisht**: see separate entries.

of the steps and possibly by the addition of an eighth step. Finally Sneferu had it converted into a "true" pyramid by filling in the steps with a packing of local stone and giving the whole structure a smooth facing of Tura limestone. Its total height must then have been about 300 ft/92 m, its base measurement 470 ft/144 m and its angle of inclination $51^{\circ} 51'$. What caused the collapse of the outer casing, which now lies in a heap of rubble around the foot, is not known.

On the N side of the pyramid a section of the old casing, with the entrance, is exposed. A passage 187 ft/57 m long cuts down obliquely into the rock, runs horizontally for a short distance and then rises to enter the *tomb chamber*, 20 ft/6 m long by 8½ ft/2.60 m across and faced with limestone slabs. The cedar-wood beams which are still to be seen may have served to support the structure in some way, or alternatively may have been used in the transport of some heavy item such as a sarcophagus. The tomb was plundered by tomb-robbers during the 20th Dynasty, entering by the hole in the S wall. – On the E side of the pyramid is a well-preserved small **mortuary temple** built of limestone, with two bare

Memphis

Lower Egypt. – Governorate: Cairo.

Tourist Information Office,
Misr Travel Tower,
Cairo – Abbasia;
tel. 82 60 16.

ACCESS. – By road from Cairo, 14 miles/22 km N. – A visit to Memphis can conveniently be combined with a visit to the tombs and pyramids of Saqqara.

The very modest remains of the once-splendid capital city of Memphis, of whose wealth and magnificence ancient writers give such



Memphis – excavation site at Mit Rahina

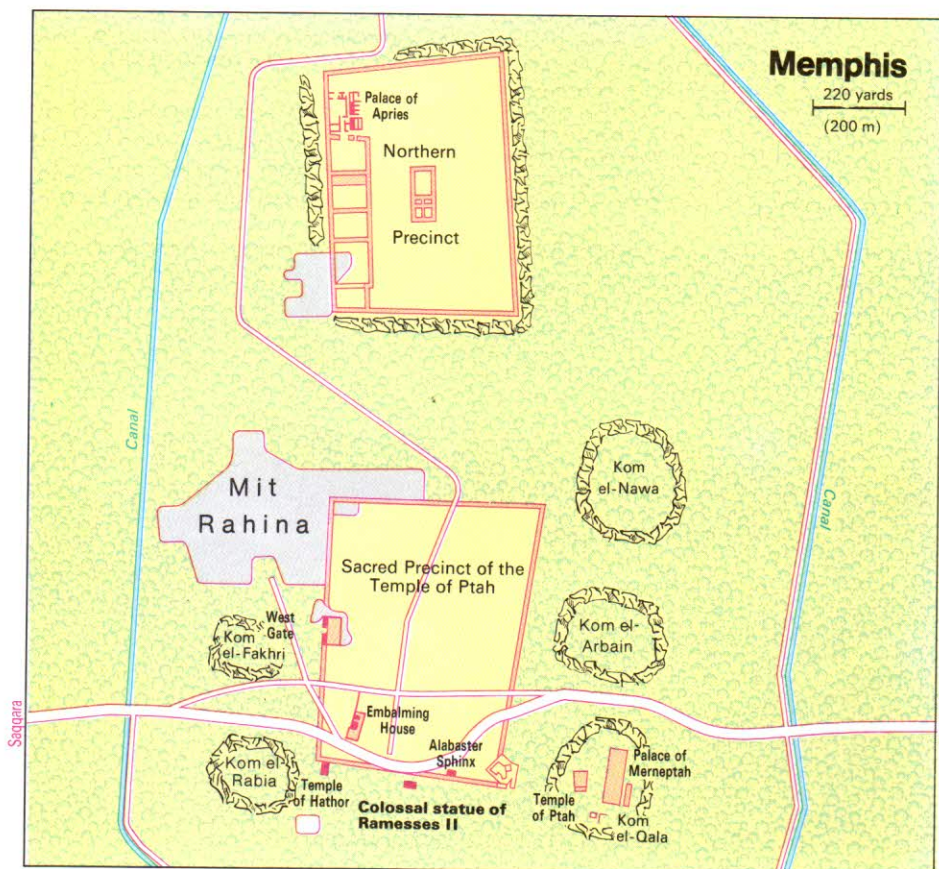
glowing accounts, are scattered about amid the houses, palm groves and fields in the fertile land on the E bank of the Nile opposite the cemeteries of Saqqara. As was the general practice from the Old Kingdom right through to the Roman Imperial period, dwelling-houses and other secular buildings were constructed of sun-dried brick and were thus relatively impermanent. Limestone and granite were used only for temples and occasionally for royal palaces; but these buildings were pulled down in later periods and the stones reused in new construction.

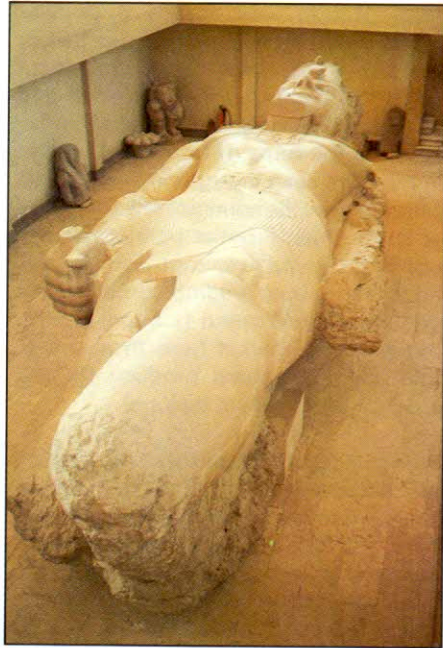
HISTORY. – The story of Memphis reaches back to the very beginnings of Egyptian history. Menes, the first historical Egyptian ruler, is credited with the building of the "White Walls", a fortress established on land reclaimed from swamp on the borders between the two ancient kingdoms of Upper and Lower Egypt, in order to keep the conquered inhabitants of Lower Egypt in subjection. To the S of the town he erected a temple dedicated to the town's patron god Ptah, who during the Greek period was identified with Hephaestus. The new foundation rapidly prospered, becoming capital of the 1st nome of Lower Egypt, and the kings of the early dynasties from time to time established their residence in the town.

Under the 6th Dynasty a new district of the town grew up, in which King Phiope (Pepi) I took up his residence, building his pyramid in the vicinity of the town. The pyramid was given the same name as the King, *Men-nefru-Mire*, "The beauty of Mire [i.e. Phiope] remains"; and this name, later contracted to Menfe (Greek Memphis) was applied to the town as a whole.

The city's most flourishing period was during the Old Kingdom, whose rulers had their royal residence either in Memphis or in the vicinity, at Giza or Abusir. It was scarcely less important, however, under the Kings of the Middle and New Kingdoms, when Thebes became the center of Egypt and the Theban god Amun the principal Egyptian deity. In the time of the 20th Dynasty the Temple of Ptah at Thebes was still the third largest in the country.

Later, during the recurring struggles for control of Egypt from the 22nd Dynasty onwards, the Ethiopians, led by Piankhi, and the Assyrians captured the town. Cambyses, the first ruler of the Persian dynasty, took it by storm after defeating Psammetichus II at Pelusium in 525 B.C. Even after the foundation of Alexandria in 331 B.C., however, Memphis seems to have retained its importance. Still later, in the time of Augustus, it was a large and populous city, although its palaces, built on higher ground, were by then destroyed. Of its temples there still remained the Temple of Ptah, a temple dedicated to Apis and another dedicated to a female divinity, perhaps the Greek Aphrodite. Towards the end of the 4th c. the temples were destroyed under an edict issued by the Emperor Theodosius (A.D. 379–395). Under the later





Colossal figure of Ramesses II



Alabaster sphinx

Byzantine Emperors the Monophysite heresy appears to have had many adherents in the town.

When the Arabs arrived Muqauqis, leader of the Copts, negotiated with Caliph Omar's general Amr ibn el-As from his residence at Memphis. The Muslim conquerors established their capital on the right bank of the Nile opposite the N end of Memphis, and used dressed stone from Memphis for building their palaces, fortresses and mosques in Cairo. Much later, however, the ruins of Memphis still excited the admiration of visitors: the Arab writer Abdellatif (1162–1231), for example, reported that the profusion of marvels to be seen at Memphis bewildered the mind and baffled description. Thereafter the town seems to have fallen into complete ruin and been forgotten.

THE SITE. – A little way SE of the village of *Mit Rahina*, within a modern building erected to protect it, lies a ***colossal figure of Ramesses II** which once stood outside the entrance to the temple. It was discovered by Caviglia and Sloane in 1820. Carved from hard fine-grained limestone, it was probably more than 43 ft/13 m long when complete – a figure which is in broad agreement with Herodotus's statement that it measured 30 cubits (52 ft/16 m). The ear alone measures fully 20 inches/50 cm. The King's handsome face and mild expression are excellently rendered; on the chin is a stylized beard. In the King's belt is a dagger decorated with two falcons' heads. His name is inscribed on the right shoulder, the breast and the belt. On a piece of stone between the legs is incised the figure of Bent-Anat, his wife. –

Another colossal statue of Ramesses, which also stood at the entrance to the temple and was found in 1888, now stands in Ramesses Square in front of Cairo's main railway station. – In the building containing the prostrate statue and behind it are various fragments of statues found on the site.

Immediately NE of the building containing the statue is a large and well-preserved alabaster ***Sphinx**, excavated in 1912, which may have stood outside the S entrance to the Temple of Ptah. It is 26 ft/8 m long and 13 ft/4 m high and weighs 80 tons. On stylistic grounds it is dated to the 18th or 19th Dynasty. – Beside the sphinx is a *stela*, originally found close to the second of the colossal statues of Ramesses II, recording a decree issued by King Apries, in the rounded pediment of which are figures of Ptah (left) and the falcon-headed Sokar (right). The inscription lists the lands and personnel belonging to the Temple of Ptah and grants them exemption from tax.

To the N of the sphinx is the *Sacred Precinct of the Temple of Ptah*, of which so far only the dimensions have been established and part of the *West Gate* excavated. At the SW corner of the precinct are the remains of the *Embalming House*, with huge alabaster tables, weighing up to 50 tons, for the embalming of the

sacred Apis bulls. One of these tables has an inscription referring to Necho (26th Dynasty). – Outside the SW corner of the precinct are traces of a small *Temple of Hathor* dating from the reign of Ramesses II and tombs belonging to High Priests of the 22nd Dynasty. Farther W are tombs of the First Intermediate Period and Middle Kingdom.

On the *Kom el-Qala*, SE of the Temple of Ptah, are the scanty remains of a *Palace of Merneptah* and a smaller *Temple of Ptah*.

Abu Roash, *Abusir, **Cairo, *Dahshur, **Giza, Helwan, **Saqqara and Zawiyet el-Aryan: see separate entries.

Mersa Alam

See under Red Sea

Mersa Matruh/ Marsa Matruh

Lower Egypt. – North-West Frontier District.
Population: 20,000.

 **Tourist Information Office,**
Midan Saad Zaghlul,
Alexandria;
tel. 80 79 85.

HOTELS. – *Rim*, III, 116 b.; *Lido*, III, 91 b.; *Beausite*, III, 66 b. (apartments); *Riviera*, III, 64 b.; *Marine Fuad*, III, 60 b.; *Dubai*, IV, 113 b.; *Hyde Park*, IV, 110 b.; etc.
– CAMP SITE: 12½ miles/20 km W.

SPORT AND RECREATION. – Swimming, diving.

ACCESS. – Coast road and railway from Alexandria, 145 miles/230 km E; bus service.

The port of Mersa Matruh (Marsa Matruh), the ancient Paraetionium from which Alexander the Great set out on his historic journey to the Siwa Oasis and now a seaside resort much frequented by the people of Alexandria, lies in a large lagoon bounded on the seaward side by a line of reefs, some 105 miles/170 km W of El-Alamein and 135 miles/220 km E of the Libyan frontier.

Now the principal resort on the stretch of coast known, by virtue of its mild climate, picturesque rocky *coves, fascinatingly hued sea and superb *beaches of fine white sand, as the "Egyptian Riviera",

Mersa Matruh was already a popular summer resort in ancient times. The harbor provided a base for Cleopatra's fleet during the conflict with Augustus; and remains of ancient quays, traces of settlement and the ruins of an Early Christian church have been brought to light. Mersa Matruh is now the administrative center of the North-West Frontier District and the base of the Egyptian sponge-fishing fleet, and is also a busy trading center for the bedouin of the Western (Libyan) Desert, who bring to market here their sheep, wool and agricultural produce (barley, dates, olives, excellent melons).

SIGHTS. – Near the harbor is a *cave* which was occupied for a time by General Rommel during the Second World War. – There are attractive, though strenuous, walks along the beach, particularly to the so-called "*Bath of Cleopatra*", a natural basin at the foot of a 165 ft/60 m high cliff.

SURROUNDINGS of Mersa Matruh. – A fascinating expedition from Mersa Matruh (at present permitted only exceptionally with special authority) is a trip to the **Siwa Oasis** (see separate entry) on the *desert road. – The coast road continues W from Mersa Matruh to the little fishing port and market town of *Sidi Barani* (85 miles/136 km; gasoline (petrol) station) and **Sollum**, a place of some consequence in antiquity under the name of *Banaris*. During the Second World War, in 1940–42, it was the scene of bitter fighting, lying as it did 6 miles/10 km E of the frontier between Egypt and the then Italian colony of Cyrenaica (now part of Libya).

*El-Alamein, **Alexandria, Qattara Depression, *Siwa Oasis and Western Desert: see separate entries.

El-Minya

See under Nile

Misr el-Qahira

See Cairo

Mons Porphyrites

See under Eastern Desert

Nag Hammadi

See under Nile

Narmouthis

See under Fayyum

New Kalabsha

See Kalabsha

Lake Nasser

See under Aswan

New Sebwa

See Wadi el-Sebwa

Naucratis

See under Damanhur

New Valley/Wadi el-Gedid

Western Desert. – New Valley Frontier District.

Nekhab

See El-Kab

The New Valley Frontier District (Wadi el-Gedid) occupies an area of some 145,000 sq. miles/376,000 sq. km in the SW of Egypt. It consists predominantly of desert; the population is concentrated in the oases of Bahriya, Dakhla, Farafra and Kharga.

New Abu Simbel

See Abu Simbel

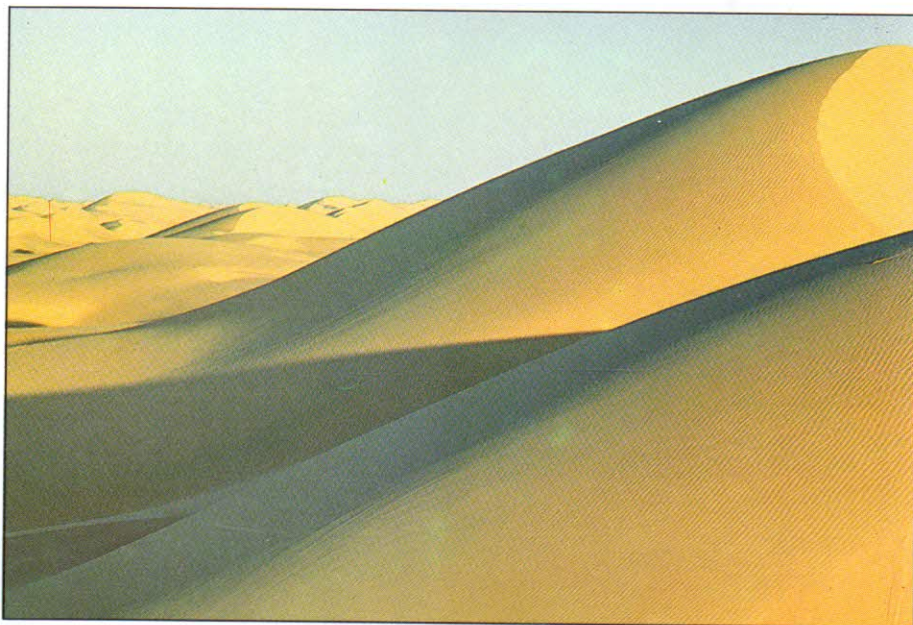
Since the late 1950s, under the New Valley development project, considerable effort has been devoted to winning new land for cultivation. Artesian wells have been sunk in the oasis depressions to tap underground water-supplies and thus make possible the cultivation of fodder plants, grain and date-palms. Problems

New Amada

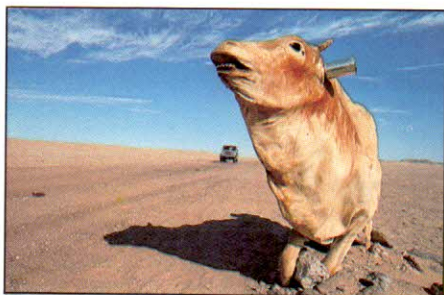
See Amada

New Heliopolis

See under Cairo



The dunes of Abu Muharriq in the Western Desert



Mummified cow on a desert track

have, however, been caused by the increasing salt content of the soil.

*Bahriya, *Dakhla, Farafra, *Kharga and *Siwa oases and **Western Desert**: see separate entries.

River Nile/Bahr el-Nil

Total length: 4145 miles/6671 km.
States: Burundi, Uganda, Ethiopia, Sudan and Egypt.

The *Nile is the longest river in Africa and, after the Mississippi-Missouri river system, the longest watercourse in the world. Garnering great masses of water from the Ethiopian Highlands and rain-rich tropics, it traverses the very different world of the NE African

desert plateau to end in the Mediterranean after a course of 4145 miles/6671 km. In striking contrast to the green valley bottom are the yellow and reddish scarps of the desert plateau through which the river has carved a passage: and along the verges of the plateau stand the temples and pyramids which bear witness to an age-old culture.

The **Nile** (*Bahr el-Nil*) rises at Rutana in BURUNDI as the River *Kagera*, which flows through UGANDA into *Lake Victoria*, to emerge from the N end of the lake as the **Victoria Nile**. After a course of 242 miles/389 km it flows through *Lake Albert* and then, as the **Mountain Nile** (*Bahr el-Gebel*), cuts its way through rocky hills to enter the SUDAN, where it spreads out again as it flows through the 470 mile/756 km long swamp region of the *Sudd*. Thereafter it is joined by three tributary rivers, the *Bahr el-Ghazal*, the *Bahr el-Zeraf* and the *Sobat*, and, considerably augmented by the abundant flow of the *Sobat*, continues N as the **White Nile** (*El-Nil el-Abyad*).

At Khartoum the White Nile is joined by the **Blue Nile** (*Bahr el-Azraq*), coming from *Lake Tana* in the Highlands of ETHIOPIA, which owes its name to its turbid water, heavily laden with sediment. Over the rest of its course to the Mediterranean it receives only one other tributary,



Cataract on the Nile at Aswan

the *Atbara*. Passing over a total of six *cataracts*, several of them now engulfed by the waters of artificially created lakes, and varying in width from 550 yds/500 m to 1000 yds/900 m, it now cuts its way through the desert plateau of NE Africa in a bed 350–1150 ft/100–350 m deep, a wide ribbon of water which brings life to the swathe of green fringing its banks; then, N of Cairo, it forms a wide fan-shaped *delta* (area 9000 sq. miles/23,300 sq. km) flanked by many lagoons and spits of land, splits into two arms, the *Damietta* and *Rosetta* arms – in ancient times there were seven arms – and finally reaches the Mediterranean.

In the course of its long journey the river loses more than half its water by evaporation, mainly in the swamps of the Sudd; but the mass of water is so large (an annual average of 120 billion cu. yds/92 billion cu. m) that what is left is still sufficient to transform the almost rainless Nile Valley into a green and fertile oasis.

With the beginning of the monsoon rains in the Ethiopian Highlands the Blue Nile and the Atbara swell rapidly in size from June to September, carrying down an immense volume of mud and suspended matter which over many millennia has been deposited in the Nile Valley in the form of fertile soil. Accordingly the mouth of the river has been gradually advancing into the Mediterranean, creating new land comparable with the polders of Holland. The swelling waters of the Blue Nile pen up the water of the White Nile as they sweep past the confluence, so that during August and September the waters of the Mountain Nile and the Sobat are dammed up in the Valley of the White Nile and make only a small contribution to the **Nile inundation**. The height of the inundation thus depends mainly on the amount of rainfall in the Ethiopian Highlands. It begins at Khartoum in mid May, arrives at Aswan at the beginning of June and reaches its highest point at both places in the first weeks of September.

Since the earliest times the inundation has come at the same time every year and has accordingly determined the annual rhythm of agriculture – the tilling of the land, the harvest, the fallow period. In ancient Egypt the beginning of the inundation was marked by a great festival, for on the height it reached depended the prosperity or penury of the coming year.

Nowadays the ancient traditional methods of supplying water to the cultivated land in the Nile Valley have largely been superseded by modern techniques of irrigation. The water of the inundation is now pounded by **dams** and made available for use throughout the year. As a result considerable areas of new land have been brought under cultivation, and it is now possible to take two or even three crops off the land every year.

The first major dam on the lower course of the Nile was the ***Aswan Dam**, built between 1898 and 1912 (see under Aswan). Between 1960 and 1968 President Nasser carried through his ambitious project, the ***High Dam (Sadd el-Ali)**, 4½ miles/7 km farther S, forming a large new lake which was named **Lake Nasser* (see under Aswan). – Farther downstream, there are dams at *Esna*, *Nag Hammadi* and *Asyut* (see under Esna and Asyut). – 15 miles/25 km N of Cairo is the **Nile Dam**, built in the mid 19th c., and farther downstream is the *Mohammed Ali Dam*, built in 1936–39 (see under Cairo, Surroundings). The Damietta and Rosetta arms of the Nile, in the Delta, are also regulated by dams.

The water stored in the artificial lakes and reservoirs created by the dams is distributed to the fields through a network of *canals* more than 12,500 miles/20,000 km long. The canals are now fed chiefly by modern **pumping-stations**, but to some extent also by old-established traditional devices – the *saqiya* (an undershot water-wheel), the *shaduf* (a bucket pivoting on a weighted pole) and the *tanbur* (Archimedean screw).

The Nile Valley from Cairo to Aswan

By rail 548 miles/882 km; by road 587 miles/944 km; by boat 600 miles/960 km. – The distances shown below are by rail; for travel by car or by boat add roughly 10%.

Places which are the subject of a separate entry in this Guide are marked by an asterisk before the name.

On the outskirts of Cairo *Old Cairo* and beyond this the *Moqattam Hills*, with the Citadel, are seen on the E bank, the ***Pyramids of Giza** on the W bank. – Then on the E bank the suburbs of *Maadi*, *Tura* and *El-Masara*, with the large quarries in the hills (see under Helwan); on the W bank the pyramids of ***Abusir**, ***Saqqara** and ***Dahshur**.

21 mi (33 km) *Badrashein*, a railway station on the W bank from which ***Memphis** and ***Saqqara**, can be visited; on the E bank the town of ***Helwan**. Then on the right the Pyramids of Dahshur.

28 mi (45 km) *Mazghuna* (W bank), from which the Pyramids of ***Dahshur** can be visited.

35 mi (57 km) *Bahbit* (W bank). Near the village are remains of a Temple of Isis.

37 mi (59 km) *El-Ayyat* (W bank), with the remains of ancient quays.

40 mi (65 km) *El-Matanya* (W bank). To the W, on the edge of the desert, are the Pyramids of ***Lisht**. On the E bank is the little town of *El-Saff*.

45 mi (73 km) *Kafr Ahmar* (W bank). 1¼ miles/2 km SW of the station, beyond the Bahr el-Libeni

(canal), is *Kafr Tarkhan*, where Flinders Petrie excavated a large cemetery of the Early Historical period in 1911–12.

52 mi (84 km) *El-Riqqa* (W bank), a place of some size with a large brickworks and cement factory, from which the ***Pyramid of Meidum** can be visited. – On the E bank, some 2 miles/3 km from the river, is the village of *Atfih*, with the scanty remains of ancient *Aphroditopolis*. The ancient Egyptian name of the town was *Tep-yeh* or *Per-Hathor nebt Tep-yeh* ("House of Hathor, Mistress of Tep-yeh"), from which the Coptic *Petpeh* and Arabic *Atfih* derive. The Greeks equated Hathor with Aphrodite. According to Strabo a white cow sacred to Hathor was worshiped here. In Christian times (c. A.D. 310) Aphroditopolis gained celebrity from the St Antony, who lived as a hermit in the hills E of the town but was compelled to retreat farther into the mountains to escape from the pilgrims who flocked to his cell.

56 mi (90 km) Side road (2½ miles/4 km NW) to the ***Pyramid of Meidum**.

57 mi (92 km) **El-Wasta** (W bank), a road junction at the entrance to the ***Fayyum**. Beyond El-Wasta the hills recede from the W bank, while on the E bank they advance in many places to the edge of the river, rearing steeply up from the banks to a considerable height. On the E bank is the Monastery of *Deir Mar Antonios*, with a dome topped by a cross, from which there is a desert track to the Red Sea.

65 mi (104 km) *El-Maimun* (W bank), with the *Qosheisha Dam* (said to date from the time of the founder of the Egyptian kingdom, Menes), which pounds the surplus water of the Bahr Yusuf.

67 mi (108 km) *Ashmant* (W bank). Some 3 hours NW is the village of **Abusir el-Melek**, known to the Egyptians as the "Abydos of Lower Egypt", with large ancient cemeteries. Near here is the Tomb of Merwan II (744–750), the last Omayyad ruler.

72 mi (116 km) *Bush* (W bank), a village mainly inhabited by Copts.

77 mi (124 km) **Beni Suef*** (W bank).

91 mi (146 km) *Biba* (W bank), a district capital and market town, with a conspicuous Coptic church. – 14 miles/22 km NW, beyond the Bahr Yusuf, on the edge of the desert, is the village of *Dishasha*, with the tombs of 5th Dynasty nomarchs of this area. The tombs of Inti and Shedw contain interesting mural reliefs (battle scenes, the siege of a Syrian town, etc.). – Beyond Biba are a number of large islands in the Nile.

99 mi (160 km) **El-Fashn** (W bank). – On the E bank, some 3 miles/5 km above El-Fashn, is the village of **El-Hiba**, nestling amid palms,

with the remains of the Greek city of *Ancyronpolis*. The well-preserved town walls, several yards thick, date from the 21st Dynasty. Within the walls, among the palms, are the remains of a Temple of Amun built by Sheshonq I (22nd Dynasty).

112 mi (180 km) **Maghagha** (W bank), a district capital, with a sugar factory. On the E bank of the Nile, in which there are many islands at this point, is the village of *Qarara*, the ancient *Phylace Hipponos*, near which are Coptic cemeteries (8th c.). Some 1½ miles/2.5 km N of this, at the village of *Awlad el-Sheikh*, is a cemetery of the Early Historical period (c. 3000 B.C.). – 12–15 miles/20–24 km E of the Nile, near the wide *Wadi el-Sheikh*, are prehistoric flint factories discovered by H. W. Seton-Karr in 1896.

115 mi (185 km) *Sharuna* (E bank). Near here, on the E side of the Hill of *Kom el-Ahmar*, is a rather dilapidated rock tomb of the late 6th Dynasty, the owner of which is named as Peponkh. It consists of a wide vestibule (reliefs of the dead man catching birds and spearing fish) and three small chambers, one of which has reliefs and inscriptions. – Farther S are the remains of a temple built by Ptolemy I and rock tombs of the Late Period belonging to the town of *Hatnesut* in the Cynopolitan nome.

122 mi (197 km) **Beni Mazar** (W bank). 1½ miles/2.5 km SW is the village of *El-Qeis*, the ancient Egyptian *Kais*, whose local divinity was the dog-headed Anubis. This was probably the site of the Greek *Cynopolis*, capital of the nome. – Some 9 miles/15 km W of Beni Mazar, on the Bahr Yusuf, is **Bahnasa**, with the mound of rubble which marks the site of ancient *Oxyrhynchus* (Egyptian *Permedjed*, Coptic *Pemje*), once capital of a nome, where the Oxyrhynchus fish (Arabic *mizda*) was worshiped. Plutarch tells us that there was a war between Cynopolis and Oxyrhynchus, settled only after Roman intervention, because the people of each town had eaten the sacred animal of the other. After the introduction of Christianity Oxyrhynchus became a great monastic center, with 12 churches within the town and many monasteries and nunneries round it. In the 5th c. the diocese of Oxyrhynchus is said to have contained 10,000 monks and 12,000 nuns. In the Mameluke period the town was still a place of some consequence, but thereafter it declined. Excavations by Grenfell and Hunt from 1897 onwards yielded large quantities of Greek, Coptic and Arabic papyri. Remains of colonnades and a large theater of the Roman period were also brought to light. – From Bahnasa there is a desert track to the ***Bahriya Oasis**.

129 mi (208 km) **Matai** (W bank).

134 mi (215 km) In the Nile is the large *island of El-Siriya*. Opposite, on the E bank, is the village of *El-Siriya*, to the N and S of which are ancient quarries, with a Chapel of Hathor built by



Bird's-eye view of the ribbon of cultivation along the Nile

Merneptah (reliefs of offerings). On the rock face Ramesses III is depicted between Hathor and a god.

139 mi (223 km) **Samalut** (W bank), a district capital on the Ibrahimiya Canal, with a Coptic church and a sugar factory. – Soon after this, at the mouth of a side valley on the E bank, is seen a steep rocky hill, the **Gebel el-Teir** (Bird Mountain), on the flat top of which is the Coptic Monastery of *Deir Gebel el-Teir*, also known as *Deir el-Baqara* or *Deir el-Adra* (Monastery of the Virgin). A steep flight of steps runs up to the top of the hill. The monastery, surrounded by a wall of dressed stone dating from the Roman period, consists of a group of very modest buildings now mainly inhabited by peasants. The church is said to have been founded by the Empress Helena over a cave in which the Holy Family rested during their flight into Egypt. The sanctuary is hewn from the rock, with a doorway, now half-buried in rubble, decorated in Byzantine style. From the top of the hill there is a fine view of the Nile Valley with its fields of cotton and sugar-cane plantations.

144 mi (232 km) **Tihna el-Gebel** (E bank). S of the village (along the banks of the river, then over a

narrow canal and through fields) is a low ridge (65–80 ft/20–25 m) containing Egyptian rock tombs which were reused in the Greek period. Here, too, is a temple of the Roman Imperial period, half hewn from the rock and half in masonry, with limestone columns; and on the river side of the hill is a chapel with a relief of a bald-headed man in Roman dress before Egyptian gods. – To the N, towards the village, are the remains of brick buildings belonging to the ancient town of **Tenis** or *Acoris*, in the Hermopolitan nome. – Half an hour's walk S, buried under fallen rock, are three rock tombs of the Old Kingdom with interesting inscriptions (testaments). Carved on the rock face is a colossal figure of Ramesses III making offerings to Sobek (Suchos) and Amun. – In the valley on the far side of the hill, to the N of a Muslim cemetery, are Graeco-Roman and Christian necropolises.

153 mi (247 km) **El-Minya** (W bank; Hotels Lotus, III, 44 b.; Ibn Khasib, IV, 20 b.), chief town of a governorate (pop. 150,000) and a considerable commercial town, situated between the Nile and the Ibrahimiya Canal, with a museum. This is a good base from which to visit **Beni Hasan*, *Hermopolis Magna* (see under Mallawi) and **Tell el-Amarna*. – Opposite the town, on the E

bank of the Nile is the *Kom el-Kefara*, with tombs of the Middle Kingdom. – 4½ miles/7 km farther S, at the village of *Zawiyet el-Mayyetin*, is the modern cemetery of El-Minya, with many small domed tombs and chapels. Faithful to ancient traditions, the people of the town still ferry their dead across the river to be buried and take them annual gifts of fruit and palm branches. – Still farther S is a great mound of rubble, the *Kom el-Ahmar* ("Red Hill"), on the far side of which are the rock tombs, now half buried, of the princes and dignitaries of the ancient city of *Hebenu*, mainly dating from the end of the Old Kingdom. – At the village of *Nueirat*, farther to the S, are more rock tombs of the Old Kingdom.

167 mi (268 km) **Abu Qurqas** (W bank), a small district capital, with a sugar factory. On the E bank of the Nile are the rock tombs of **Beni Hasan*. – 9 miles/15 km W of Abu Qurqas, on the Bahr Yusuf, is the village of *Balansura*, which occupies the site of the ancient Egyptian *Nefrus*.

178 mi (286 km) ***El-Roda** (W bank), from which *Hermopolis Magna* and *Tuna el-Gebel* (see under Mallawi) can be visited.

183 mi (295 km) ***Mallawi** (W bank).

186 mi (306 km) *Deir Mawas* (W bank), from which ***Tell el-Amarna** can be visited.

196 mi (316 km) **Deirut** or *Deirut el-Mahatta* (W bank), a district capital situated at the point where the Bahr Yusuf branches off the Ibrahimiya Canal (dam with sluice-gates). – 2 miles/3 km N is *Deirut el-Sherif*, to the W of which, on the edge of the desert, is the village of *Bawit*, with the ruins of the Coptic Monastery of *Apa Apollo*.

205 mi (330 km) *Nazali Ganub* (W bank). Beyond the railway and the Ibrahimiya Canal is the town of **El-Qusiya**, the ancient *Cussae*, in which, according to Aelian, Aphrodite Urania (i.e. Hathor), mistress of the heavens, and a cow were worshiped. The ancient Egyptian name of the town was *Kis*. It was the capital of the Lower Sycamore nome of Upper Egypt. – 3 miles/5 km W of Nazali Ganub is *Meir*, and some 4½ miles/7 km beyond this is the **necropolis** of *Kis*, with *rock tombs belonging to dignitaries of the 6th and 12th Dynasties and their relatives. Of particular interest are the tombs of Senbi, son of Ukh-hotep (reign of Amenemhet I) and his son Ukh-hotep (reign of Sesostri I), with reliefs (some of them in naturalistic style) which are among the best of their kind in the Middle Kingdom. – SW of Nazali Ganub, on the fringes of the desert, is the large Coptic Monastery of *Deir el-Maharra*, traditionally the most southerly point at which the Holy Family rested on their flight into Egypt.

Opposite Nazali Ganub on the E bank of the Nile, surrounded by beautiful palm groves, is the village of *Quseir el-Amarna*,

near which are rock tombs of the 6th Dynasty. The tomb of Khunukh has some scanty painted decoration; the larger tomb of Pepionkh is unfinished.

210 mi (340 km) In the Nile are the islands of *El-Hawata* and *El-Mandara*. Beyond them the hills of the Arabian Desert come close to the river in **Gebel Abu Foda**.

217 mi (350 km) **Manfalut** (W bank), a district capital situated between the Nile and the Ibrahimiya Canal, the market town for the surrounding area and the seat of a Coptic Bishop. – 4½ miles/7 km SW, on the edge of the Western Desert, is the *Kom Dara*, with traces of prehistoric settlement, a necropolis of the Early Historical period and a Coptic cemetery.

Opposite Manfalut on the E bank of the Nile lies the village of *El-Maabda*, NE of which, in the hills, are Old Kingdom tombs. – 4 miles/6 km NE, on the plateau of the Arabian Desert, is the *Crocodile Cave*, with scanty remains of crocodile mummies. – S of El-Maabda is *Gebel Qurna*, with a quarry which was worked in the reign of Sethos II (inscription). – 3 miles/5 km E, at *Arab el-Atiyat*, are ancient tombs and quarries. 2 miles/3 km E of this in the Coptic Monastery of *Deir el-Gabrawi* a Greek dedication by the Lusitanian Cohort to Zeus, Heracles and Nike dating from the reign of Diocletian, was discovered. – Some distance farther away is *Gebel Marag* (*view), with many rock tombs of the Late Old Kingdom belonging to princes and dignitaries of the Snake Mountain nome. The tombs are divided into a northern and an older southern group; the most interesting tombs are those of Djaw and Ebe, Princes of the Snake Mountain and Abydos nomes, which contain reliefs of various craftsmen, harvest scenes, fishing and hunting, etc.

235 mi (378 km) ***Asyut** (W bank).

250 mi (403 km) **Abutig** (W bank), a considerable market town (cotton-ginning factory), which in ancient times lay in the Hypselite nome.

256 mi (412 km) *Sidfa* (W bank), with a number of picturesque dovecots. – On the E bank, some 1½ miles/2 km from the Nile, is the district capital of **El-Badari**, near which, in 1924–25, were found the prehistoric tombs which gave their name to the Badarian culture.

262 mi (421 km) **Qaw** (E bank), in a fertile plain surrounded by a semicircle of hills. At *El-Hammamiya*, on the edge of the desert, are three rock tombs (reliefs) of high officials of the early 5th Dynasty. Some 1½ miles/2 km SE of this are large rock tombs, laid out on terraces, belonging to Princes of the 10th (Aphroditopolite) nome of Upper Egypt (Middle Kingdom) and the extensive necropolis of *Antaeopolis*, with tombs of the Late Period. A short distance away are quarries with demotic inscriptions and two

curious painted figures of the god Antaeus and the goddess Nephthys. – The name Qaw is derived from the ancient Egyptian *Tu-kow* (Coptic *Tkow*); the Greeks called the town *Antaeopolis*, after a local god whom they equated with Antaeus. According to the myth Antaeus was a Libyan King celebrated for his physical strength who challenged all visitors to his kingdom to wrestle with him and after defeating them killed them and used their skulls to build a temple to his father Poseidon; he was finally defeated and slain by Heracles. – According to Diodorus this was the scene of the decisive struggle between Horus and Seth. In Roman times Antaeopolis was capital of the Antaeopolitan nome. The last remains of a Temple of Antaeus built by Ptolemy Philometor and rebuilt by Marcus Aurelius and Lucius Verus in A.D. 164 were swept away by the Nile in 1821.

265 mi (427 km) *Mishta* (W bank). 3 miles/5 km W is the village of *Kom Ishqaw*, the ancient *Aphroditopolis*.

272 mi (438 km) *Tahta* (W bank), a district capital with a noted livestock market. – On the E bank the hills come close to the river.

280 mi (451 km) *El-Maragha* (W bank).

292 mi (470 km) **Sohag* (W bank). – On the E bank is **Akhmim*.

301 mi (485 km) *El-Minsha* (W bank), a large village on the mound marking the site of *Ptolemais Hermiou*, a city founded by Ptolemy I which in the time of Strabo was the largest in the Thebaid and not inferior in size to Memphis, with a constitution on the Greek model. Its Coptic name was *Psoi*. – Some 7½ miles/12 km W, at the village of *El-Kawamel*, are large cemeteries of the earliest period.

On the E bank is the village of *El-Ahaiwa*, with cemeteries of the earliest period and the New Kingdom. On the hill, near a sheikh's tomb, are the remains of an ancient Egyptian brick-built fort.

Beyond El-Minsha the hills on the E bank come close to the river in *Gebel Tukh*. Stone for the building of Ptolemais came from the large quarries (Greek, Latin and demotic inscriptions) in this area, particularly in the vicinity of *Sheikh Musa*.

314 mi (505 km) *Girga* (W bank), a district capital with attractive brick houses (many of them decorated with glazed tiles), mosques and a Coptic monastery on the outskirts of the town. – 4 miles/6 km NW is the village of *El-Birba*, perhaps occupying the site of ancient *This*, the place of origin of the 1st and 2nd Dynasties and capital of the Thinite nome. – 4 miles/6 km W of Girga, at *Beit Khallaf*, is a large brick mastaba built in the reign of Djoser (3rd Dynasty) which was frequently taken for the tomb of Djoser himself (see under Saqqara). Here and at the neighboring village of *Mahasna* are cemeteries of the Early Old Kingdom.

Opposite Girga on the E bank, at *Nag el-Deir*, are a number of cemeteries, some of them dating from prehistoric times. – Near by is the old Coptic Monastery of *Deir el-Malak*, with a large cemetery in which the Christian inhabitants of Girga are still buried. Beyond the village the hills of the Eastern Desert approach close to the river. Among the many tombs in the hills are four Old Kingdom tombs, situated high up on the slopes of a hill, belonging to dignitaries of the city of This: only scanty remains of reliefs and inscriptions survive. – 3 miles/5 km farther S, in the village of *Mesheikh*, which occupies the site of ancient *Lepidoptonpolis*, are the remains of a temple built by Ramesses II and rebuilt by Merneptah. Above the village are rock tombs, including one which belonged to a High Priest of This, Enhermose, in the reign of Merneptah (19th Dynasty).

324 mi (521 km) *El-Balyana* (W bank), from which **Abydos* can be visited.

329 mi (529 km) *Abu Shusha* (W bank), the ancient Egyptian *Per-djodj*. – 3 miles/5 km SE is the village of *Samhud*, built on mounds of rubble marking an ancient site.

345 mi (556 km) *Nag Hammadi* (W bank; Hotel Alamonim, III, 128 b.). The main road and railway now cross to the E bank, which they follow to Aswan.

348 mi (560 km) *Hiw* (W bank), a large village situated at one of the Nile's sharpest bends. A short distance above the village, on the banks of the river, is the Tomb of Sheikh Selim (d. 1891), who spent most of his long life sitting naked on this spot and was revered as the helper of boatmen on the river. Near



A shaduf near Abydos

Hiw are the sparse remains of ancient *Diospolis Parva*, with large Early Christian cemeteries.

350 mi (564 km) *El-Daba* (E bank). N of the railway station, near some large quarries in the hills of the Eastern Desert, are the tombs of *Qasr el-Sayyad* (ancient *Chenoboscian*), belonging to Princes of the 7th nome of Upper Egypt under the 6th Dynasty. The Tomb of Tjauit consists of two chambers, the walls between which have almost completely disappeared; the barrel-vaulted roof, hewn from the rock, has survived intact. The tomb has much-damaged reliefs (boats, men bearing offerings, etc.). To the S is the Tomb of Idu, consisting of a single transverse chamber. Here, too, little is left of the inscriptions and reliefs (the dead man going after wildfowl, offering scenes, etc.). Inscriptions in the tomb chambers show that they were occupied by monks during the Early Christian period.

357 mi (575 km) *Faw Qibli* (E bank), the Coptic *Phbow*. This was the site of a large monastery founded by Pachomius at which monks from all the Egyptian monasteries used to meet twice a year. A short distance to the S was *Tabennese*, where Pachomius founded the first coenobitic monastery about 320.

361 mi (581 km) *Dishna* (E bank), on the site of an ancient town.

370 mi (596 km) *Awlad Amr* (E bank). The ruins of the Temple of **Dendera* now come into sight on the W bank.

380 mi (612 km) **Qena* (E bank). – Beyond Qena the river turns S and flows past a number of islands. – On the W bank, in the district known to the Greeks as *Typhonia* (sacred to Typhon, i.e. to Seth), lies the village of *Ballas*, with deposits of clay used in making the pottery of Qena (the jars known as *balalis*, singular *ballas*).

393 mi (633 km) *Qift* (E bank), on the site of ancient *Coptos*, which developed into a great trading town at an early period and in Graeco-Roman times was still an important entrepôt on the trade route from Arabia and India. The town's protective divinity was the ithyphallic harvest god Min (Pan), the patron of desert travelers. Coptos was the starting-point of the expeditions which set out on the journey from the Nile Valley across the desert to the Red Sea, heading for the Sinai Peninsula and for the Land of Punt (probably on the coast of present-day Somalia), which supplied Egypt with incense, ivory, ebony, panther skins and other precious wares and, like India, was a land of fabulous wonders. The Egyptians also went to the desert Valley of the *Wadi el-Hammamat* (see under Eastern Desert) for the sake of its hard stone, much prized for use in sculpture.

During the great rising in Upper Egypt in A.D. 292, in the reign of Diocletian, Coptos



Sunset over the Nile (West Thebes)

was besieged and destroyed. It made a rapid recovery, however, and was still a populous and prosperous town in the time of the Caliphs.

400 mi (643 km) *Qus* (E bank), a busy district capital on the site of ancient *Apollinopolis Parva*, where the god Haroeris (one of the forms of Horus) was worshiped. In later times, according to the 14th c. traveler Abulfida, the town was second in size only to Fustat (Cairo) and was the chief center of the trade with Arabia. Nothing is now left of the ancient city but heaps of rubble and a few inscribed stones built into houses. The El-Amri Mosque, one of the few notable examples of Muslim architecture in Upper Egypt, has a fine pulpit of 1155 and a basin made from a single ancient stone bearing the name of Ptolemy II Philadelphus.

On the W bank, opposite Qus, is the village of *Tukh*, to the NW of which, on the edge of the desert, are the remains of ancient *Ombos*, which was capital of Upper Egypt in very early times and had Seth as its protective deity. Near by are large prehistoric cemeteries. Farther S, also on the W bank and reached from Tukh, is *Naqada*, a Coptic village, to the N of which, on the fringes of the desert, is a badly ruined brick mastaba dating from the time of Menes, legendary founder of the Egyptian kingdom. – Between Naqada and *Qamula*, along the edge of the desert, are several old Coptic monasteries which are said to date from the time of the Empress Helena. The largest of these, *Deir el-Malak*, stands in the Coptic cemetery of Naqada. Built of sun-dried brick, it has four adjoining churches, the largest of which is dedicated to St Michael. The monastery, which has no fewer than 28 domes, is now unoccupied, being used only on certain feast-

days when priests come from Naqada. To the W are the ruins of the *Monastery of St Samuel*.

354 mi (569 km) *Khizam* (E bank), with an ancient necropolis. – On the W bank can be seen the ruins of Thebes (West), and near the railway line the imposing Temple of Karnak.

419 mi (674 km) **Luxor* (E bank) and **Thebes* (West).

431 mi (694 km) *Armant* (W bank: see under Tod).

436 mi (702 km) *El-Shaghab* (E bank), from which **Gebelein* can be visited.

447 mi (720 km) *El-Matana* (E bank). – On the W bank is the village of *Asfun el-Matana*, the ancient *Asphunis* (Egyptian *Hesfun*).

452 mi (727 km) **Esna* (W bank).

470 mi (757 km) *El-Mahamid* (E bank), from which **El-Kab* can be visited. – Behind the railway station are quarries, and on top of the hill a conspicuous white sheikh's tomb. To the right are the old town walls of Nekhab (see under El-Kab).

On the W bank, opposite El-Mahamid, is the *Pyramid of El-Kula*, which now has the appearance of a step pyramid as a result of the loss of the filling-in material.

484 mi (779 km) **Edfu* (E bank). – The area of cultivated land now becomes wider.

489 mi (787 km) *El-Redesiya* (E bank), a modest little town which has given its name to the Rock Temple of Sethos I in the *Wadi Miah* (see under Eastern Desert).

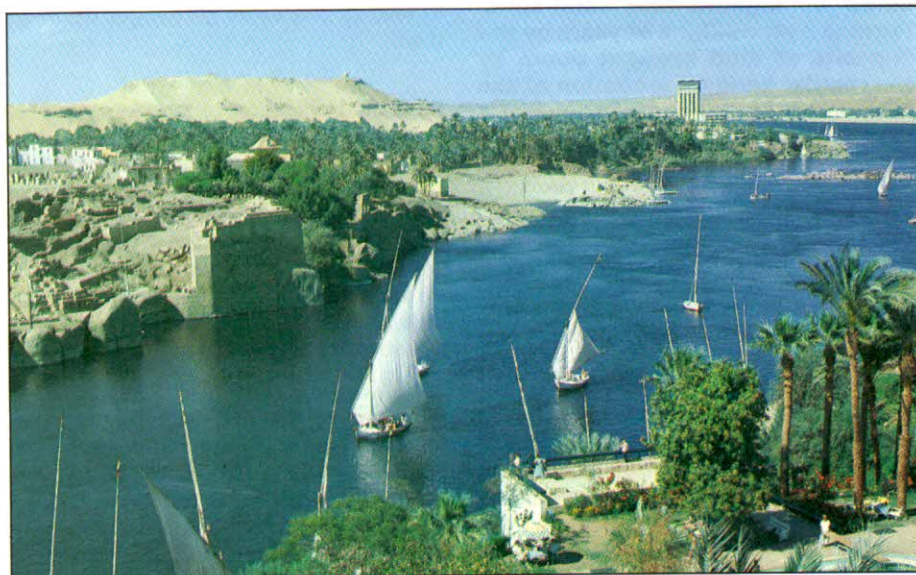
494 mi (795 km) On the Hill of *El-Sirag* (E bank) are the picturesque ruins of a Late Byzantine fortified town, with a church and monastery, perhaps the ancient *Thmuïs*. In the vicinity are old quarries with inscriptions (including one in the name of Tuthmosis III). The nummilitic limestone of the hills now gives place to sandstone, the material used in most of the monumental buildings of Upper Egypt.

503 mi (809 km) *Silwa* (E bank). – On the W bank is the village of *El-Hosh*, near which, on *Gebel Abu Shaga*, are ancient quarries, with Greek inscriptions dated to the 11th year of the reign of Antoninus Pius (A.D. 149) recording that stone was hewn here for a Temple of Horus (Apollo), probably in Edfu. – A short distance upstream is the Valley of *Khor Tangura*. Some 2 miles/3 km up the valley, on a rock face on the right-hand side, are fine prehistoric engravings (elephants, antelopes, giraffes, a boat, etc.). There are similar engravings on a rock on the edge of the Nile, S of the valley. – Farther S, below **Silsila*, on the left-hand side of a rock face a few yards from the river-bank, is a curious relief known as the *Shatt el-Rigal*. This depicts a petty King called Entef doing homage to King Nebhepetre Mentuhotep II (11th Dynasty) and the Queen Mother Yoh, with an official named Kheti standing behind Entef. On the same rock face, higher up, are other inscriptions and reliefs of the Middle Kingdom and Early New Kingdom.

507 mi (816 km) *Kagug* (E bank), the station from which the **Silsila* quarries can be visited.

513 mi (825 km) *Gebel el-Silsila* (E bank: see under Silsila).

521 mi (838 km) **Kom Ombo* (E bank).



The island of Elephantine at Aswan

525 mi (845 km) *Daraw* (E bank), a large village which was once a famous camel market on the route from Egypt to the Sudan. – On the W bank, near *Rakaba*, are the remains of ancient *Contra-Ombos*. – Beyond this, still on the W bank, is the village of *El-Kubaniya*, near which are early Egyptian cemeteries. – Then (E bank) *Gebel el-Hammam*, with quarries which provided stone during the reign of Hatshepsut (18th Dynasty) for the older Temple of Ombos of which nothing now remains.

541 mi (870 km) *El-Khattara* (E bank). The Aswan granite now appears for the first time in the cliffs flanking the Nile. – The large island of *Bahrif* is passed. Opposite the island on the W bank is *El-Waresab*, where there are quarries with graffiti. – Beyond this, on the W bank, the hill containing the picturesquely situated rock tombs of Aswan comes into view.

548 mi (882 km) ***Aswan** (E bank).



Village, with dovecot, in the Nile Delta

Rosetta arm to the W and the **Damietta arm** to the E, both of which flow through the middle third of the Delta, whereas in ancient times the Pelusiac and Canopic arms reached the sea at the extreme E and W ends of the area.

Nile Delta

Area: 9000 sq. miles/23,300 sq. km.
Population: over 30 million.

Governorates: Alexandria, Buhayra, Cairo, Daqahliya, Damietta, Gharbiya, Ismailia, Kafr el-Sheikh, Minufiya, Port Said, Qalyubiya, Sharqiya and Suez.

The huge triangle of the Nile Delta extends to the N of Cairo between Lake Mareotis in the W and the Suez Canal in the E, forming a wide arc along the Mediterranean coast bordered by lagoons and sand-spits. Formed over millions of years by the deposits of mud brought down by the regular annual inundation of the Nile, it marks the end of the river's long journey, when, emerging from its narrow bed at the edge of the desert plateau, it breaks up into separate arms which pursue their meandering courses towards the sea.

While the course of the Nile from the cataracts in the S to the point some 12½ miles/20 km N of Cairo where it splits into its separate arms has remained practically unchanged through historical times, the pattern of the Delta has changed considerably. In antiquity there were seven arms – the Pelusiac, the Tanitic, the Mendesian, the Bucolic or Phatnitic, the Sebennyitic, the Bolbitine and the Canopic. There are now only two, the

Although the ancient remains in the Delta cannot compare with those to be seen in Middle and Upper Egypt, this does not mean that the region was of less importance in antiquity. Long before the unification of Egypt the sand-hills between the arms of the Nile, winding their way to the sea through impassable papyrus swamps, were settled by peoples of semi-peasant culture very different from those of the Nile Valley and organized in their own independent principalities. These Delta peoples traded with the inhabitants of the Nile Valley from an early period; but on occasion there were wars as well as peaceable exchanges between them.

With the unification of the kingdom (1st Dynasty) the Delta was incorporated in the Pharaonic Empire as the most northerly part of Lower Egypt, with the royal symbols of the Red Crown and the papyrus. The old territorial divisions or nomes, however, remained as relatively independent administrative units, although in the course of the centuries they underwent some changes.

The bringing into cultivation of the Delta swamps cost the inhabitants enormous effort over a long period; but the ample space available in this region offered much better conditions for agriculture than the Nile Valley, which at some points was very narrow indeed and in total possessed only half the cultivable area of

the Delta. Thus in the course of many centuries – indeed almost 2 millennia – Lower Egypt increased steadily in importance, and in the Age of the Ramessids, who themselves stemmed from the Delta, gained mastery over the whole of Egypt. During the last 1500 years of ancient Egyptian history several ruling houses came from the Delta, where they built mighty royal residences (Pi-Ramesse, Tanis). In the absence of any large quarries of stone in the region they caused palaces and temples in other parts of Egypt to be pulled down and reused the stones in their own sumptuous buildings. It is not clear why all these buildings have disappeared, leaving only the characteristic *tells* and *koms* to relieve the otherwise level and featureless landscape; but undoubtedly peasants digging for *sebbakh*, the fertile soil found on ancient habitation sites, played a considerable part in the process of destruction.



Nubian musicians


The Nile Delta is still Egypt's major agricultural region, with the associated industrial (foodstuff industries, textile factories) and commercial activities. Its largest and most important city and the main center of attraction for tourists in Lower Egypt is the port of **Alexandria**; the principal center of commerce and communications, situated in the heart of the Delta, is **Tanta**; and other major towns are *El-Mansura*, *Damanhur*, *El-Zagazig* and *Benha*, together with *Port Said*, *Ismailia* and *Suez* on its eastern margins.

*Abu Mena, Abu Roash, **Alexandria, Behbeit el-Hagara, **Cairo, Damanhur, Damietta, Heliopolis (Old Heliopolis), Ismailia, Ismailia Canal, Mansura, *Nile, Port Said, Rosetta, Sais, Suez, **Suez Canal, *Tanis, Tanta, Tell el-Faraun, *Wadi Natrun and El-Zagazig: see separate entries. – Nile Dam and Benha: see under Cairo, Surroundings.

Nubia

States: Egypt and Sudan.

Egyptian governorate: Aswan (Lower Nubia).

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Nubia (Arabic El-Nuba, formerly Bilad el-Barabra, "Land of the Berberines") extends S from the First

Cataract at Aswan, reaching far into the Sudan, beyond the Fifth Cataract, to the 18th degree of latitude. Lower Nubia, as far as the Second Cataract at Wadi Halfa, belongs to Egypt; Upper Nubia, beyond Wadi Halfa, is Sudanese territory. Lower Nubia was known to the ancient Egyptians as Wewet, while the regions on the Upper Nile, to the S of the Second Cataract, were grouped together as the Land of Kush, the Cush of the Old Testament. The Greeks and Romans called the inhabitants of these territories Ethiopians.

HISTORY. – In prehistoric times – on which some light has been thrown by the archaeological work of the last few decades, particularly by the Unesco-sponsored campaign for rescuing the Nubian monuments and the excavations which accompanied these operations – Lower Nubia was occupied by the same population of Mediterranean type as Egypt proper, and the cultural pattern was broadly similar from the Delta to the Second Cataract. But from the beginning of the Historical period (c. 3000 B.C.), marked by the unification of the two parts of the country, Egypt developed a rich culture which reached a peak of material prosperity and artistic achievement, while Nubia remained as it was. All cultural links with Egypt were broken off, and the burials of the period reflect the acute poverty of the population.

In the earliest Egyptian texts Lower Nubia is mentioned as the land through which the Egyptians obtained the products of the Sudan – ebony, ivory, leopard skins and a variety of resins. Under the 6th Dynasty mercenary troops were enlisted in this region,

and the Princes of Elephantine dispatched great trading expeditions to the lands of the Upper Nile. – In the First Intermediate Period between the Old and Middle Kingdoms, towards the end of the 3rd millennium B.C., there was a sharp change in the population of Lower Nubia. Nubian tribes thrust up from the S and took possession of the territory between the Second and the First Cataract, bringing with them their own African culture; but this culture assimilated local traditions and practices, as well as some influences from Egypt, to evolve into a characteristic Nubian culture which reached its peak during the Middle Kingdom.

During this period, however, political conflicts arose between Egypt and Nubia. The rulers of the 11th Dynasty sought to subdue Lower Nubia and gain control of the important route into the Sudan, but it was left to the Kings of the 12th Dynasty to achieve the *conquest of Nubia* and advance the Egyptian frontier to Semna, below the Fourth Cataract. In order to secure the newly acquired territory against enemy incursions a series of forts was constructed in the rocky Valley of the Batu el-Hagar, with its many rapids, between Wadi Halfa and Semna.

The decline of Egypt during the Hyksos period enabled Nubia to recover its independence, but at the beginning of the New Kingdom it returned to Egyptian control. The Pharaohs of the 18th Dynasty pushed farther S and conquered the Land of Kush as far as Napata, which now became the southern frontier of the kingdom. The conquered regions were combined with the most southerly Egyptian province (El-Kab: see that entry) to form a new territory ruled by a dignitary who bore the title of "Prince of Kush and Governor of the Southern Lands". Under stable Egyptian Government Nubia enjoyed a period of material prosperity. Egyptian culture, which had reached Nubia and been adopted by the native population before the time of the 18th Dynasty, increasingly pervaded the region under the New Kingdom, steadily displacing the Nubian culture of the Middle Kingdom. Under the 18th Dynasty Nubia was completely Egyptianized. All over the country, particularly on the W bank of the Nile, which was safe from attack by bedouin from the E, temples were built which rivaled those of Egypt

proper in size and splendor. Most of these temples were dedicated to the great Egyptian gods Amun, Re-Harakhty and Ptah; but other Egyptian gods, particularly Isis, were also worshiped, as well as the local Nubian god Dedun, the deified Sesostri III – the first Egyptian ruler of Nubia, who had become a King of protective divinity – and sometimes also the reigning king and queen. The inscriptions in the temples were written in the Egyptian language and script; for Egyptian had now become the official language, although the great mass of the population still spoke their native Nubian tongue.

Until about 1100 B.C. Nubia remained a political and cultural dependency of Egypt; but when Egyptian power declined under the 21st Dynasty Nubia shook off this alien rule, and an **Ethiopian (Kushite) kingdom** was established with its capital at *Napata*. Its culture was still Egyptian; and indeed its kings, who were much dependent on the priesthood, believed themselves to be the true guardians of the Egyptian religion and the legitimate rulers of Egypt. About 730 B.C. the Ethiopian King *Piankhi* temporarily overran the whole of Egypt, and soon afterwards an Ethiopian (Kushite) dynasty (the 25th) established itself firmly on the Egyptian throne. In 663 B.C., however, the Ethiopian Pharaohs were forced to give way to the superior power of Assyria and were restricted to Nubia. The frontier between Egypt and Nubia now lay at the rocky islet of Konosso, just N of Philae.

Much is known about the kings of the immediately subsequent period, with their capital at Napata; and we know also of the unsuccessful campaign by Psammetichus II in Lower Nubia (c. 590 B.C.) and of the attempted conquest by Cambyses (525 B.C.). Thereafter, however, the historical sources dry up almost completely. Around 300 B.C. the capital was transferred from Napata to *Meroe*, although a branch of the Royal House continued for a time to rule the northern part of Kush from Napata.

Egyptian culture in Nubia now gradually declined. The Egyptian hieroglyphic script became corrupt, and new Meroitic hieroglyphic and cursive scripts were developed, which at the beginning of the Christian era began to be used for writing the native Nubian language even in official documents.



Nubian village on the island of Elephantine, Aswan

During the Ptolemaic and Roman periods the Egyptian frontier was near Hierasycaminus (latitude 23° N), and for a time apparently farther S, at Primis (Qasr Ibrim); but the Ethiopian kings occasionally extended their power as far N as Philae, and perhaps even into part of Upper Egypt. At the beginning of the Roman period the Kushite Queen *Candace* launched an attack on the Roman province, but was repulsed by the Governor, Petronius, in 23 B.C. About this time, too, the nomadic **Blemmyes** of the Eastern Desert regions, who had previously acknowledged Ethiopian suzerainty, became more aggressive, harassing the northern part of Lower Nubia and even raiding Roman territory in Upper Egypt. In the end the Romans gave up the attempt to subdue them: about A.D. 300 Diocletian withdrew from Nubian territory, and thereafter Roman rule was confined to Egypt proper, with the frontier at Philae. The Blemmyes, in alliance with the Nubians, continued their incursions into Upper Egypt; but in A.D. 451 they were defeated by Marcian, who concluded a peace treaty with them. A century earlier, about A.D. 350, the Abyssinian kings of Aksum had conquered the Upper Nile Valley and put an end to the kingdom of Meroe.

Christianity reached Philae in the 4th c. and from there extended into Nubia, the Egyptian temples being converted into churches. In A.D. 640 the Upper Nile Valley fell into the hands of the Arabs together with the rest of Egypt. Caliph Omar's great general Amr advanced as far as Dongola and levied tribute on the Nubians, but the Arabs did not establish permanent control over the territory. In 1173 Saladin's brother Shams el-Dola captured the Fortress of Qasr Ibrim and plundered the church treasury. Christianity yielded to **Islam** only gradually, and a Christian kingdom was able to maintain itself at Soba on the Blue Nile into medieval times.

Little is known about the Islamic principalities which were established at *El-Derr* (see under Amada), *Dongola*, *Sennar* and elsewhere in Nubia. In 1821 the whole of Nubia was conquered by Ismail Pasha and incorporated in the Egyptian kingdom of his father Mohammed Ali, and since then Lower Nubia has shared the destinies of Egypt.

The construction of the first Aswan Dam (1898–1912) led to the flooding of large areas of the Nile Valley in Lower Nubia and to a considerable reduction in the amount of land available for cultivation. Many villages had to be evacuated and their inhabitants resettled on higher ground. Thereafter such major monuments as the temples of Philae and Kalabsha were partly under water for most of the year. The building of the High Dam (Sadd el-Ali), however, meant that the last remaining habitable areas in Lower Nubia as well as much of Upper Nubia were doomed to disappear beneath the rising water. The whole population of some 80,000 people were moved to new homes, mostly in the area around Kom Ombo (see that entry) which is now known as *New Nubia* (El-Nuba el-Gedida). It is planned to resettle them on the shores of Lake Nasser.

The building of the High Dam also threatened the tombs, rock temples, forts and other major monuments in the Nubian part of the Nile Valley; and accordingly a rescue operation was launched under the aegis of Unesco in order to save for posterity at least the most important of these remains of the past. They were removed from their original sites – either in one piece where this was practicable or sawn into blocks of convenient size where it was not – and re-erected on new sites at a safe height above the water.

In gratitude for the international help, both financial and technical, which made the operation possible the Egyptian Government presented a number of small temples and other monuments to various foreign museums, where they were re-erected and put on display.

The Temple of Kalabsha, the Kertassi Kiosk, the Rock Temple of Beit el-Wali and the Rock Stela of Qasr Ibrim were re-erected at **New Kalabsha**, a short distance S of the W end of the High Dam; the Temple of Isis on the island of **Philae** was moved to the neighboring island of Agilka; at **New Sebwa**, above the drowned Wadi el-Sebwa, are the rock temples of Wadi el-Sebwa, Dakka and El-Maharraqa and the reliefs from the memorial niches of Qasr Ibrim; the temples of Amada and El-Derr and the Rock Tomb of Pennut formerly at Aniba are at **New Amada**, to the N of the drowned site of Amada; and the two rock temples of Abu Simbel now stand at **New Abu Simbel**, above their original site.

Of the monuments presented to other countries in gratitude for their help the **Temple of Debod** (2nd c. B.C.), dedicated to Amun and Isis, is now in the Parque de la Montaña in Madrid; the southern temple from **Tafa** (whose northern neighbor disappeared at the end of the 19th c.) is in the Rijksmuseum van Oudheden in Leyden; the **Temple of Dendur** (dedicated by Augustus to the local deities Pediese and Pahor) is in the Metropolitan Museum of Art in New York; and Tuthmosis III's rock chapel from **Ellesiya** is in the Museo Egizio in Turin.

The Temple of **Gerf Husein** and innumerable cemeteries, rock tombs, cult-niches, chapels, remains of houses, forts and Coptic churches with frescos could not be saved and were engulfed in the waters of Lake Nasser.

New Nubia: see under Kom Ombo.


***Abu Simbel, *Amada, **Aswan, *Kalabsha, *Nile, **Philae and *Wadi el-Sebwa:** see separate entries.

Oxyrhynchus

See under Nile

Philae

Upper Egypt. – Governorate: Aswan.

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ACCESS. – By road from Aswan to landing-stage 4 miles/6 km S; then boat (individually hired or group excursion) to the island to Agilka.

HISTORY. – The ancient Egyptian name of Philae was **Pi-lak**, from which the Greek and Latin **Philae**, the Coptic *Pilakh* ("corner") and the Arabic *Bilak* were derived. It was known to the local people as *El-Qasr*, the "Castle", or as *Geziret Anas el-Wogud*, after the hero of one of the tales in the "Arabian Nights" who traced his beloved to the island, where she had been locked up by her father, only to find that she had escaped: whereupon further adventures and further trials followed before the lovers were reunited.

Island of Philae

Original state

Nile

Temple of Augustus

gateway of Diocletian

Church

Church

Temple of Hathor

Kiosk of Trajan

Temple of Isis

Temple of Asclepius

Chapel of Mandulis

Temple of Arsnothis

Hall of Nectanebo I

Outer Court

1st Pylon

Gate

Forecourt

Birth-house

Area within dotted line transferred to the island of Agilika, to the NW.

33 yards (30 m)

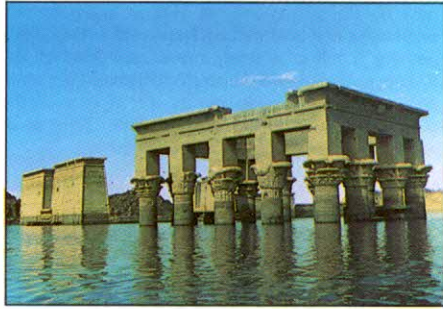
1 W Colonnade
2 Small Nilometer
3 E Colonnade
4 Birth-house
5 Vestibule
6 Sanctuary
7 Gateway of Hadrian
8 Nilometer

This map illustrates the Nile River valley near Aswan. The Nile River flows from the south (bottom) towards the north (top), where it meets the First Cataract. The Aswan Dam is located on the river, just south of the First Cataract. To the west of the river is the Western (Libyan) Desert, and to the east is the Eastern (Arabian) Desert. The map shows several islands and areas along the river, including Awad, Shash, Bigga, and Konosso. The Philae Temple is located on the eastern bank of the river, near the Bigga area. The map also indicates the location of the High Dam, which is further south. A scale bar shows 2 miles (1 km). Elevation points are marked: 456 ft (139 m) near Shash, 541 ft (165 m) near Konosso, 525 ft (160 m) near Bigga, and 443 ft (135 m) near the Western Desert. A dashed line indicates the path of boats from Agilka to the Aswan Dam.

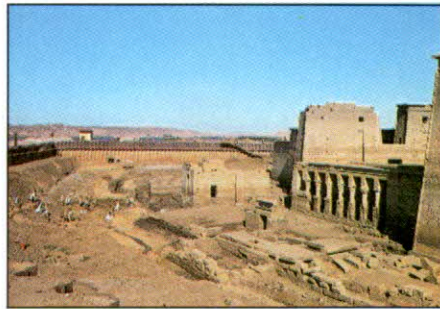
Agilka: new site of Philae temples,
above highest level of water

Philae: original site of the temples,
partly under water

Until the construction of the first Aswan Dam the island ranked as one of the most beautiful places in Egypt and attracted large numbers of visitors every year. Thereafter it lost much of its charm, since it was under water for the greater part of the year and the temples were accessible only between August and December. Then, more recently, the High Dam project threatened to engulf them for good. They were saved from this fate by the great international rescue operation sponsored by Unesco and carried out between 1972 and 1980. The island of Philae was surrounded by a coffer-dam and the area within this was drained; then a new site was prepared on the neighboring island of **Agilka**, the temples were broken up into sections, which were carefully numbered, and they were then re-erected in the same relative positions on



The Temple of Philae before removal



The Temple of Philae within its coffer-dam

Agilka. The gray coloring of the lower part of the walls and columns still shows the effect of their annual immersion over the period between the construction of the two dams, and the vegetation on Agilka is very sparse; but the imposing and magnificently preserved temples of Philae still retain their power to impress.

THE TEMPLES. – The great **Temple of Isis** is oriented from S to N, the main entrance to the temple precinct being at its S end, through the *Hall of Nectanebo I*. This was originally the vestibule of a temple dedicated by Nectanebo to “his mother Isis, mistress of Philae, revered in the Abaton Shrine”, and to Hathor of Senmet which was soon afterwards swept away by the inundation of the Nile and was later completely rebuilt by Ptolemy II Philadelphus. This elegant structure had 14 columns with varying floral capitals surmounted by sistrum capitals. Only six

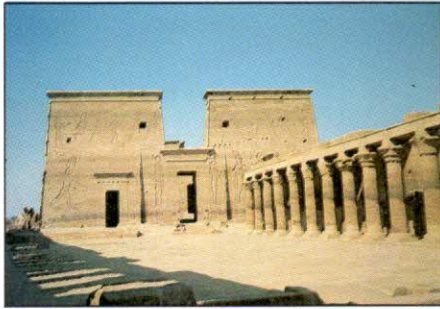
columns remain, and nothing is left of the roof. Between the columns are screens some $6\frac{1}{2}$ ft/3 m high topped by cavetto cornices and a frieze of royal cobras and decorated with reliefs of Nectanebo making offerings; at three points there were doorways through the screens.

On the river front of the temple are two *obelisks* (unusually, of sandstone and not the normal granite) set on rectangular bases. The one on the W, which has one Greek and several Arabic inscriptions, is still standing, though it has lost its apex; only the base of the other one remains.

The Hall of Nectanebo leads into the large **Outer Court** of the temple, bounded on the N by the first pylon and on the E and W by colonnades; it dates from the end of the Ptolemaic period or the reign of



The Temple of Philae re-erected on the island of Agilka



Outer court of the temple, from the S

Augustus. Here can be seen a section of the solid embankment wall which presumably enclosed the main part of the island and was interrupted at several points by steps leading down to the water.

The *West Colonnade*, which runs along the river side of the court, is 305 ft/93 m long and has 31 (originally 32) plant columns 17 ft/5.10 m high, with capitals of very varied form. Most of the columns have reliefs showing the Emperor Tiberius making offerings to the gods. The roof of the colonnade, part of which has collapsed, is decorated with stars and flying vultures. On the rear wall are two rows of reliefs depicting the Pharaoh, usually Augustus or Tiberius, dedicating gifts to the gods. – From the colonnade a subterranean staircase leads down to a small *Nilometer*.

The *East Colonnade* is unfinished, only six of the planned 16 columns having been completed. The others are only rough-hewn and the capitals have been left unfinished. In the rear wall are five doors which led into various chapels.

Adjoining the S end of this colonnade is the badly ruined **Temple of Eri-hems-nufer** (Arsnuphis),

built by Philopator and his Nubian contemporary Ergamenes and enlarged by Epiphanes. – Practically nothing is left of a small *chapel* dedicated to the Nubian god Mandulis which stood behind the central part of the colonnade; but at the N end of the colonnade is a well-preserved little *Temple of Asclepius* (Imhotep) built by Philadelphus.

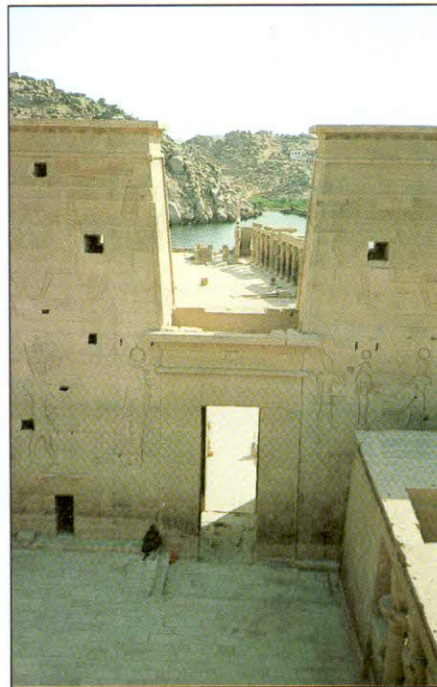
The **Temple of Isis**, the principal temple of Philae, dedicated to Isis and her son Harpocrates, probably occupies the site of an earlier temple. It was begun by Ptolemy II Philadelphus and substantially completed by Euergetes I, although the embellishment of the temple with reliefs and inscriptions was a very gradual process which was never quite completed.

The **First Pylon** 150 ft/45.5 m wide and 60 ft/18 m high, consists of two towers and a central doorway, which was decorated with reliefs by Nectanebo. On the front of the E tower is a huge figure of Ptolemy XII Neos Dionysos grasping a band of enemies by the hair and raising his club to smite them, with Isis, the falcon-headed Horus of Edfu and Hathor on the left. Above are two reliefs of Neos Dionysos presenting the crowns of Upper and Lower Egypt to Horus and Nephthys (right) and offering incense to Isis and Harpocrates (left). There are similar reliefs on the W tower; at the foot are demotic and Greek inscriptions. A doorway in this tower, with reliefs by Philometor, leads directly to the entrance to the birth-house (see below). In front of the pylon there originally stood two granite obelisks erected by Euergetes II and two granite lions.

Adjoining the E tower an elegant *gateway* has reliefs by Ptolemy II Philadelphus (on the lintel) and the Emperor Tiberius (on the jambs). The gateway, built by Philadelphus, originally stood in a brick wall. – The ascent of the pylon is well worth the effort; there is a winding staircase at the SE corner of the forecourt beyond the pylon. The rooms in the interior are undecorated and dark.



Detail of E colonnade



First pylon from the N



First and second pylons of the Temple of Philae after re-erection on Agilka

The central doorway, within which (on the right) is a French inscription ("an 7 de la République") commemorating Napoleon's campaign and the pursuit of the Mamelukes by General Desaix in 1799, leads into the *Forecourt*, between the first and second pylons. On the rear wall of the first pylon are four pylons. On the rear wall of the first pylon are four pylons with the sacred barque of Isis, preceded by the King burning incense. On either side of the forecourt are small buildings fronted by colonnades. The one to the W, the **Birth-House** (*mammisi*), was dedicated to Hathor-Isis in honor of the birth of her son Horus. It is surrounded on all four sides by colonnades, the columns in which have foliage capitals surmounted by sistrum capitals. The walls, columns and screens between the columns are covered with reliefs and inscriptions, mostly by Euergetes II, Neos Dionysos, Augustus and Tiberius. Of particular interest are the reliefs in the last chamber, which depict scenes from the childhood of Horus, including Horus as a falcon in the swamps of the Delta, Isis suckling Horus in the swamps, etc.

The small building to the E, opposite the birth-house, contained rooms for the priests and others which served some scientific purpose. The plant columns in the vestibule are notable for their elegant proportions. The reliefs and inscriptions are by Neos Dionysos, the dedicatory inscription on the architrave by Euergetes II. On the N side of the vestibule a door, approached by steps, gives access to the inner passage round the temple. The reliefs depict Neos Dionysos in presence of the gods.

The **Second Pylon** is 105 ft/32 m wide and 40 ft/12 m high. The reliefs on the central doorway are by Euergetes II. On the lower part of the E tower is a large figure of Neos Dionysos dedicating the slaughtered sacrificial animals to Horus and Hathor. Above are two small reliefs depicting the King presenting a garland to Horus and Nephthys (right) and offering incense to Osiris, Isis and Horus and pouring water on the altar (left). The natural granite at the foot of the tower has been smoothed to form a stela, with a six-line inscription and reliefs relating to a grant of land made by Philometor in the 24th year of his reign (157 B.C.).

In front of it are the foundations of a small *chapel*. – The W tower has similar reliefs, which have been deliberately defaced. – The second pylon can be climbed by a staircase on the N side of the W tower, from the top of which it is possible to cross the central doorway to the E tower. – Within the central doorway (on the right, above) are some much-faded Early Christian paintings.

Beyond the second pylon stands the **Temple of Isis** proper, which consists of a court, a vestibule, several antechambers and the sanctuary, together with some subsidiary chambers. The walls are covered, inside and out, with reliefs and inscriptions depicting various Ptolemies (Philadelphus, Euergetes II, etc.) and Roman Emperors (Augustus, Tiberius, Antoninus Pius) making offerings or performing other ritual acts. They are very similar to the reliefs in other temples of the period, particularly those of Dendera and Edfu.

On each side of the *Court* was a small colonnade with a single column. The court could be shaded from the sun by an awning; the holes for the cords can be seen on the upper part of the cavetto cornice facing the second pylon.

The *Vestibule*, with eight columns, was originally separated from the court by screens between the columns on the front. The conversion of the vestibule and court into a Christian church is recalled by Coptic crosses incised in the walls and a Greek inscription that "this good work" was done in the time of Bishop Theodore (during the reign of Justinian). Above the door is an inscription commemorating the archaeological expedition sent to Philae in 1841 by Pope Gregory XVI.

A number of antechambers flanked by dark side chambers lead into the **Sanctuary**, lit by two small windows, with a base (presented by Euergetes I and his wife Berenice) for the sacred barque bearing the image of Isis. – To the left of the first antechamber is a small room with reliefs of the King in the presence of Isis. On the W side of this room is a door leading out



Kiosk of Trajan re-erected on Agilka

of the temple; on the N side is a staircase leading to the roof of the sanctuary.

From the roof steps lead down to the **Osiris Chambers*, which contain fine reliefs relating to the death of Osiris. Vestibule, left-hand wall: the northern Nile god offers a libation of milk to the soul of Osiris, sitting before him in the form of a bird; the falcon-headed Harendotes pours the water of consecration over the falcon-headed mummy of Osiris; behind, the god's sisters; four demons, the god Shu and the Emperor Antoninus Pius (who built this chamber) before Osiris and his sisters Isis and Nephthys. Small main chamber, opposite door, middle row (from left to

right): Isis and Nephthys at the bier of Osiris Onnophris (who is naked); the tomb of Osiris (head missing), with two kneeling goddesses; the doorway of the tomb, with a lion; four demons carrying the falcon-headed mummy of Osiris. Lower row (left to right): the frog-headed Heqet and the falcon-headed Harsiesis at the bier of Osiris, under which are the canopic jars for his entrails; the body of Osiris among swamp plants, with a priest pouring the water of consecration; the dog-headed Anubis at the bier of Osiris, with Isis and Nephthys kneeling beside it.

NW of the second pylon is the small **Gateway of Hadrian**, in the old enclosure wall of the temple. This,



Detail of the Kiosk of Trajan

together with a much-ruined vestibule, was built in the reign of the Emperor Hadrian and decorated with reliefs by Hadrian, Marcus Aurelius and Lucius Verus. The gateway presumably led to the Sanctuary of Abaton on the neighboring island of Bigga, where there was a Tomb of Osiris, and accordingly the reliefs relate to the cult of Osiris. On the lintel Hadrian is depicted making offerings to Osiris, Isis and Harsiesis and to Osiris, Nephthys and Harendotes; on the left-hand jamb is the sacred relic of Abydos, on the right-hand jamb the *djed* pillar of Osiris (the sacred emblem of Busiris). Within the gateway, on the right (above), Marcus Aurelius is depicted in the presence of Osiris and Isis (note the guide-lines for the artist); (below) Marcus Aurelius making offerings of food, including grapes, and flowers to Isis.

The reliefs in the *Vestibule*, left unfinished and now ruinous, are of particular interest. Over the door in the S wall, above: Horus seated on a bench, with Nephthys and Isis presenting the crowns of Lower and Upper Egypt; Thoth (left) and Seshat, goddess of writing (right) inscribing the King's name on a palm branch; behind Thoth sits the air god Shu, holding a sail, and behind him again another god and a goddess playing a lyre. Below: the tomb of Osiris at Abaton, with the body of Osiris borne by a crocodile; to the left Isis; above, the sun between mountains; and above the whole scene the sun, crescent moon and stars. All this lies within a small temple with a door on the left, in front of which are one small and two large pylons; to the right are rocks. To the left of the door are unfinished reliefs showing the King making grants of land; above are three lines in Meroitic cursive script. – On the right-hand wall (second top row) is a famous relief depicting the source of the Nile: the god of the Nile, with a snake entwined round his body, pours water from two jars under a rocky crag on which are perched a vulture and a falcon. To the right of this is the soul of Osiris in the form of a bird within the sacred grove, worshiped by Hathor (left) and by Isis, Nephthys, Horus and Amun (right).

SW of Hadrian's Gateway is a *Nilometer* (inaccessible), which has the scale marked in hieratic and demotic as well as in the usual Coptic characters. – NW of the gateway can be seen the foundations of a *Temple of Harendotes* built by the Emperor Claudius.

Some 55 yds/50 m E of the Temple of Isis we find the little ***Temple of Hathor**, built by Philometor and Euergetes II in honor of Hathor-Aphrodite; the vestibule and the sanctuary (destroyed) were added by Augustus. The columns of the vestibule are decorated with charming reliefs: flute-players and harpists, Bes with a tambourine, Bes dancing and playing a harp, monkeys playing the lyre, priests bearing an antelope, etc. On the screens between the columns Augustus is depicted making offerings to various personifications of Hathor. The best-preserved part of the structure is the main temple chamber, on the front of which are two plant columns linked to the walls by screens.

SE of the Temple of Hathor, on the bank of the river, is the most attractive little

building on the island, the ***Kiosk of Trajan**. As its name implies, it dates from the Roman Imperial period, but was left unfinished: the capitals of the plant columns were intended to be surmounted by sistrum capitals.

Various structures at the N end of Philae – in particular two Coptic churches and the remains of a Coptic monastery, the ruins of a Temple of Augustus dating from the 18th year of the Emperor's reign and the large Roman town gate to the NE – were left where they stood and not transferred to Agilkia. It is hoped to recover them at a later date.

From the rocky neighboring island of **Bigga** (ancient Egyptian *Senmet*) there is a good ***view** of Agilkia and the temples of Philae. The principal deities of Bigga were the fire goddess Ups and Hathor. There are the remains of a colonnaded court belonging to a temple built by Ptolemy XII Neos Dionysos, with plant columns linked by screens. On the E side is a doorway with an apse built into it. – On this island there once stood the famous Abaton, the sacred shrine containing the Tomb of Osiris.


****Aswan** and ***Kalabsha**: see separate entries.

Port Safaga

See under Red Sea

Port Said/Bur Said

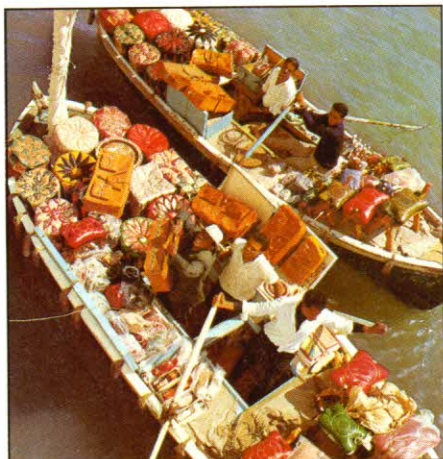
Lower Egypt. – Governorate: Port Said.
Population: 280,000.

 **Tourist Information Office,**
Shari Palestina,
tel. 31 00.

HOTELS. – *Holiday*, Shari Gumhuriya, II, 180 b.; *Riviera*, Shari el-Tur 30, III, 100 b.; *Abu Simbel*, Shari Gumhuriya 15, III, 93 b.; *Vendôme*, Shari Gumhuriya 37, III, 70 b.

ACCESS. – By road from Cairo (125 miles/200 km SW), crossing the Eastern Desert to Ismailia, then N along the W side of the Suez Canal. – By rail from Cairo via Ismailia. – By air from Cairo, Alexandria or Suez.

Port Said (Bur Said; named after Viceroy Said, 1854–63), chief town of a governorate, Egypt's fourth largest city and after Alexandria its largest port, lies in a barren and desolate setting on a narrow strip of land – which is gradually increasing in width by the deposit of silt – between Lake Manzala and the N



Souvenir-dealers in Port Said harbor

entrance of the Suez Canal, to which the town owed its foundation in 1859.

In November 1956 much of what was then a thriving town was destroyed by air bombardment during the Suez War. It made a rapid recovery, but suffered another severe blow when the Suez Canal was closed to traffic in 1967 and the Sinai Peninsula was occupied by Israeli forces, some 70% of the population being evacuated. Reconstruction has been under way since 1974, and it is planned to develop the port into a major center of trade with the Near East and East Asia, with free port facilities and an international airport.

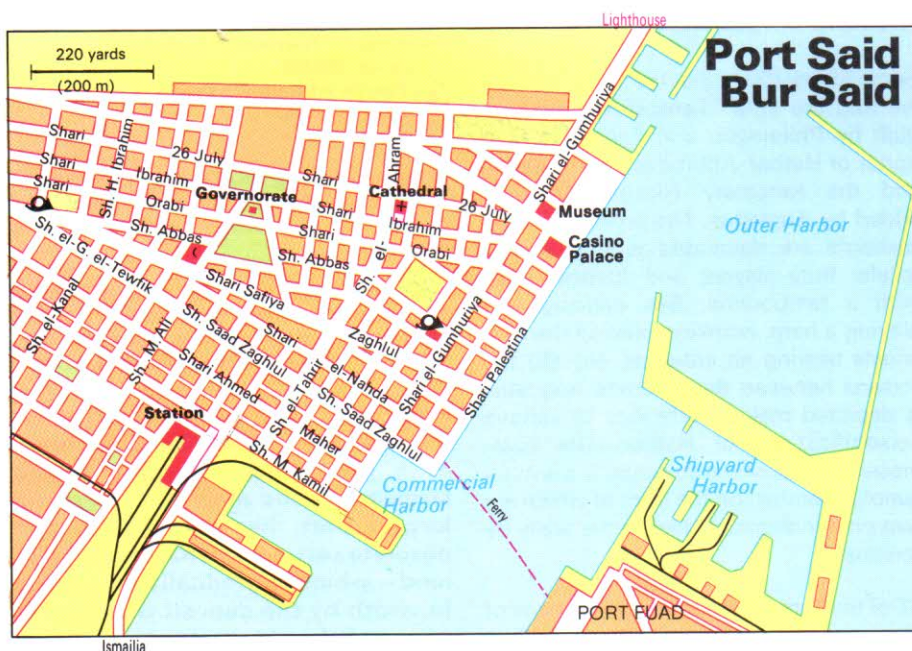
Apart from commerce and shipping the main elements in the city's economy are foodstuffs and chemical industries and the production of salt.

SIGHTS. – Port Said is a town of European-style architecture with a regular layout in the form of a right-angled triangle, which has little in the way of tourist attractions apart from its fascinating mixture of races and the lively and colorful Oriental bustle of its streets.

The large **Harbor** (570 acres) and the northern entrance to the Suez Canal are protected by two long *piers*. The W pier, continuing the line of the harbor quay for some 2½ miles/4 km, is designed to prevent the silting up of the channel by the deposit of mud carried down by the Nile. At its near end there formerly stood an imposing statue of Ferdinand de Lesseps (1805–94), constructor of the Suez Canal, but this was pulled down by Egyptian nationalists in 1956. To the S, on the harbor quay, is a 175 ft/53 m high **lighthouse**, with a light visible 23 miles away. The E pier is almost 1½ miles/2 km long.

The town has recently been considerably extended on the N and W, where new land has been reclaimed from the sea.

Opposite Port Said, on the E side of the Suez Canal and the harbor, is the suburb of **PORT FUAD** (Bur Fuad: ferry service),





Martyrs' Memorial, Port Said

established in 1926 (and named after the then reigning King) by the Suez Canal Company, with their headquarters and housing for their employees. It has attractive parks and gardens and good beaches.

SURROUNDINGS of Port Said. – To the W of the town is the great expanse of **Lake Manzala** (see under Damietta), mainly consisting of marshland and reed-beds, with great numbers of water-birds.

Damietta, Ismailia, El-Mansura, Nile Delta, *Sinai, **Suez Canal, *Tanis and Tell el-Faraun: see separate entries.

El-Qahira

See Cairo

Qara Oasis

See under Qattara Depression

Lake Qarun

See under Fayyum

Qasr Ibrim

See under Wadi el-Sebwa

Qasr Qarun

See under Fayyum

Qattara Depression

North-West Frontier District.
Administrative center: Mersa Matruh.

ACCESS. – 37 miles/60 km S of El-Alamein Station on a desert track passing through the small uninhabited oasis of El-Mefara. Special authorization required.

The **Qattara Depression**, the largest and most northerly of the Egyptian oasis depressions, is a deep wide rift in the gently undulating plateau of the Western (Libyan) Desert, lying within the triangle formed by El-Alamein, Mersa Matruh and the Siwa Oasis. Its rugged northern and north-western edges, with their steep fissured rock walls, have long been regarded as an insuperable natural obstacle, which played an important part in the battles of the Second World War.

The depression, filled with impassable and treacherous salt swamps (*sebkha*), is some 175 miles/280 km long and up to 90 miles/140 km wide, with a total area of



The eroded landscape of the Qattara Depression

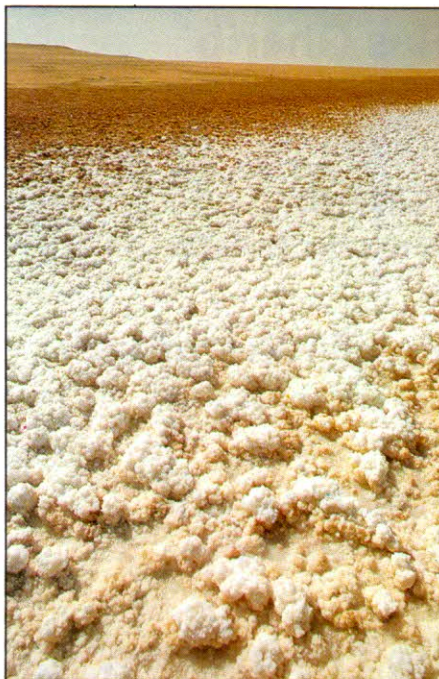
some 6950 sq. miles/18,000 sq. km, and at its lowest point lies 440 ft/134 m below sea-level. It owes its origin to wind erosion, which at some points has gouged out the surface as far down as the water-table.

The only inhabited oasis is **Qara**, on the W side of the depression, with a settlement of some 150 inhabitants perched on a picturesque crag. The main source of income is the cultivation of dates. Alexander the Great stayed here on his return journey from the Siwa Oasis (see that entry), and the place is referred to by ancient authors as "Alexander's Camp". The Negroid element in the population

The so-called **Qattara Project** has been the subject of repeated study and investigation since 1916. The idea is to cut a 37 mile/60 km long canal from the Mediterranean and channel sea-water into the depression. With a difference in level of some 177 ft/54 m when the basin was full it would then be possible to harness the water for the production of electric power and perhaps also to operate a plant for the desalination of sea-water. The inland sea thus created, with an area of 4650 sq. miles/12,000 sq. km, would probably exert a moderating influence on the climate of the surrounding area and might lead to an increase in rainfall. Carrying out the project would involve a number of nuclear blasting operations. Although the scheme is technically feasible its realization seems likely to give rise to difficulties and problems, and for the time being at any rate the plan, which was vigorously espoused by President Sadat, has been put into suspense.



The desert village of Qara



Salt deposits in the Qattara Depression

reflects the importance of Qara as a center of the medieval slave-trade.

In recent years there have been intensive investigations into the possibility of the economic development of the area. Test drillings for oil (at the end of the 1950s by the Soviet Union, since 1979 by the Royal Dutch Shell group) have so far yielded no result. – During the past 20 years water forced up by artesian pressure at the old well known as *Qifar 1* has formed a considerable lake, now surrounded by reeds and frequented by migratory waterfowl.


*El-Alamein, Mersa Matruh, *Siwa Oasis and Western Desert: see separate entries.

Qaw

See under Nile

Qena

Upper Egypt. – Governorate: Qena.
Population: 60,000.

 **Tourist Information Office,**
Tourist Bazaar,
Luxor;
tel. 22 15.

HOTEL. – *New Palace*, IV, 120 b.

ACCESS. – By road (the main Nile Valley road) from Aswan (170 miles/275 km S), Luxor (39 miles/62 km S) or Cairo (300 miles/480 km NW). – By rail from Aswan via Luxor or from Cairo.

The busy provincial capital of Qena, the ancient Caineopolis, lies on the E bank of the Nile, a mile or so from the river. The town itself has no features of tourist interest, but it is the nearest place to the Temple of Hathor at Dendera.

Qena is noted for its pottery, in particular the porous water-bottles (*kulal*, singular *kulla*) made from the local clay which are sold all over Egypt. Evaporation keeps the water in these bottles 9–11 °F/5–6 °C below the outside temperature.

From Qena a road crosses the **Eastern Desert** (see that entry) to *Bur Safaga* on the Red Sea.

**Abydos, **Dendera, **Karnak, **Luxor and **Thebes (West): see separate entries.

Qift

See under Nile

Qurna

See under Thebes

Qurnet Murai


See under Thebes

Qus

See under Nile

Quseir

Red Sea Frontier District.
Population: 3000.

 **Tourist Information Office,**
Tourist Bazaar,
Luxor;
tel. 22 15.

ACCOMMODATION. – *Government Rest-House*, 15 b.; tent hotel.

ACCESS. – By the road down the Red Sea coast from Suez (339 miles/545 km) or on the Hammamat road from Qift or Qena in the Nile Valley (121 miles/194 km).

The quiet little port town of Quseir lies in a small inlet on the Red Sea coast at the mouth of the Wadi el-Ambagi, sheltered by a coral reef. A center of bedouin life with plenty of local color, it is little visited by tourists.

HISTORY. – This port at the end of the ancient caravan route through the Wadi Hammamat from Qift or Qena in the Nile Valley was highly valued in antiquity, since it offered a safe landing-place even during the monsoon. The Egyptian name was *Tjau*; the trade route from the Nile Valley then ended rather farther N, at the mouth of the Wadi el-Gasus. In the time of the Ptolemies it was known as the *Leukos Limen* ("White Harbor"), from which the produce of the Nile Valley (particularly corn) was shipped and to which cargoes of precious wares came in from distant lands. From medieval times until the 19th c. this was the port most favored by pilgrims on their way to Mecca, who took ship here for Jedda; and the town has a number of caravanserais (still functioning) built to serve this traffic.

Quseir now ships phosphates from the nearby mines, which are linked with the port by an industrial railway line. The headquarters of the Phosphate Company are in the town.

SIGHTS. – The harbor, with its pier, is dominated by the old **Fort** of Sultan Selim (16th c.), which after falling into a state of dilapidation was rebuilt by the French in 1798. – Picturesque features of the town are the two modest *mosques* and the *bazaar*. – Attractive boat trips on the Red Sea.

SURROUNDINGS of Quseir. – 6 miles/10 km N is the site of the ancient port of *Quseir el-Qadim* (Old Quseir), of which only scanty remains survive. There is a beautiful sandy beach.

Some 60 miles/100 km W of Quseir are the ancient quarries of **Bir el-Hammamat** (see under Eastern Desert). – 180 miles/290 km S are the remains of the ancient port of **Berenice** (see that entry), largely covered by sand.

Eastern Desert and **Red Sea**: see separate entries.

Ramesseum

See under Thebes

Ras el-Bahr

See under Damietta

Ras Gharib

See under Red Sea

Rashid

See under Rosetta

Ras Muhammad

See under Sinai

Ras Zafarana

See under Red Sea

Red Monastery

See under Sohag

Red Sea/Bahr el-Ahmar

The Red Sea (Bahr el-Ahmar in Arabic), known in Roman times as the *Sinus Arabicus* or *Mare Erythraeum*, and later as *Mare Rubrum*, branches off the Indian Ocean between Egypt and the Arabian Peninsula and thus forms the boundary at this point between the continents of Africa and Asia. With a total length of 1390 miles/2240 km and a greatest width of 220 miles/355 km, it has a total area of 177,600 sq. miles/460,000 sq. km. Its greatest depth, reached around the latitude of Jedda, is 8544 ft/2604 m (average depth 1610 ft/490 m). At its northern end it is divided by the Sinai Peninsula into two long inlets, to the W the Gulf of Suez, which is linked with the Mediterranean by the Suez Canal, to the E the Gulf of Aqaba (Eilat). At its southern end is the Bab el-Mandeb ("Gate of Lamentation"), a strait 16 miles/26 km wide which gives access to the Gulf of Aden and thence to the Indian Ocean.

The Red Sea occupies a Tertiary rift valley running from NW to SE through the

tableland of North Africa and Arabia, continued to the N by the Jordan Valley and to the S by the rift system of East Africa. The whole region shows the volcanic phenomena characteristic of recent fault zones. – Reflecting its geological origin, the coast falls steeply down, with few intermediate steps or shelves. The coastline is relatively featureless, with only a few inlets usable as harbors. On both sides are mighty mountain ridges rising to 6560 ft/2000 m. The coasts are fringed by long coral banks and reefs which constitute a hazard for ship-ping.

As a result of the meagre inflow of fresh water and the high rate of evaporation the *salt content* of the water is considerably higher than in other seas, ranging from 4.2% in the Gulf of Suez to 3.65% off the island of Perim in the Bab el-Mandeb. In general the salt content increases from the surface towards the bottom. – An unusual phenomenon, discovered by a scientific expedition in 1964, is a body of water of exceptionally high salinity, 3–6 miles/5–10 km long and 330 ft/100 m thick, lying at a depth of over 6560 ft/2000 m in latitude 21° 30' N and longitude 38° 6' E; the salt content, at a temperature of 140 °F/60 °C, was no less than 33%.

The *marine currents* in the Red Sea, flowing N on the Arabian side and S on the African side, are subject to the influence of the monsoon. Counter-currents at different levels carry highly saline deep water into the Indian Ocean and surface water of low salinity from the Indian Ocean into the Red Sea. – There is a tidal movement averaging 24 inches/0.6 m at the N end of the Red Sea, rising to 83 inches/2.1 m at the spring tides.

The Red Sea is the warmest of all seas, with a *water temperature* on the surface of up to 95 °F/35 °C, with a constant 71 °F/21.5 °C at greater depths. – The color of the water normally ranges between deep blue and greenish blue, though there may be variations caused by the presence of minerals or algae.

The *climate* is hot, with only scanty and sporadic rainfall. The high rate of evaporation produces a relatively high air humidity. At the height of summer temperatures regularly rise above 104 °F/40 °C in the shade, but during the winter months the heat is tempered at the N end of the sea by the strong northerly and north-westerly winds then prevailing in this area. In the S the monsoon winds, blowing from the N in summer and from the S in winter, bring a measure of relief.

The name "Red Sea" (Latin *Mare Rubrum*, a name found only in the Late Roman period) has been variously interpreted, being explained by reference to the reddish color of the rocks along its shores, or to the reddish coloring imparted to the water at certain points by algae (*Trichodesmium erythraeum*), or again to the ancient designation of NE Africa as the land of the "red tribes".

In antiquity the northern part of the Red Sea was the principal route for trade between Asia and North Africa. In the Middle Ages the maritime trade of the great European commercial cities (Venice, Pisa, Genoa, etc.) with the East Indies passed through the

Red Sea. After the discovery of America and of new routes to East Asia, however, the importance of the Red Sea route – which in any case might on occasion be interrupted by political circumstances – suffered a rapid and lasting decline, to recover only with the opening of the Suez Canal in 1869. – Although in ancient times the Red Sea was one of the world's most important and busiest seaways, its coasts, with their lack of fresh water, offered little scope for permanent human settlement. Only a few ports and trading-posts, mostly quite small, were established in these inhospitable regions where the desert reached right down to the coast. In recent years, however, the Red Sea coast with its beautiful empty beaches and magnificent diving grounds has begun to be cautiously developed for the tourist trade, and modern holiday colonies have been established at Ain Sukhna and Hurghada.

Down the Red Sea Coast

Suez to Berenice (519 miles/835 km; a good asphalt road for most of the way to Quseir, deteriorating later). – The road runs SW from Suez below *Gebel Ataqa* (2858 ft/871 m), through modern industrial installations. – 11 miles/18 km: *El-Adabiya*, a small naval harbor established by Britain during the Second World War, sheltered by the *Ras el-Adabiya*. – 27 miles/43 km: *Bir Udeib*, where a desert track branches off to *Maadi* (71 miles/115 km). – 34 miles/55 km: **Ain Sukhna** ("Hot Springs"), a seaside resort in a charming setting at the foot of the desert plateau, which here advances to the coast. With its hot sulphur spring, still preserving some of the ancient marble basin, its beautiful flat sandy beach and its modern tourist facilities, it is a very pleasant winter resort.

Beyond Ain Sukhna the road follows a winding and very picturesque course above the coast. – 59 miles/95 km: *Ras Abu Darag*, an outlier of the northern *Galala Plateau*, with a lighthouse and a few houses. – 81 miles/130 km: **Ras Zafarana**, a small port (lighthouse) at the mouth of the *Wadi Araba*. A desert track runs up the wadi to St Antony's Monastery (31 miles/50 km: see that entry) and to the Nile Valley. – 96 miles/155 km: desert track up the Wadi Deir to St Paul's Monastery (9 miles/15 km: see that entry). – 146 miles/235 km: **Ras Gharib** (pop. 12,000), a modern town (gasoline/petrol station, rest-house) in the middle of a large oilfield (150 bores). To the SW is the *Gebel Gharib* Massif (5745 ft/1751 m). – 166 miles/267 km: *Ras Shukheir* (off the road to the left), with an oilfield and a lighthouse. – The road now turns away from the sea to pass the promontory of *Gebel el-Zeit* (1499 ft/457 m). – 204 miles/329 km: *Ras Gemsa* (oilfields, phosphate-mine), at the mouth of the Gulf of Suez, with a view of many coral islands and the S tip of the Sinai Peninsula. – 239 miles/384 km: *Abu Shar el-Qibli*, at the foot of the Abu Shar Plateau, with the remains of the ancient port of *Myos Hormos*, now silted up. 3 miles/5 km E are the remains of a Roman fort. – From Abu Shar el-Qibli there is a desert track, the old *Porphyry Road*, to the ancient quarries on the *Mons Porphyrites* (Gebel el-Dukhan: see under Eastern Desert), continuing to *Qena* (see that entry) in the Nile Valley. – 245 miles/395 km: **Hurghada** (see that entry).

286 miles/460 km: **Bur (Port) Safaga** (pop. 3000; Safaga Hotel, II), a small port at the end of a narrow-gauge railway from the phosphate-mines. Offshore is

the small island of *Safaga*. From here a road runs W to Qena in the Nile Valley (100 miles/161 km: see under Eastern Desert). – The road passes through *Mersa Gasus el-Foqani*, the ancient *Philotheras*, at the mouth of the Wadi Gasus. There are ancient Egyptian remains in the vicinity. – 339 miles/545 km: **Quseir** (see that entry). From here the “Hammamat road” (121 miles/194 km: see under Eastern Desert) runs W to Qift in the Nile Valley. – 388 miles/625 km: *Mersa Umbarek*, a small port at the mouth of the *Wadi Umbarek*, at the end of which (4½ miles/7 km) are the old gold-mines of *Umm Rus*, with the extensive remains of the Graeco-Roman settlement of *Nechesia*, established to house the labor force.

429 miles/690 km: **Mersa Alam**, a fishing village with offshore coral reefs which are a happy hunting ground for snorkelers and scuba divers (underwater fishing club, with guest-house). From here a road runs W to *Edfu* (140 miles/225 km: see under Eastern Desert). 465 miles/748 km: desert track to the emerald-mines of *Nasib el-Mandara*, in the *Wadi Gemal*. – 519 miles/835 km: **Berenice** (see that entry). From here there are old Roman and caravan routes to *Qena* (Qift), *Edfu* and *Antinopolis* (see under Eastern Desert).

Warning. – In view of the large numbers of sharks and other dangerous predatory fish in the Red Sea swimmers should never venture beyond the coral reefs fringing the coast.

El-Roda

Middle Egypt. – Governorate: El-Minya.

ACCESS. – By road from Mallawi (6 miles/9 km S) or El-Minya (23 miles/37 km N).

The large village of El-Roda, with several mosques, a palace built by Khedive Ismail (now a school) and a large sugar factory, lies on the W bank of the Nile, a short distance away from the river. From here a number of important ancient sites can be visited.

Opposite El-Roda on the E bank of the Nile, set among palms, is the village of *Sheikh Abada*, to the E of which are the remains of *Antinopolis* or *Antinoe*, the “City of Antinous” built by the Emperor Hadrian in A.D. 130 to commemorate his favorite Antinous. The handsome young man whose features are known to us in many ancient works of sculpture is said to have drowned himself here in order to avert any worse misfortune from the Emperor, who an oracle had foretold would suffer a great loss. There was an earlier settlement here with a *Temple of Ramesses II*, the remains of which, with

the columns of the forecourt and the hypostyle hall emerging from a mound of rubble, can be seen to the N of Sheikh Abada. When Napoleon’s Egyptian expedition passed this way they saw a triumphal arch, a theater and various colonnades which have now almost completely disappeared. The site is littered with broken granite columns and capitals. On a track running E from the mosque, beside the scanty remains of a large building, lies a broken limestone basin which must have had a diameter of some 10 ft/3 m. The Roman and Christian cemeteries have been much damaged and plundered in modern times.


To the S of Sheikh Abada, by the site of an ancient Christian settlement known as *El-Medina*, is the village of **Deir Abu Hennes** (St John’s Monastery), or *El-Deir* for short, which is inhabited by some 2000 Copts. On the N side of a ravine in the hill beyond the village are many ancient quarry holes or caves which in Christian times were converted into chapels or occupied by hermits. The largest of the chapels, which is said to date from the time of the Empress Helena, contains many poorly preserved wall-paintings of New Testament scenes and figures of saints. Of more interest are the paintings in a neighboring chapel, in particular the “Raising of Lazarus” and the “Marriage at Cana”. – Half an hour away from Deir Abu Hennes is *Deir el-Bersha* (see under Mallawi).

Some 4 miles/6 km W of El-Roda, at the village of *Ashmunein*, are the remains of the once-famous city of *Khmunu*, the Greek *Hermoupolis*. Farther W is the necropolis of *Tuna el-Gebel*. (For both these sites see under Mallawi.)

***Beni Hasan**, ***Mallawi** and ***Tell el-Amarna**: see separate entries.

Rosetta/Rashid

Lower Egypt. – Governorate: Buhayra.
Population: 40,000.

 **Tourist Information Office**,
Midan Saad Zaghlul,
Alexandria;
tel. 80 79 85.

ACCESS. – By road or rail from Alexandria (35 miles/56 km SW) or Damanhur (31 miles/50 km S).

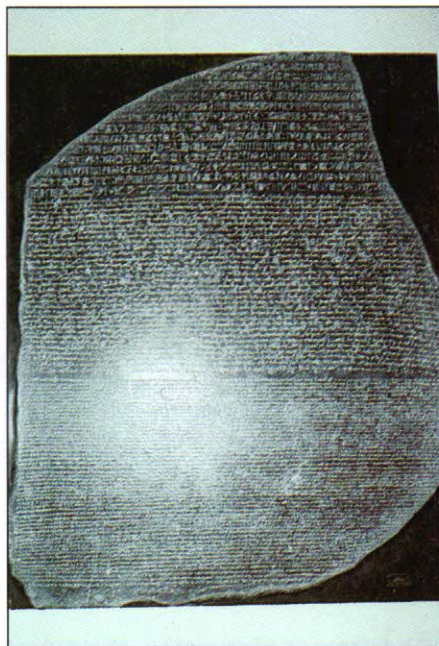
The once-important port and commercial town of Rosetta (Rashid) lies 9 miles/15 km above the mouth of the Rosetta arm of the Nile, probably on the site of ancient Bolbitine, after which this westerly arm of the river was known in antiquity as the Bolbitine arm.

HISTORY. – Founded in A.D. 870, in the time of the Caliphs, Rosetta was from medieval into modern times the principal Egyptian port and a major center of Mediterranean trade. After the construction of the Mahmudiya Canal, however, it was rapidly overshadowed by Alexandria, which was developed by Mohammed Ali and took the place of Rosetta as a port and commercial center. Rosetta is still an important center of the rice trade, with several rice-mills, and also has foodstuff, tobacco and textile industries.

SIGHTS. – Rosetta preserves many handsome old **houses** of the 17th–19th c., which bear witness to the prosperity and high standards of comfort and good taste of its citizens in the town's heyday. These tall buildings of four or five storeys have brick-built façades in mosaic patterns of black and red, often with ancient stone built into the walls; the windows have richly decorated lattice screens (*mush-rabiyas*). The following houses are particularly fine: *El-Fatari* (1620), *Arab Keli* (18th c.; now a museum) and *El-Amaciari* (early 19th c.).

The mosques of Rosetta differ from other Egyptian mosques in the simplicity and clarity of their structure and their restrained decoration: only the doorway and the mihrab have the lavish ornament of the Arab-Egyptian style, often using fine faience. – At the end of the main street, which runs S from the railway station, with the picturesque covered *bazaars*, stands the large **Zaghlul Mosque**, a combination of two older mosques which achieves an astonishing harmony. It has more than 300 columns from various earlier buildings, their varying heights adjusted by the removal or duplication of capitals. – To the E of the Zaghlul Mosque, near the river, is the *Mohammed el-Abbasi Mosque* (1809), with a handsome minaret. – Outside the town, 3 miles/5 km S, is the *Abu Mandur Mosque*. From the nearby hill of the same name there is a fine view.

Some of the fortifications to the N and W of the town date from the 16th c. 2 miles/3 km N is **Fort Rosetta**, formerly known as *Fort Saint-Julien*, where the famous



The Rosetta Stone (British Museum)

**Rosetta Stone* (now in the British Museum), with a trilingual inscription which led to the decipherment of the Egyptian hieroglyphs, was discovered during restoration work in 1799.


***Alexandria, Damanhur and Tell el-Faraun*: see separate entries.

Sadd el-Ali (Aswan High Dam)

See under Aswan

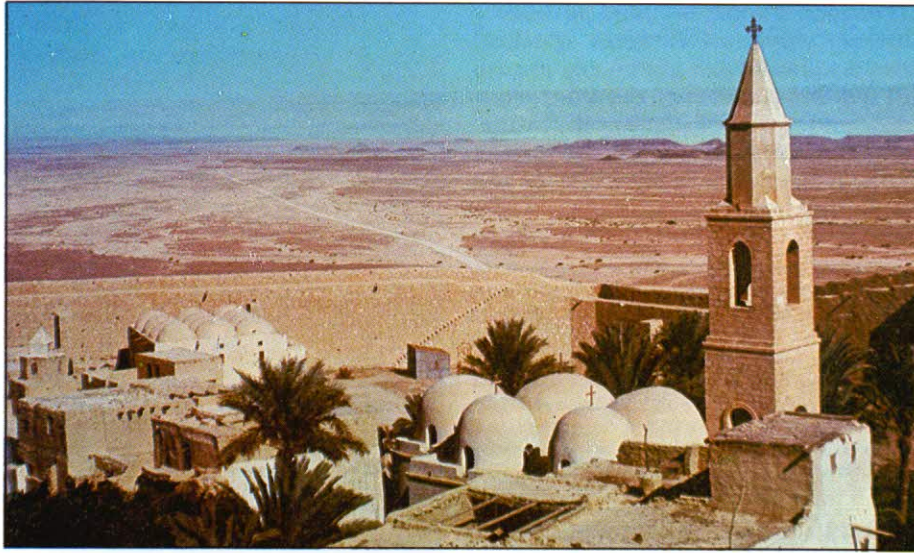
St Antony's Monastery/Deir Mar Antonios

Red Sea Frontier District.

 **Tourist Information Office,**
Misr Travel Tower,
Cairo – Abbasia;
tel. 82 60 16.

ACCOMMODATION. – Guest-house (men only), 8 b.; no food.

ACCESS. – 31 miles/50 km from Ras Zafarana, on the Red Sea coast, on a desert track along the Wadi Araba.



St Antony's Monastery, in the Eastern Desert

***St Antony's Monastery, the oldest and largest Coptic monastery in Egypt, lies in a desert setting at an altitude of 1345 ft/410 m in the wide Wadi Araba, at the foot of the southern Galala Plateau, which rises to a height of 4803 ft/1464 m.**

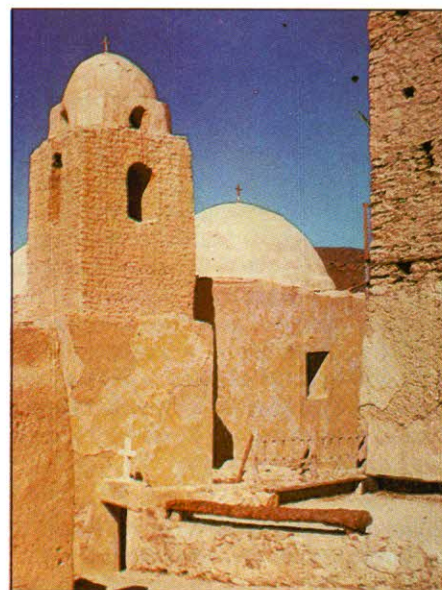
HISTORY. – **St Antony the Great** is regarded as the founder of Christian monasticism. According to the account of his life – partly legendary and partly historical – given by St Athanasius (c. 295–373) he was born at Coma (near Beni Suef) in 250, the son of well-to-do parents. While still a youth he distributed his inheritance to the poor and withdrew into the wilderness to devote himself to prayer and asceticism. During the persecution of Christians in the time of Maximinus Daia in 311 he went to Alexandria to declare his faith publicly. Later he retired to the total solitude of the desert hills on the Red Sea, where he lived in a cleft in the rock. The fame of his sanctity and his ascetic life soon spread and attracted thousands of disciples, who later formed communities of hermits and monks. The legend asserts at the age of 90 Antony traveled to the cell of the dying St Paul of Thebes and buried him with the help of two lions. Antony himself died at the great age of 105 and in accordance with his wishes was buried by his disciples in an unmarked grave.

Antony is regarded as the patron saint of domestic animals, and is frequently depicted with a pig. He was invoked against the medieval ailment known as St Antony's Fire (ergotism or erysipelas) and also in case of fire. He is often represented with the T-shaped "St Antony's cross" or Egyptian cross; his feast-day is January 17.

The monastery was founded by Antony's disciples at the end of the 4th c., on a site by the spring below the cave in which Antony had lived as a hermit. Remains of buildings dating from the original foundation can be seen here and there, but the monastery was much altered and enlarged in later centuries. By careful husbanding of the water of the spring the monks created in the midst of the desert a fertile little oasis

which was tended and maintained by the occupants of the monastery down the centuries. The remoteness of the monastery's situation preserved it from Arab and Muslim influence, and it developed into a flourishing center of spiritual and cultural life, particularly between the 12th and 15th c. The monks devoted themselves during this period to the translation of works of scholarship and theology from Coptic into Arabic, and decorated their churches and chapels with frescos of notable quality, a few of which have been preserved.

All this came to a sudden end in 1483, when Muslim bedouin plundered the monastery and killed or expelled the monks. For 70 years the monastery stood empty and in ruins, and it was unable thereafter to regain its former importance. It is now occupied by some 30 monks, who live a largely self-sufficient life in their little oasis. They provide accommodation for



In St Antony's Monastery

male visitors in a modern guest-house; but guests must bring their own food.

THE MONASTERY. – The monastery covers an area of some 15 acres. The buildings, irregularly planned, are surrounded by a *defensive wall* (wall-walk for part of the way) 1225 yds/1120 m long, 6½ ft/2 m thick and up to 40 ft/12 m high, originally built in the 10th c. and rebuilt and strengthened in the 16th and 19th c. The monastery could originally be entered only by means of a hoist, which can still be seen; the present entrance, approached by steps, dates from a more recent period.

Within the walls the monastic town is traversed from N to S by a narrow main street, giving access to an intricate network of lanes in which are the seven churches and chapels, the various offices and workshops, the communal facilities and the low two-storey buildings containing the monks' cells, each with its own entrance. To the W is the small cemetery. On the S side of the enclosure wall is the slightly brackish spring which, together with a few smaller springs in the immediate vicinity, supplies water to the monastery's luxuriant vegetable garden, orchard and vineyard and to the groves of olives and palms.

Prominent among the buildings within the walls is the massive square *watch-tower* (1560; originally 10th c.), from which there is a good view of the monastery as a whole. It contains the now-abandoned St Michael's Chapel.

At the end of the main street stands ***St Antony's Church**, the oldest intact Christian church in Egypt, probably built in the 6th c. – according to tradition, on the spot where Antony was accustomed to celebrate Mass. The present building dates mainly from the 10th c., with later alterations. The church (65 ft/20 m by 20 ft/6 m), with three modern domes, has a sanctuary preceded by a vestibule and flanked by two chapels, a square narthex, with a chapel attached to it, on the right-hand side and a vaulted choir. The walls of the narthex chapel and the choir are covered with excellent frescos (renewed in the 13th c.) of knights depicted in vivid colors and ascetics, hermits and saints in more muted tones. In the vestibule leading into the sanctuary are fine figures of the Archangels Michael and Gabriel (10th c.) which are among the oldest Coptic frescos in Egypt. The frescos in the sanctuary itself are blackened almost beyond recognition. In the small side chapels adjoining the sanctuary are figures of early Patriarchs of Alexandria (11th–13th c.). – To the E of St Antony's is the *Church of SS. Peter and Paul* (18th c.).

St Mark's Church, which contains the Tomb of St Mark, a disciple of St Antony much revered in Egypt, not only by Copts, draws large numbers of pilgrims during Holy Week.

The *Refectory* (7th c.) is probably the oldest surviving building in the monastery. It is no longer in use, but the stone tables, benches and abbot's chair can still be seen. – In the same building as the refectory are the little Chapel of the Virgin, which is still in use, and the Library, which lost its oldest and most valuable contents as a result of the bedouin raid in 1483 and the neglect of later centuries.

Also within the walls of the monastery are two unfinished and nameless churches, the more recent of which (1930) has prominent white towers. Other features of interest include the old oil-press, the grain-mill and the bakery.

Some 890 ft/270 m above the monastery is *St Antony's Cave*, in which the Saint lived for 20 years, resisting all temptations and assaults by the Devil.

Eastern Desert and ***St Paul's Monastery**: see separate entries.



Road to the Mount Sinai Airport

St Catherine's Monastery/Deir Sant Katerin

Sinai Frontier District.

Altitude: about 4925 ft/1500 m.

i Tourist Information Office,
Misr Travel Tower,
Cairo – Abbasia;
tel. 82 60 16.

ACCOMMODATION. – *Isis Hotel*, at Airport, 75 b.

ACCESS. – Air services from Cairo and from Israel to Mount Sinai Airport; transfer from there by Egyptian companies. – By road from Suez to the Airport (see under Sinai); from there transfer by Egyptian companies.

The world-famed **St Catherine's Monastery lies at an altitude of some 4925 ft/1500 m in the Wadi Shuaiba (or Wadi el-Deir, "Monastery Valley"), at the foot of the steep granite walls of Gebel Musa (Mount of Moses; 7497 ft/2285 m), also known as Mount Sinai. According to tradition this was the site of the well



St Catherine's Monastery, Sinai

at which Moses watered the flocks of his father-in-law Jethro and the spot where he saw the burning bush. The fortress-like exterior of the monastery still preserves, in spite of later alterations, essentially the same appearance as when it was originally constructed.

HISTORY. – The present monastery occupies the site of an earlier fortified monastery founded by Justinian about A.D. 530 as a place of safety for the hermits and anchorites of southern Sinai. Justinian granted the monks 100 Roman and 100 Egyptian slaves, with their wives and children, whose work contributed to the prosperity of the monastery and whose descendants, the Muslim Gebeliye or Tuarah, still live in the neighboring mountains. The monastery was able to maintain itself in spite of the advance of Islam thanks to its great hospitality to Muslim as well as Christian travelers and to its care for Muslim shrines. Most of the monks came, and still come, from Crete and Cyprus. Their numbers, which about the year 1000 were between 300 and 400, have now shrunk to about 50, of whom only 20 live in the monastery itself, the remainder in dependent houses. The rules of the Order are extremely strict. The monks are forbidden to eat meat or drink wine, though they do drink a pleasant date brandy (*araki*, "juice"). The order is headed by an Archbishop, who is normally resident in Cairo and is, therefore, usually represented by a Prior, the Dikaioi. The monastery's affairs are managed by an administrator, the Oikonomos.

THE MONASTERY. – Roughly square in plan, the monastery measures 93 yds/85 m by 83 yds/76 m and is surrounded by walls $5\frac{1}{2}$ ft/1.65 m thick and 39–49 ft/12–15 m high. The walls on the S and W sides date from the original foundation;

those on the E and N sides were destroyed by an earthquake in 1312 and later rebuilt.

The focal point of the monastery is the ***Church of the Transfiguration**, with a *bell-tower* which dominates the whole complex. Its bells waken the monks every morning with 33 strokes, symbolizing the 33 years of Christ's life.

The church, the floor of which is some 13 ft/4 m below present ground-level, is entered through a modern porch, from which a flight of steps (the top ones inscribed with the Greek letters spelling the Greek name Iakobos, or James) leads down to the *Narthex*, with an elaborately carved wooden door (6th c.) which gives access to the three-aisled **interior** of the basilica.

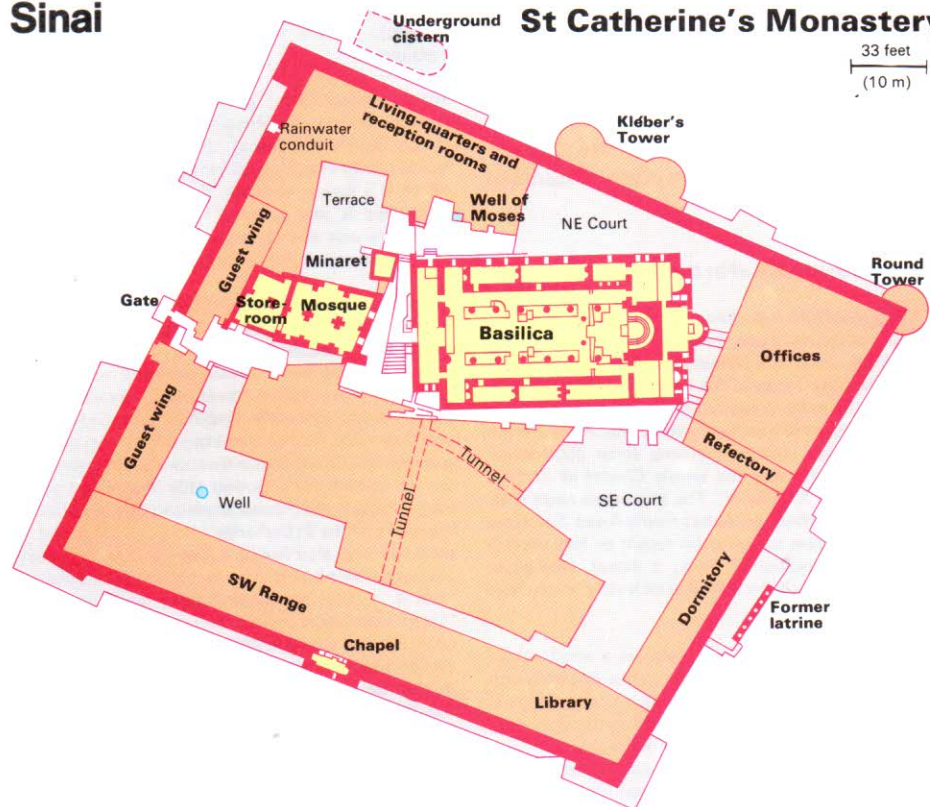
The walls of the nave, rising above the aisles and lit by windows, are borne on sturdy granite columns with richly decorated foliage capitals. The aisles, with pitched roofs, are lit by five Byzantine windows on each side. The floor is paved with marble. On the left is a marble *pulpit* (1787), on the right the *Bishop's throne*, with an interesting painting of the monastery in the 18th c. by an Armenian artist. Between the columns are crudely carved choir-stalls. – In the aisles are side chapels, mostly dedicated to saints of the Orthodox Church.

The choir is separated from the nave by a richly painted and gilded **iconostasis** (Cretan work 1612).

On the conch of the apse are magnificent ***mosaics**, probably the work of Western artists, dating from about 565 and excellently preserved. The Transfigured Christ is depicted in an almond-shaped mandorla, surrounded by medallions with figures of Prophets, Apostles and saints. In the choir are a marble *sarcophagus* containing the remains of St Catherine,

Sinai

St Catherine's Monastery



a precious *reliquary* and a coffin-like shrine (presented by Empress Catherine of Russia) with an embossed silver-gilt figure of the Saint.

Beyond the apse, on a still lower level than the nave, is the **Chapel of the Burning Bush**, probably the oldest part of the church (shoes should be taken off before entering). The walls are clad with blue Damascene faience. A silver plate marks the spot where God is said to have appeared to Moses.

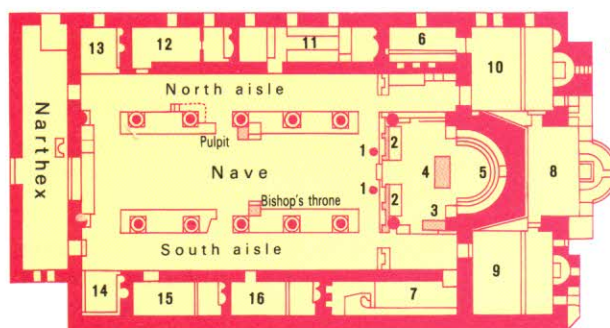
Opposite the church is a simple *mosque* with a separate minaret, built in the 12th c. on the site of an earlier 6th c. guest-house, for the use of Muslim travelers.

The monastery ***Library** is one of the largest and most interesting collections of Arabic and Turkish writing in existence, most of it not properly arranged. The large

numbers of valuable old manuscripts (more than 2000) also include works in Greek, Syriac, Persian, Amharic and Russian. The library's most valuable possession, now in the British Museum, was the Codex Sinaiticus, a Greek text of the Bible dating from about A.D. 400 which was found by the German scholar Konstantin von Tischendorf in 1844. – The monastery also has a valuable *Treasury* (gold and silver articles), individual items from which are displayed in the museum beyond the library.

Outside the monastery walls, to the NW, are the beautiful monastery **gardens*, shaded by tall cypresses, which have their finest show of blossom in March and

Church of the Transfiguration, St Catherine's Monastery



- | | |
|--------------------------|-------------------------------|
| 1 Candelabra | 9 St John the Baptist |
| 2 Iconostasis | 10 St James the Less |
| 3 Shrine of St Catherine | 11 St Antipas |
| 4 Altar | 12 SS. Constantine and Helena |
| 5 Apse | 13 St Marina |
| 6 Treasury | 14 SS. Cosmas and Damian |
| 7 Sacristy | 15 St Simeon Stylites |
| | 16 SS. Anne and Joachim |

CHAPELS
8 Burning Bush

33 feet
(10 m)

April. The gardens are laid out in terraces and well watered, and in addition to the flowers produce a variety of fruit and vegetables. – Also outside the walls can be seen the pilgrims' cemetery and, in the *crypt of St Tryphon's Chapel*, the charnel-house, which is also the place of burial of the monks.

SURROUNDINGS of St Catherine's Monastery

A very rewarding expedition from the monastery is the ascent of **Gebel Musa**, the Mount of Moses (7497 ft/2285 m), on which Moses is said to have received from God the Tables of the Law. There are two main routes, the more strenuous of which is the pilgrims' route, believed to have been established as early as the 6th c., which involves climbing some 2500 steps, passing on the way the simple *Chapel of St Elias* (Elijah; 6880 ft/2097 m). The alternative route is by way of the unfinished Abbas Pasha Road. For those who feel unable to tackle the ascent on foot there is also the possibility of hiring a camel. Whichever method is chosen the trip takes at least 3 hours there and back.

On the summit of the mountain are a small *chapel* (built in 1930 on the site of an earlier chapel which had been destroyed) and a small *mosque* which is much revered by Muslims. At the NE corner of the crag on which the chapel stands visitors are shown a hollow in which Moses stood when God appeared to him. Beside the mosque is a cistern-like cavity in which, according to Muslim tradition, Moses lived for 40 days, fasting, while writing down the Law on two tablets. – From the summit of Gebel Musa there are breath-taking **views of the wild and desolate surrounding country, extending SW beyond the highest peaks of Sinai to the Red Sea and the Gulf of Aqaba and NW over the hills of southern Sinai to the lower country in the N.

From a level area planted with cypresses half-way between the monastery and Gebel Musa an easy path (45 minutes) runs between two lush green depressions (in the first of which is an old Chapel of St John the Baptist) to the foot of **Ras el-Safsaf** ("Hill of the Willow"), with a ruined Chapel of the Virgin's Girdle. Here visitors are shown the ancient willows from which Moses is said to have cut his rod. The first part of the ascent of Ras el-Safsaf (6542 ft/1994 m) is facilitated by rock-cut steps, but the ascent beyond this is for experienced climbers only.

Another rewarding excursion (4 hours) is to the **Wadi el-Leja**, which flanks the W side of Gebel Musa and contains many places revered as sacred and visited by pilgrims. Before reaching the mouth of this valley, in the *Wadi el-Raha*, visitors are shown the spot where Korah and his followers were swallowed up by the earth (Numbers 16) and the cavity in the rock in which the golden calf was cast. – At the entrance to the Wadi el-Leja, on the right, are the ruins of the huts in which SS. Cosmas and Damian lived as hermits and a chapel dedicated to the Apostles but never used; on the left is the ruined Monastery of *El-Bustan*. Beyond this can be seen the *Stone of Moses* (Hagar Musa), from which Moses drew water by striking it with his rod (Numbers 20: 8 ff.). It is a 12 ft/3.6 m high block of reddish-brown granite (about 120 cu. yds/100 cu. m), divided into two parts by a 16 inch/40 cm thick vein of porphyry on the S side. The water is said to have flowed from 12 cavities in the porphyry, one for

each of the tribes of Israel (two of the cavities are now missing). On the rock are a number of Sinaitic inscriptions.

Some 1½ miles/2 km S of the Stone of Moses is the **Deir el-Arbain**, the Monastery of the Forty Martyrs (killed by the Saracens). It is an unpretentious building with a large garden; in the rocky upper part of which is a spring, and near this a cave in which St Onuphrius is said to have lived as a hermit. The monastery was abandoned in the 17th c., but is still occasionally occupied by a few monks.


The ascent of **Gebel Katerin**, St Catherine's Mount (8668 ft/2642 m), is more strenuous than that of Gebel Musa, requiring a full day. The route to the summit from the Deir el-Arbain is marked by cairns set up by pilgrims. – There are three peaks – *Gebel Katerin*, the highest summit in the Sinai Peninsula, *Gebel Sebir* and *Gebel Abu Rumel*. It can be very cold on the top, and snow lies in crevices in the rock right into summer. On the summit are a modest little chapel and some irregularities in the ground, explained by the monks as the marks left by St Catherine's body, which is said to have lain here after her execution for 300 (some say 500) years before being revealed by the light radiating from it. – From the summit there are magnificent *views, interrupted only by the massive bulk of Gebel Umm Shomar (8449 ft/2575 m) to the SW. To the SE can be seen the broad Wadi Nasib and the Gulf of Aqaba, the Arabian Mountains and, in good weather, Ras Muhammad at the southern tip of Sinai. To the W and SW is the arid El-Qaa Plain, ending at El-Tor. To the N rear up to the peaks of Gebel Serbal and Gebel el-Banat, and farther N can be seen the light-colored sandy plain of El-Ramle and the long ridge of Gebel el-Tih.

* Sinai: see separate entry.

St Menas, City of See Abu Mena

St Paul's Monastery/Deir Mar Bolos

Red Sea Frontier District.

 **Tourist Information Office,**
Misr Travel Tower,
Cairo – Abbasia;
tel. 82 60 16.

ACCOMMODATION. – Guest-house (men only), 6 b.

ACCESS. – On the Red Sea coast road to 12½ miles/20 km S of Ras Zafarana; then a difficult track up the Wadi Deir (9 miles/15 km) to the head of the valley.

* **St Paul's Monastery, the oldest Coptic monastery in Egypt after St Antony's, lies in a magnificent mountain setting in a cirque at the**

head of the Wadi el-Deir, which in places contracts into a narrow gorge. It is similar in general plan to St Antony's Monastery, but is considerably smaller and more modest and accordingly looks older. Its grandiose situation, however, makes it in some respects more impressive than St Antony's.

HISTORY. – **St Paul of Thebes**, also known as St Paul the Hermit, is honored as the patron saint of hermits. His life, richly embroidered with legend, was written by St Jerome (347–419/420) in his "Vita Pauli". According to this account Paul was born about 228, the son of well-to-do parents, and received a good education. During the persecutions of Christians in the time of Decius, fearing that his father would denounce him in order to gain control of his property, he withdrew at the age of 16 into the solitude of the Lower Thebaid, and later into the Eastern Desert, in order to pursue an ascetic life. There, it is said, he at first lived on dates from the palms, and later was fed by a raven which brought him bread every day. In 340 he was visited by St Antony, who found him dying and after his death buried him with the help of two lions which dug his grave. St Paul, however, never achieved the same celebrity or attracted such a host of disciples as St Antony. He is depicted with a palm and a raven, or sometimes two lions, and frequently appears with St Antony; his feast-day is on January 15.

By about 460 a church had been built over the Saint's grave, and in the 6th c. this became a place of pilgrimage.

The monastery buildings date mainly from the medieval period. Laid out in the form of a rectangle, they cover an area of 3½ acres and have widely scattered plots of land and plantations. There are some 20 monks.

THE MONASTERY. – The walls surrounding the monastery, with a total length of 490 yds/450 m, were originally built in the 5th c. and were rebuilt during the Middle Ages. From the top of the walls there is a magnificent view, extending as far as Gebel Musa in Sinai. In the massive **watch-tower** (third storey) is the *Chapel of the Virgin*. Immediately adjoining this stands the large **St Michael's Church** (17th c.), with an icon said to have been painted by St Luke the Evangelist.

The main entrance, on the S side (there are two other gates on the E side), leads into a small square, in which are the *guest-house* (for men only) and **St Paul's Church**, built over the hermit's cave in the 6th and 7th c. From the narthex steps lead down to the *Lower Church*, which contains the Saint's marble sarcophagus and three sanctuaries. In the domes and on the walls are medieval frescos which were

restored in rather amateurish fashion by a monk and are accordingly in poor condition. In the dome over the staircase the military saints George, Theodore, Victor and Michael are shown fighting the Devil and against temptation; on the walls of the lower church are archangels and saints, including Paul with the lion, Antony and the Virgin and Child; and in the dome of the left-hand side chapel are Christ with the Four Evangelists and the 24 Elders of the Apocalypse. – Near St Paul's Church can be seen the Church of **St Mercurius** (*Abu el-Sefein*; c. 1800).

St Paul's Church stands at the end of a street lined with two-storey buildings containing the monks' cells, each with its separate entrance. – On the W side of the wall is a domed *fountain- and wash-house*. The oasis is supplied with water by three springs. – The **gardens**, which occupy roughly a quarter of the monastery precinct, are separated from the living-quarters and offices by a wall. Within this area are the old oil-press and the grain-mill.

Eastern Desert and ***St Antony's Monastery**: see separate entries.

St Simeon's Monastery

See under Aswan

Sais/Sau

Lower Egypt. – Governorate: Gharbiya.

 **Tourist Information Office**,
Midan Saad Zaghlul,
Alexandria;
tel. 80 79 85.
Misr Travel,
Tourist Center,
Tanta;
tel. 22 12.

ACCESS. – Road from Tanta to Basyun (15 miles/24 km NW), then track to Sa el-Hagar, 4 miles/6 km NW.

The site of the ancient Egyptian city of Sau, later known as Sais, lies near the village of Sa el-Hagar on the right bank of the Rosetta arm of the Nile. It was the chief center of the cult of the goddess Neith and

the residence of the kings of the 24th and 26th Dynasties.

The existence of the town is attested from the beginnings of Egyptian history, and in the Early Period it was a political and religious center of the Delta. The principal temple was dedicated to the goddess Neith (Nereth, the "Fearsome One"), who was venerated as the mother of the sun god, a war goddess with a bow and arrows as her attributes and one of the four protective goddesses of the dead. As the incarnation of the power of Lower Egypt she wore the Red Crown. – After the unification of the two kingdoms the political importance of Sais rapidly declined. It now became the chief town of the 5th nome of Lower Egypt, with a territory which until the time of the 12th Dynasty extended over the area of the later 4th nome.

HISTORY. – The rising of Saite local Princes against Ethiopian and Assyrian rule towards the end of the 8th B.C. brought the town back into the political limelight. Bocchoris and his son Tefnakhte made it the capital of their ephemeral kingdom of Lower Egypt and founded the 24th (1st Saite) Dynasty. Later it became the capital of Psammetichus I and his successors of the 26th (2nd Saite) Dynasty.

Herodotus gives detailed accounts of the ceremonies in honor of Osiris which were celebrated here and of the splendid buildings erected by Psammetichus and Amasis. A representation of the royal burial-place, which, as at Tanis, was in the principal temple, has also come down to us.


Practically nothing is left of the ancient city, and the site has little to interest the ordinary visitor. Considerable remains of brick masonry were still standing in the 19th c., but these have been almost completely removed by peasants digging for *sebbakh*, the fertile soil found on ancient sites. The stone had long been robbed for reuse in later buildings. There is an astonishingly large number of statues, architectural fragments and sarcophagi from Sais in museums all over the world.

****Alexandria, Damanhur, Nile Delta and Tanta:**
see separate entries.

San el-Hagar

See under Tanis

Saqqara

Middle Egypt. – Governorate: Giza.
 **Tourist Information Office,**
Misr Travel Tower,
Cairo – Abbasia;
tel. 82 60 16.

ACCESS. – By road from Giza (12½ miles/20 km N).

The vast ****necropolis of Saqqara, the cemetery area of ancient Memphis, lies on the edge of the Western (Libyan) Desert, on the W bank of the Nile, some 9 miles/15 km S of the Pyramid of Cheops. Extending over an area of almost 4½ miles/7 km from N to S and 550–1650 yds/500–1500 m from E to W, it contains tombs from almost every period of Egyptian history. The whole necropolis has been repeatedly prospected and plundered from an early period down to modern times, notably under the Byzantine Emperors and the Caliphs. Nevertheless modern scientific excavations, most recently those directed by Walter B. Emery in 1936–56 and by the Egyptian Department of Antiquities since 1965, have still been able to recover much new material which has made important contributions to knowledge.**

The most conspicuous landmark of Saqqara is the ****Step Pyramid (Arabic *El-Haram el-Mudarrag*), the tomb of the 3rd Dynasty ruler Djoser or Zoser, which is probably the earliest major stone structure erected in Egypt. The form of the pyramid can be explained as a development of the large mastabas of the 1st and 2nd Dynasties, the six steps, each smaller than the one below, having been produced by the addition to the original mastaba of successive new layers of masonry, accompanied by the enlargement of the lower stages. Detailed examination of the pyramid has made it possible to identify six changes of plan during its construction. – The building of the pyramid is ascribed to Imhotep, who according to Manetho (c. 280 B.C.) devised the method of construction with dressed stone. It is remarkable for the complete mastery of the technique shown even at this early stage in its use.**

The Step Pyramid stands some 200 ft/60 m high, with a base measurement of 397 ft/121 m by 358 ft/109 m. It is built of locally quarried clayey sandstone of poor quality. The entrance to the burial chambers, which are below ground-level, is on the N side of the lowest

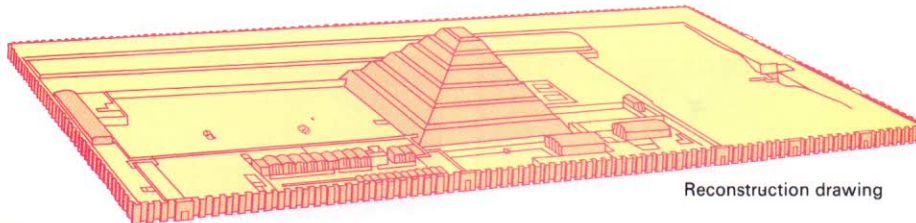


Remains of enclosure wall, Step Pyramid of Djoser, Saqqara

step. The chambers and passages in the interior of the pyramid served partly for the burial of close relatives of the King, in particular those of his sons who died in childhood, and partly for storing grave-goods for the use of the dead. Large numbers of costly vessels for foodstuffs were found in these store-rooms. Some of the passages and chambers were due to the work of tomb-robbers and to later attempts at restoration. Fragments of the King's mummy were found in the main tomb chamber, 92 ft/28 m below the base of the

pyramid. In another chamber constructed at an earlier date the walls were faced with tiles of bluish-green faience imitating plaited reed mats (now in the Egyptian Museum in Cairo).

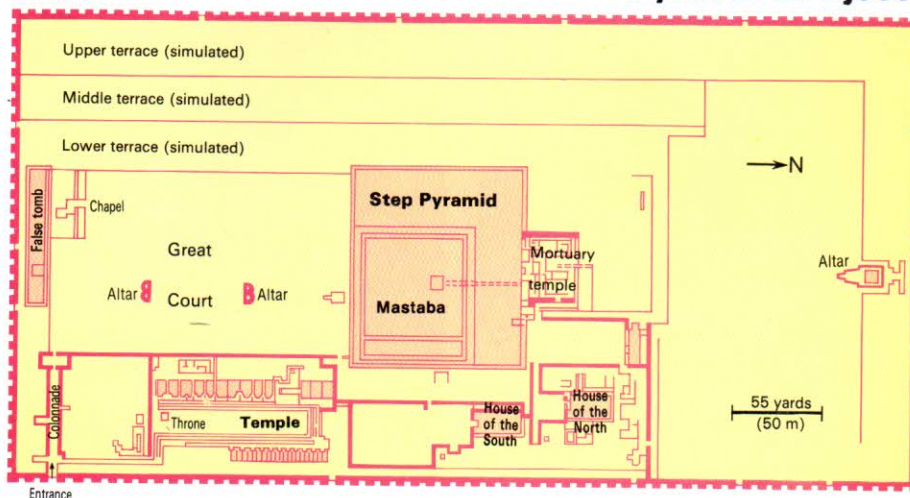
In front of the entrance to the pyramid are remains of the *mortuary temple*. In a sealed chamber (*serdab*) on the E side of the temple, connected with the outside world only by two "peepholes", was found the life-size statue of Djoser which is now also in the Egyptian



Reconstruction drawing

Saqqara

Pyramid of Djoser





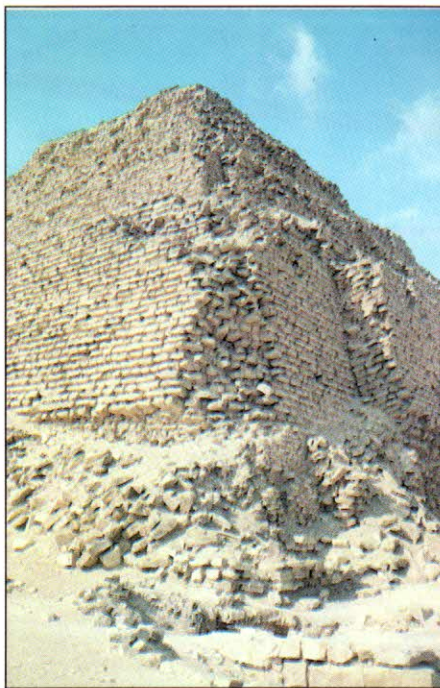
Step Pyramid of Djoser

Museum, with a copy on the original site. – To the N of the pyramid, within the enclosure wall, was found a rock-cut altar which had originally been faced with marble.

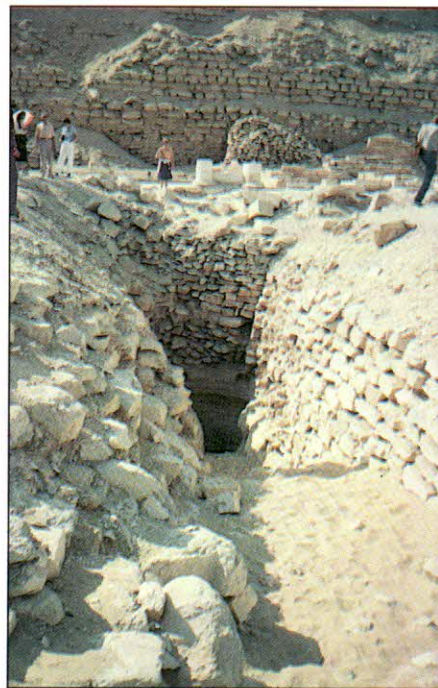
At the NE corner of the pyramid are the so-called *House of the North* and *House of the South*, each with a chapel and an open court. These buildings are interpreted as symbolic palaces referring to Djoser's role as ruler of Upper and Lower Egypt. Their façades have fluted engaged pillars and columns with papyrus capitals. – To the SE of the pyramid is a **temple**, probably erected on the occasion of the King's Sed

festival (commemorating the 30th year of his reign). Adjoining the temple are a number of chapels, on the façades of which are colonnettes simulating wooden posts. Staircases lead up to an upper floor. In the court is a stone base approached by steps, probably for the King's throne.

The **enclosure wall** round the pyramid precinct, with towers, niches and false doors, originally stood 34 ft/10.50 m high and was faced with limestone. The SE section, with the original main entrance, still stands to a considerable height and has been partly reconstructed. The wall enclosed a rectangular area



NE corner of Step Pyramid



Entrance to Step Pyramid

measuring 595 yds/544 m by 303 yds/277 m. – The entrance leads into a large *Colonnade*, originally divided into three aisles by 48 pillars arranged in pairs; the pillars, topped by engaged cluster-columns, had an original height of over 16 ft/5 m. At the E end are curious false doors simulating open double doors. – At the far (W) end of the colonnade is a small *transverse chamber* with four pairs of pillars, from which a doorway, also with false doors, leads into the court on the S side of the pyramid.

The *Great Court* is bounded on the E and W sides by finely built stone walls and on the N side by the pyramid. In the middle are the bases of two altars, probably representing the two lands of Upper and Lower Egypt. Under the S side of the pyramid was another altar approached by a small ramp. – At the W end of the S enclosure wall is a *false tomb* of the 3rd Dynasty discovered by Cecil Firth in 1927. Staircases and underground passages lead to antechambers containing large alabaster jars and two chambers faced, like the chamber under the pyramid, with tiles imitating reed mats. In the second chamber are three false doors with magnificent relief figures of Djoser. – The *chapel* on the NW side of the tomb has a fine cobra frieze (partly restored).

Outside the enclosure wall, to the S, are several **mastabas** of the 3rd–6th Dynasties. Particularly notable is one which was originally constructed for an official named *Ikh* but was later used for the burial of Princess Sesh-seshet or *Idut*. It is decorated with reliefs with well-preserved coloring, including one of a genet and an ichneumon robbing birds' nests in a papyrus swamp, and has a number of underground store-rooms, originally containing baskets of fruit and grain, which were sealed with the seals of Kings Khasekhemwy and Djoser.

To the E of this mastaba is the *Mastaba of Mehu*, a 6th Dynasty Vizier, with excellently preserved paintings in unusually vivid colors depicting the dead man and his wife in scenes of everyday life. On the side wall of the entrance Mehu is depicted as a corpulent elderly man.

First side chamber, on the right, husband and wife hunting and fishing; on the left, kitchen scenes and bird-catching. – Doorway into passage, left, work in the bakery; right, agricultural scenes. – S wall of passage, top row, funeral procession on the Nile, with the mummy in the first boat; middle row, work in the field; bottom row, 39 women and one man, representing the estates managed by Mehu. – W wall, vintage scenes. – N wall, in three rows, Mehu hunting and supervising work in the fields; to right of door into court, goldsmiths at work. – The court is divided into two unequal parts by pillars, on which Mehu is depicted with his name and titles. – S wall of small pillared hall, Mehu's son Hetepka at table; N wall, sketches for paintings which were not completed.

The passage leads into an offering-chamber with representations of various rites connected with the cult of the dead. In the main cult chamber, to the N, are more ritual scenes, exceptionally well preserved. On

the W side of the offering-chamber is the cult chamber of one Merire-ankh, with paintings of similar scenes, inferior in style and less well preserved.

SW of the Step Pyramid is the ***Pyramid of Unas or Onnos**, last King of the 5th Dynasty. It can easily be climbed without assistance and offers an extensive **view* of the whole necropolis area: to the N the pyramids of Abusir and Giza, to the S the pyramids of Saqqara and Dahshur, to the E the Step Pyramid and the palm groves and fields of the villages of Saqqara and Mit Rahina (see under Memphis).

The INTERIOR of the pyramid, which was opened in 1881, is open to visitors. From the N side a sloping passage, the entrance to which was originally concealed under the paving, leads to an *antechamber*, from which a horizontal corridor, originally barred by three trapdoors at the far end, continues to a *central chamber*. To the right (W) of this is the *tomb chamber*, which, like the central chamber, has a pitched roof; to the left is a small chamber with a flat roof and three niches, which was originally closed by a stone slab. The walls of the central chamber and the tomb chamber are covered with inscriptions – the "Pyramid Texts", the oldest known Egyptian religious texts, relating to the life after death – in which the incised hieroglyphs are filled in with blue pigment. Against the W wall of the tomb chamber is the King's sarcophagus, with alabaster false doors to the right and left.

On the E side of the pyramid is the small *Mortuary Temple*, badly ruined. It had a court with palm columns, fragments of which can still be seen. At the foot of the pyramid, probably on the site of the sanctuary, are remains of a granite false door.

On the S side of the Pyramid of Unas are three **shaft tombs of the Persian period**, all broadly similar in layout. A square vertical shaft descends to the tomb chamber, constructed of stone blocks, at the foot of a larger shaft sunk during the building of the chamber and later filled in. The tombs are now accessible by a spiral staircase and are connected with one another by tunnels.

The descent to the tombs is not easy. The shaft, 82 ft/25 m deep, leads by way of a 16 ft/5 m long corridor to the vaulted *Tomb Chamber of Psamtik*, a physician who lived in the reign of Darius I. The walls are covered with religious texts. The lid of the large limestone coffin, which, like the coffins in the other tombs, is let into the ground, is raised, and the device for lowering it can be seen; it originally contained a smaller basalt coffin. – To the W, reached through a modern tunnel, are the shaft and *Tomb Chamber of Djenhebu*, a Royal Admiral, both with finely incised inscriptions. – To the E, down some steps, are the shaft, 90 ft/27.5 m deep, and *Tomb Chamber of Pedese*. The walls are decorated with inscriptions in fine low relief, with well-preserved colors, and with representations of votive offerings. The vaulted roof is painted with colored stars on a white ground.

To the NE of the Pyramid of Unas is the large **Double Mastaba of Nebet and Khenut**, Unas's wives, which originally covered an area of 161 ft/49 m by 72 ft/22 m and stood 13 ft/4 m high. Both tombs have the same ground-plan and layout, reflecting the equal status of the two occupants. Khenut's tomb, to the W, is much ruined, but Nebet's is well preserved and worth close inspection.

The entrance, on the SE side, leads into an *antechamber* of some size, the walls of which are decorated with reliefs of the dead Queen sailing in a boat through the marshes, etc. To the left (W) of this chamber is a spacious open court, without decoration, and straight on is a second, smaller, antechamber with highly unusual mural reliefs showing Nebet with servants bringing in food and sledges laden with large wine-jars; one of the women of the harem is a dwarf. On the N wall, above the door, Nebet is shown seated in front of votive offerings. – From the second antechamber the door in the N wall leads into two small chambers, probably store-rooms; the door on the left (W) side opens into a long *corridor* covered with reliefs, on the right-hand side of which are four other undecorated store-rooms. Between and over the doors Nebet is depicted with her daughters receiving votive offerings, particularly livestock. – The corridor leads into a *chapel* with four niches for statues of the Queen. Opposite these, on the E wall, are reliefs depicting votive offerings. – At the N end of the offering-chamber is a small room with the representation of a man, evidently a commoner, and his children: perhaps a relative of the Queen, and thus giving an indication of her non-noble origin. – To the S of the chapel are two chambers, one behind the other; the first has the usual representations of the dead Queen at table, while on the walls of the second are four large unguent vessels.

To the W of the Pyramid of Unas is the large precinct, now buried in sand, of the unfinished *Step Pyramid of Sekhemkhet*, Djoser's successor, who died young.

On either side of the causeway leading up to the Pyramid of Unas are *mastabas* and *rock tombs* of the 5th and 6th Dynasties, discovered in 1844 and subsequently excavated.

Some 330 yds/300 m E of the Pyramid of Unas is the small *Tomb of Nefer-her-ptah*, Overseer of the Palace, Royal Wigmaker and confidant of an unidentified King. It consists only of an entrance corridor and a single chamber, but contains preliminary drawings of high artistic quality for reliefs which were never executed. They depict scenes from everyday life, farming and hunting.

To the E is the rock-cut **Tomb of Iru-ka-ptah Khenu** (5th Dynasty), Superintendent of the Royal Slaughterhouses. This, too, has a single chamber at the end of a narrow corridor. On the left-hand and rear

walls of the chamber are ten figures of the dead man carved from the rock in high relief. On the right-hand wall are similar figures of three young men and a woman who were also buried in the tomb, together with a false door. In the floor are five tomb-shafts. The painted reliefs on the N and E walls depict the usual scenes from everyday life, the dead man at table, and religious themes. – Immediately W is the *Mastaba of Akhet-hotep*, in which many wooden statues were found. Little is left of the tomb itself or of a third tomb which adjoins it.

Some 55 yds/50 m farther E, on the S side of the causeway leading to the Pyramid of Unas, is the ***Tomb of Nefer and Companions** (5th Dynasty), probably the family or communal tomb of a guild of singers. It has a single chamber 26 ft/8 m long, with nine tomb-shafts. In one of these was found the mummy of a naked man, adorned only with a necklace of blue beads, lying on his side with his legs slightly bent, as if asleep. The walls, faced with plaster, display a rich variety of reliefs. On the left-hand (E) wall are five rows of scenes from everyday life, including woodworkers, farming scenes and – a rare and informative scene – the launching of a boat. – On the right-hand wall the dead men are depicted with their wives at a funeral banquet. – On the S wall, from left to right, are Nefer and his wife Khonsu receiving votive gifts, a man leaning on his staff accompanied by his wife and Nefer at table eating the funeral meal.

To the E of this tomb, under the causeway (which was constructed over it), is the **Double Tomb of Ni-ankh-khnum and Khnum-hotep** (5th Dynasty), two friends or relatives who were priests of Re in Niuserre's Sun Temple (see under Abu Gurab) and Court manicurists. The tomb is partly hewn from the rock, partly masonry-built, and the front part is faced with fine-grained limestone. The rich decoration of painted reliefs is well preserved in the stone-built front part; in the rock-cut chambers to the rear, however, it is in poor condition as a result of the friability of the rock.

On the walls of the *portico* are reliefs depicting the funeral rituals, and on both sides of the entrance are the dead men with their eldest sons. – Within the doorway the mummy is seen being conveyed to the tomb, accompanied by offering-bearers; below, the catching of the sacrificial ox for the evening and morning meals. – The portico leads into an *antecham-*

ber, with excellently preserved reliefs in five rows, alternately referring to Ni-ankh-khnum and Khnum-hotep. On the N and E walls are scenes of farming life and of the dead men's professional activities. – On the S wall are depicted various methods of catching fish and birds. – In the W wall is a door leading into the undecorated court; in the doorway, on the left and right, dead men in litters borne by donkeys. – Adjoining this room is the vestibule to the tomb chamber.

The reliefs in the rock-cut *main chamber* are poorly preserved. – N wall: winnowing of grain; corn being taken into the granary, with scribes recording the quantity. – E wall: the dead men supervising work in the fields and, accompanied by their sons, inspecting workshops. – S wall: banquet, with music and dancing (the figure of Ni-ankh-khnum's wife defaced). – Between the two doors: the dead men, with their children but without their wives, embracing and touching one another with their noses (i.e. kissing). – W wall: scenes of everyday life. – The *chapel* is divided equally between the two men, the S side being assigned to Ni-ankh-khnum, the N side of Khnum-hotep. In each half is a false door, and between the doors the two men are depicted embracing one another. On the walls are scenes from the funeral banquet.

To the E of this tomb is the *Double Tomb of Nefer-seshem-ptah and Sekhen-tiu*. From here a path leads S to the nearby ruins of the **Monastery of St Jeremias** (Jeremiah), excavated by J. E. Quibell in 1907–09. Founded in the second half of the 5th c. and destroyed by the Arabs about 960, the monastery buildings include two churches (fine capitals and reliefs from which are now in the Egyptian Museum in Cairo), a refectory, a bakery, an oil-press, a wine-press and other offices, the room occupied by St Jeremias and cells for the monks, each with a niche in the E wall, many of which had frescos of the Virgin, the Archangels and the founder of the monastery; the frescos are now also in the Egyptian Museum.

To the S of the tombs flanking the causeway to the Pyramid of Unas and to the W of the Monastery of St Jeremias is an area containing tombs of the New Kingdom, only a few of which have been excavated. Here was unexpectedly discovered in 1975 the ***Tomb of Horemheb**, Tutankhamun's General and Co-ruler, reliefs from which had previously been removed by 19th c. tomb-robbers and had found their way into various museums. Horemheb, the "general of generals", built this tomb before his accession to the throne, but later had another tomb constructed in the Valley of the Kings, where he was buried. The *reliefs in the Saqqara tomb, in both raised and sunk relief, are the finest examples of the art of Memphis under the influence of the Amarna style,

showing its characteristic smooth and flowing lines and its plastic and realistic handling of its themes. They depict with consummate skill and in great variety the Mannerist spirit of the time, shown for example in its leaning towards such fashionable externals as ever-changing wigs, elaborately draped garments and luxuriously furnished rooms.

The entrance to the tomb, flanked by pillars and preceded by a paved *forecourt*, is on the E side. It leads into the *first colonnaded court*, which was surrounded by a wall 10 ft/3 m high, built of brick with a cladding of limestone slabs. The painted reliefs, now largely replaced by copies or much restored, depict scenes from the dead man's career, including the presentation of a gold collar of honor by the King and Queen, a celebrated relief of which the original is in the Museum van Oudheden in Leyden. At the NW corner of the court is a tomb-shaft. – Beyond the court is the *hall of statues*, which contains *statues of Horemheb and Anubis*. At the entrance are representations of Horemheb at the offering-table, to which offerings are being brought. On the door-jambs are the name and titles of the dead man. – The walls of the adjoining *second colonnaded court* are decorated with painted reliefs: on the N wall and N end of the E wall are Horemheb in the presence of Osiris and a procession of offering-bearers; on the S end of the E wall, Horemheb receiving representatives and prisoners from foreign lands. The maltreatment of the prisoners, dragged in by the hair or at the end of a rope, is depicted with striking realism. The original of a scene depicting captured Negroes (Kushites) being registered by Egyptian officials is now in the Museo Civico in Bologna. On the S wall: Horemheb receiving offerings. – On the W side of the court is the *chapel*, with a *statue of Horemheb and his wife (?)*. On both sides are further chapels and tomb-shafts.

NE of the Step Pyramid of Djoser is the mound of rubble which represents the *Pyramid of Userkaf*, founder of the 5th Dynasty. It was relatively small, with an original base measurement of some 245 ft/75 m, and lay within a correspondingly small precinct. The mortuary temple was on the S side; and to the SW of this are the remains of a subsidiary pyramid. – In the area S of Userkaf's Pyramid and E of Djoser's are *mastabas* of the Old Kingdom.

Some 550 yds/500 m NE of Djoser's Pyramid is the mound of earth which marks the site of the *Pyramid of Teti*, founder of the 6th Dynasty. On its E side are the scanty remains of the mortuary temple, remains of an alabaster altar and many table-like statue bases. Farther E is a confused tangle of structures excavated by the Egyptian Department of Antiquities and ranging in date from the Old Kingdom to the Ptolemaic period. The oldest are two large stone *mastabas* of the Old Kingdom, on top of which brick tombs

were built during the Middle Kingdom. The brick enclosure walls, 30–33 ft/9–10 m thick, date from the Greek period. – Farther NW is a *cemetery* with brick-built mastabas of the 2nd and 3rd Dynasties.

At the NW corner of the Pyramid of Teti we find the ***Tomb of Mereruka** or Meri, a priest attached to the pyramid. Dating from the early 6th Dynasty, it is the largest structure of its kind in the Old Kingdom – 130 ft/40 m by 80 ft/24 m, with a total of 31 rooms and passages. It is divided into three parts, belonging respectively to Mereruka, his wife Her-watet-khet (to the left of the entrance) and their son Meriteti (to the rear). A tablet at the entrance records that the tomb was excavated in 1893.

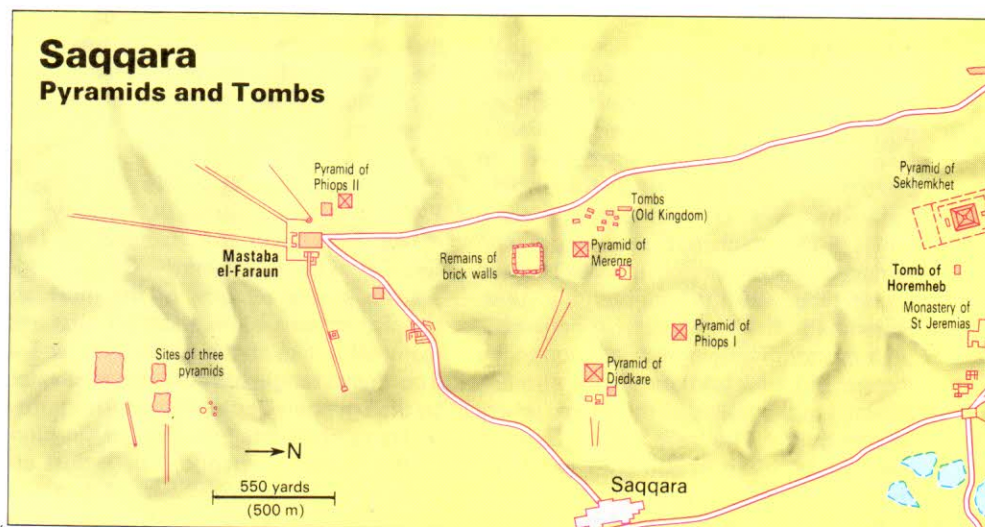
To the right and left of the entrance: Mereruka and his wife (who is on a smaller scale). Within the entrance, right-hand side: the artist (probably Mereruka himself) sitting at an easel and painting the three seasons, which are represented by gods; in one hand he holds a shell containing paint, in the other a pen, while other writing materials hang from his shoulder; in front of him is his son Khenu. Left-hand side: Mereruka, before whom is his small son Meriteti, holding a lotus stem and a bird; behind him his wife and rows of servants. – *First room*, N wall: Mereruka, in a papyrus boat with his wife, spearing fish; men in two small boats harpooning three hippopotamuses; in the reeds are birds, in the river fish. S wall: the dead man, in a boat with his wife, hunting in the marshes. The scene is full of fascinating detail – birds, fish, etc., a hippopotamus biting a crocodile; below, left, cattle being driven through a river; above, cattle thrown to the ground for slaughter (note the accurately observed attitudes of the cattle); gardens being watered. – To the right of the first room is a small side chamber with a mummy-shaft.

Adjoining the first room on the N is an almost exactly *square room*. E wall: Mereruka and his wife (to left)

inspecting various operations, depicted in six rows. Two lowest rows: goldsmiths making necklaces and various vessels. Third row: three statues being drawn to the tomb, while a priest burns incense. Fourth row: carpenters making beds. Fifth and sixth rows: manufacture of stone vessels. W wall: Mereruka and his wife, accompanied by servants, watch hunters in the desert; desert animals; a hound seizes an antelope; a lion devouring a bull; hedgehogs and hares. – Beyond this is a *long room*. E wall: on the right Mereruka and his wife, followed by servants, watching fishermen; Mereruka's stout brother, in a boat, drinking from a cup; on the left Mereruka and his wife, preceded by servants, one of whom leads a monkey and two hounds on a leash. W wall: on the left the estate office, a hall with columns in which the clerks sit, while the village elders are dragged in to pay their taxes, some being cudgelled, while one is stripped, tied to a post and beaten; on the right Mereruka and his wife watching offerings being made to his statue. – Immediately left of the entrance to this room is a door into another long room, without decoration.

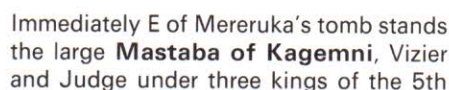
At the NE corner of the long room a door leads into a *hall* with four pillars supporting the roof, on which are sunk reliefs of the dead man. W wall (from the left): bedroom scenes; Mereruka and his wife watching as the canopied bed is prepared; the dead man and his wife, who is playing a harp, sit on a large couch with lions' feet, under which are two rows of vases; Mereruka, seated in an armchair, receiving gifts (vases, wooden chests, etc.) brought by servants. N wall: priests of the mortuary cult bring in food and drink for the dead man. E wall: Mereruka and his wife, with servants; servants bringing in votive offerings; male and female dancers (bottom two rows). S wall: the dead man receiving votive offerings.

Beyond the long room is a transverse room in which only a few reliefs are preserved, together with a false door at the W end, with the *serdab*. In the floor is a shaft leading to the *tomb chamber*, which was closed by a stone slab running in vertical grooves. The walls of the chamber are covered with reliefs depicting votive offerings and lists of offerings, and have magnificent false doors. Against the rear wall is the huge stone sarcophagus. – Adjoining the E end of the transverse room is a *smaller room* with reliefs depicting the bringing of offerings and scenes from everyday life. N wall: the dead man receiving offerings; second bottom row, ten store-rooms; bottom row,



The doorway into **Meriteti's tomb** is of later construction. – *Vestibule*. E wall: on the right a poultry-yard in which geese are being fattened, on the left cattle and antelopes. N wall: Meriteti receiving votive offerings from servants. W wall: Meriteti watching a hunt in the desert; the bag of gazelles and antelopes is presented to him. S wall: servants with votive gifts (poultry, fish). There are no reliefs in the small room to the left. – Beyond the vestibule is a *transverse room*. E wall: two lowest rows, cattle being slaughtered; upper rows, servants bringing in cattle, gazelles, etc. N and S walls: Meriteti at table, with servants bringing votive gifts. On the W wall is a false door, on which the dead man's name has been substituted for an earlier one; in front of it an offering-table. – To the N is a *second transverse room*. E wall: men bringing Meriteti (on the left) large chests containing garments and

From the vestibule of Mereruka's tomb a door on the left leads into **Her-watet-khet's tomb**. The first room is a *pillared hall*. N and S walls: Princess Her-watet-khet, Mereruka's wife, receiving votive gifts from servants. W wall: to the right, the dead woman with her son and daughter; four maids bearing a litter adorned with lions; to the left fishermen; above, capture of wild bulls. – Beyond the hall are two smaller rooms. *First room*, N wall: dancing-girls. Other walls: servants bringing in food and driving in cattle. *Second room*, W wall: in the center an elaborate false door, in front of which is a square block, the base of an offering-table; to the right and left, the dead woman at table, with servants bringing food, flowers, etc. N



and 6th Dynasties, which was also discovered in 1893.

The entrance is at the S end of the E front, which has an inscription giving the name and titles of the dead man. It leads into a *vestibule*, with reliefs of fishermen and offering-bearers, beyond which is a *hall* with three pillars containing an attractive series of scenes: dancing-girls; hunting in the marshes; a farmyard; boats; cattle crossing a ford; boys feeding a puppy; court scene. To the left is a *corridor*, off which open five store-rooms (originally probably two-storeyed). – To the N of the pillared hall is the *first chamber*. Left-hand wall: Kagemni inspecting his cattle and poultry; tame hyenas and poultry being fed; bird-catching. Right-hand wall: Kagemni watching fishermen; the catch is recorded and carried away. Above the door into the next room: the dead man carried in a litter. To the W of this room is the *serdab* (inaccessible). – *Second room*: the dead man receiving votive gifts from servants. To the left is a room in which two figures of the dead man have been obliterated. – *Third room*, on longitudinal walls: Kagemni, seated on a chair, receiving votive gifts. In the end wall is a false door, in front of which stood the offering-table, approached by steps. – *Fourth room*: two figures of Kagemni, standing, while attendants bring in votive gifts; tables, with various vessels on them; large jars of unguents being brought in on sledges.

From the vestibule a door on the N side leads into a hall from which a staircase mounts to the roof of the mastaba. On the roof were two rooms 36 ft/11 m long, probably for the solar barques.

A short distance E of Kagemni's tomb, to the N of the Pyramid of Teti, we come to a **street of tombs**, with some interesting 6th Dynasty tombs, which was excavated by Loret in 1899 but is now partly covered by sand. The first of the tombs to be encountered is the badly ruined *Tomb of Nefer-seshem-re* or Sheshi, a Judge and Vizier, the chief remains of which are a hall with six square pillars, each bearing a figure of the dead man, and an elegant false door.

The first tomb on the left is the ***Tomb of Ankh-me-hor** or Sesi, also known as the "Tomb of the Physician" because of the surgical operations depicted in its reliefs. The upper part of the walls has been destroyed.

First room, on the wall to left of the entrance: harvest scenes; below, cattle being driven across a river. – *Second room*, left-hand wall: the dead man watching the catching of birds. Rear wall: statues being carved for the tomb, etc. In the doorway to the next room: sacrificial animals being slaughtered (on the right, an ox being thrown to the ground for slaughter). – The three following rooms have the usual scenes of the presentation of offerings to the dead man, the slaughtering of cattle, etc.

Adjoining the first room is a *hall*, the roof of which was borne by five pillars. In the doorway, on the right, are depicted two surgical operations – circumcision and

an operation on a man's toe. On the entrance wall of the hall: to the right, servants and women mourning the dead man; to the left, dancing-girls.

Next comes the *Tomb of Uze-he-teti* or *Nefer-seshem-ptah*, also known as Seshi, "the first next to the king".

From the vestibule a door (reliefs of sacrificial animals in the doorway) leads into a *second chamber*, with fine reliefs. Right-hand wall: wild ducks being caught with a net; above, a poultry-yard, catching of fowls, fattening of geese. Other walls: servants with votive gifts, some of them in boats. – *Last room*, W wall: false door, from which the dead man is twice represented as emerging; above, a window, from which the dead man looks out; in front the offering-table. Other walls: the dead man at table, servants with votive gifts, slaughtering of sacrificial oxen.

To the E of the Pyramid of Teti and the street of tombs are the unexcavated remains of a *pyramid*, usually ascribed to a King Merikare of the Heracleopolitan period (9th and 10th Dynasties).

Some 550 yds/500 m NW of the Step Pyramid of Djoser is the ****Mastaba of Ptahhotep**, a high dignitary under the 5th Dynasty.

The entrance, on the N side, leads into a *corridor*, the walls of which are covered with interesting sketches for reliefs and unfinished reliefs (right) and empty royal cartouches (left). To the right is a large square *hall* with four pillars, from which a door at the SE corner leads through a vestibule into the **offering-room**, with ****mural** reliefs which are among the highest achievements of Egyptian art at its zenith, some of them surpassing even the reliefs in the Mastaba of Ti (see below). The colors are well preserved. The roof of the chamber is decorated with imitation palm-trunks.

In the doorway: servants with votive gifts. N wall: above the door, Ptahhotep at his morning toilet, with greyhounds under his chair and his pet monkey held by a servant; in front of him harpists and singers, dwarfs stringing beads (upper row); officials seated on the ground (next two rows); harpists and flute-players, with a singer beating time (bottom row); to the left of the door, servants with votive gifts, sacrificial animals being slaughtered. W wall: at each end a false door; the right-hand one is highly elaborate, perhaps representing a palace façade; on the left-hand one the dead man is depicted sitting in a chapel (below, right) and in a litter carried by servants (left); in front is the offering-table. The reliefs depict Ptahhotep (on the left) at a richly furnished table; in front of him (top row) priests making offerings and (three lower rows) servants with various votive gifts; above, a list of the dishes.

On the S wall is a similar scene: the dead man at the funeral banquet; in front of him (top row) peasant women with gifts (mutilated); second row, cutting up of sacrificial animals; two bottom rows, servants with various gifts. – The finest and most interesting reliefs are on the E wall. To the right the dead man is seen inspecting gifts and tribute from "the estates of the north and the south"; top row, boys wrestling and

seven boys running (the first having his arms tied); second and third rows, the spoils of the chase, with four men pulling two cages containing lions, another with young gazelles in a litter, another with a cage of hares and hedgehogs; fourth row, herdsmen and cattle in the fields, the calves being tethered to pegs; next two rows, cattle being brought for inspection (note the herdsman with a broken leg leading a bull with a neck ornament); bottom row, poultry. To the left the dead man contemplates "all the pleasant diversions that take place throughout the country"; top row, a herd of cattle being driven through a marsh, and men gathering papyrus, tying it in bundles and carrying it away; second row, boys playing; third row, the vintage (vines growing on trellises, a man watering them, others gathering the grapes, treading them and pressing them in sacks); fourth and fifth rows, animal life and hunting in the desert; sixth row, men working in the marshes, gutting fish, making rope and constructing papyrus boats; seventh row, men catching birds with nets, putting them in crates and carrying them away; bottom row, peasants in boats on the Nile, with plants and fish (some of the peasants are fighting). In the boat on the left is a sculptor named Ni-an-kh-ptah with a boy giving him a drink – probably the artist responsible for the reliefs in the tomb.

From the pillared hall a door in the W wall leads into the offering-chamber of Akh-hotep, Ptah-hotep's son. To the right and left the dead man is shown at a banquet, with servants bringing him votive gifts. On the W wall is a false door with a large offering-table.

Some 275 yds/250 m N of the Tomb of Ptah-hotep is the site of *Mariette's House*, built by the French Egyptologist Auguste Mariette when excavating the Serapeum as a site office and museum. The new building begun in the 1960s remains unfinished and ruined, a conspicuous landmark.

550 yds/500 m W of this is the ***Serapeum**, with the rock-cut underground burial chambers of the Apis bulls. Apis, the sacred bull of the god Ptah, was worshiped in a temple of his own, and after his death was embalmed and buried with great pomp. From the time of Amenophis III, and probably earlier, the

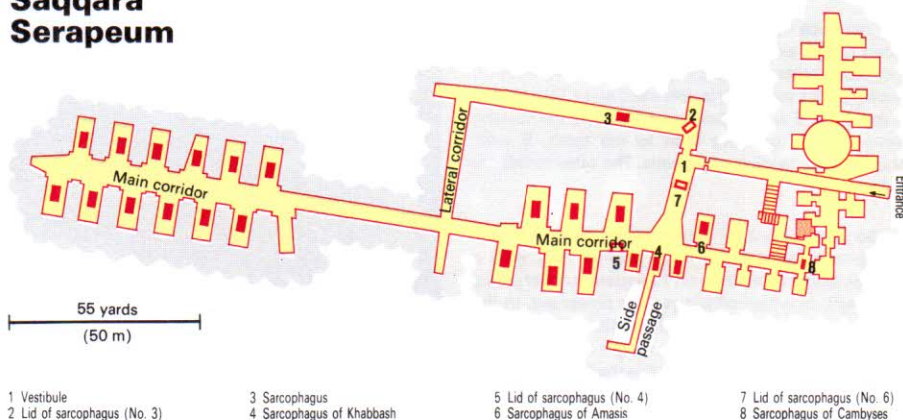
Apis tombs consisted of an underground chamber entered by a sloping shaft, over which was a chapel, as in the tombs of high dignitaries. In the reign of Ramesses II Prince Khaemweset constructed a common burial-place for all the Apis bulls, consisting of an underground corridor 110 yds/100 m long flanked on both sides by chambers in which the wooden coffins of the bulls were enclosed. Psammetichus I added, at right angles to this, a much larger and more carefully constructed complex of chambers, which was enlarged at various times down to the Ptolemaic period. Altogether there were some 380 yds/350 m of corridors, 10 ft/3 m wide and 18 ft/5.5 m high. Over these subterranean chambers was built a large temple.

The Egyptians believed that, like men, the bulls were united with Osiris after death, and the dead bull was given the name of Osiris-Apis (Egyptian Oser-hapi, Greek Osorapis) and became a kind of god of the dead, known, like Osiris, as "Lord of the Western Land". Great numbers of pilgrims visited the tombs of the bulls and left votive offerings – usually small memorial tablets set into the walls of the underground corridors. When the cult of the foreign god Sarapis (Serapis), introduced in the reign of Ptolemy I, became popular in Egypt Sarapis was identified with Osorapis and venerated with him in the ancient temple in the necropolis of Memphis, which came to be known as the Sarapeion or Serapeum.

Opposite the temple built over the burial-place of the Apis bulls a second Temple of Osorapis was erected by Nectanebo II. On the walls flanking the path between the two temples were Greek statues, some of which are still *in situ*, though now covered with sand. The great avenue of sphinxes which ran W from the cultivated land through the necropolis to the Serapeum ended in a semicircular open space adorned with statues of Greek philosophers.

When visiting the Serapeum it is advisable to take a good electric torch, since the lighting system does not always work. – The entrance leads into a room of some size, with niches in the limestone walls in which many votive tablets and tombstones of dead bulls were

Saqqara Serapeum



found. Turning right, we come in a few yards to a huge *sarcophagus* lid of black granite and, some 20 yds/18 m beyond it (on left) the *sarcophagus* to which it belonged, almost filling the corridor – both perhaps left lying here, on their way to a tomb chamber, when the cult of Apis was abandoned. Near the end of the corridor a lateral corridor goes off on the left towards the *main corridor*, which runs parallel with the first. The chambers on either side of this corridor, in which the mummies of the Apis bulls were buried in huge stone sarcophagi, average 26 ft/8 m in height; their pavements and vaulted roofs are faced with Moqattam stone. Twenty of the chambers still contain their *sarcophagi* of polished black or red granite, each hewn from a single block. They average some 13 ft/4 m in length by 7½ ft/2·30 m in width and 11 ft/3·30 m in height and are estimated to weigh 65 tons. Many of the lids have been pushed aside; five of them are constructed of separate pieces of stone cemented together. When found the sarcophagi had already been plundered and emptied of their contents, apart from two which still contained a few trinkets and other grave-goods. Three of them have inscriptions, one in the name of Amasis, the second in the name of Cambyses and the third in the name of Khabbash, the last native ruler before Alexander the Great's conquest. The finest of the sarcophagi is the last one on the right-hand side, to which a flight of steps descends. Of finely polished black granite, it is covered with inscriptions and door-shaped ornaments.

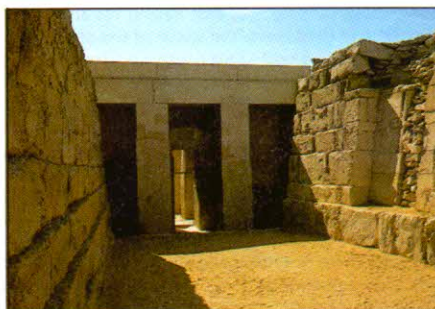
Near the E end of the main corridor a side passage 22 yds/20 m long goes off on the right to another corridor running parallel with the main one (now walled up). Going N from here and stepping over the lid of Amasis's sarcophagus, we return to the vestibule at the end of the entrance passage.

Just N of the Serapeum is a tent where refreshments may be obtained.

NE of the Serapeum is one of the principal sights of Saqqara, the **Mastaba of Ti**, belonging to a high Court official and wealthy landowner of the early 5th Dynasty. A tablet at the entrance records its discovery and excavation by Mariette and its restoration by the Egyptian Department of Antiquities. Its mural reliefs are among the finest and best preserved of the Old Kingdom as well as the most interesting in terms of subject-matter.

The entrance opens into a small *vestibule* with two pillars (upper parts restored), on the front of which Ti is depicted wearing a long wig and a short, wide apron and holding a long staff in one hand and a kind of club in the other. E wall: women, representing the villages owned by Ti, bringing food to the tomb. S wall: poultry-yard, feeding of pigeons. The other reliefs are obliterated.

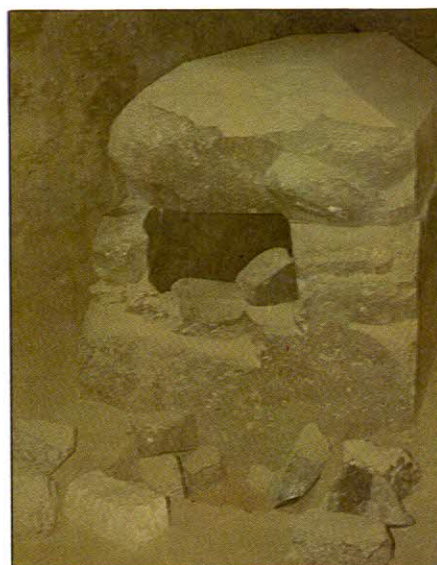
A doorway flanked by figures of the dead man and inscriptions leads into a large *pillared hall*, with a modern timber roof borne on 12 square ancient pillars (restored), in which offerings were presented. In the center is a flight of steps leading into a low sloping passage which runs the whole length of the building to an antechamber and beyond this the *tomb chamber*. The *sarcophagus*, now empty, completely fills the recess in which it stands.



Entrance to Mastaba of Ti, Saqqara

The reliefs in this hall are badly weathered, some of them being quite unrecognizable. N wall: Ti watching the sacrificial animals being slaughtered and cut up; servants with votive gifts. Behind this wall was the *serdab* containing a statue of the dead man. E wall (left-hand side only): Ti carried in a litter, preceded by servants with fans, boxes and chairs. W wall (right to left): Ti and his wife watching the fattening of geese and the feeding of cranes; a poultry-yard; Ti receiving the accounts of his officials, who stand in a pillared building; Ti (upper part of figure destroyed) watching his ships coming in and herds of livestock being driven towards him; false door for Ti's son.

A door at the far corner (on either side three figures of Ti, each time in different garb, walking towards the entrance) leads into a *corridor*, with reliefs of servants bearing gifts of all kinds into the tomb. On the right-hand wall is a false door for Ti's wife Neferhotpe. – Another door opens into a *second corridor*. Left-hand wall, bottom row: sacrificial animals being slaughtered; above, statues of the dead man being conveyed to the tomb on sledges, with a man in front of them pouring water. Right-hand wall: arrival of the ships in which Ti has inspected his estates in the Delta (note the curious steering-gear). Above the entrance door: Ti and his wife in a boat in a thicket of papyrus. Over the door into the chapel: female dancers and singers. – A door on the right leads into a *side room*, in which the colors of the reliefs are excellently preserved. On the upper part of the left-hand door-jamb a piece



Stone sarcophagus in Serapeum, Saqqara

of the sycamore wood to which the door was attached is still in place. Right-hand wall: Ti, on right, receiving votive gifts (flowers, cakes, poultry, etc.) from servants; top row, tables with votive offerings. Rear wall, upper rows: potters, bakers and brewers; below, a man measuring corn, with scribes recording the quantity. Left-hand wall: Ti; to right, servants with votive gifts; above, tables and vessels of various kinds. Entrance wall: tables, with various vessels.

Returning to the corridor, we now turn right through a door flanked by figures of Ti to enter the *chapel*, 16 ft/5 m wide, 23 ft/7.20 m long and 15 ft/4.50 m high, the roof of which is borne on two sturdy square pillars painted to resemble red granite. On the pillars are inscribed Ti's names and titles. The **† mural reliefs** in this chamber, with well-preserved colors, repay detailed examination.

On the E side, to the left of the entrance, Ti (on the right), with his wife kneeling beside him, watches harvesting operations; in front of him are ten rows of harvest scenes (from top to bottom): the flax harvest; corn being cut with sickles, packed in sacks and loaded on donkeys, which take it to the threshing-floor; oxen and donkeys treading out the corn; the threshed grain along with the chaff is piled in a great heap with three-pronged forks, then sifted and winnowed with two small boards; a woman fills a sack of corn.

To the right are two well-preserved and several damaged shipbuilding scenes: shaping the tree-trunks; sawing them into planks; construction of the ship, with workmen using adzes, mallets and crowbars and others fitting the planks together; Ti standing in one of the ships, inspecting the work. The simple tools used by the workmen (saw, axe, adze, drill) are of great interest.

There are numerous reliefs on the S side of the chapel (upper rows damaged). To the left, above, is a figure of Ti, below which is a narrow opening leading into a second *serdab* in which one intact and several broken statues of Ti were found. To right and left of the opening are two men offering incense to Ti. Ti and his wife watch their workmen, who are depicted in four rows (from top to bottom): men blowing through long tubes into a furnace in which gold is being smelted; sculptors and makers of stone vessels; carpenters polishing a door and a box (left), sawing planks, polishing a bedstead, under which lies a head-rest, and working with drills; leather-workers and a market scene (one man has a wineskin and two jars of oil for sale, another a wallet, for which he is being offered a pair of sandals in exchange); a stamp-cutter making a stone seal; a man selling sticks. – In the center, above, Ti, with his wife sitting at his feet, watches as peasants from his estates bring various animals (antelopes, gazelles, goats, deer, cattle, etc.) as funeral offerings; against each animal is inscribed its name. Below, in three rows: cattle are led in; three village elders are forcibly brought into the estate office to account for their taxes; bottom row, a variety of poultry (cranes, geese, pigeons, etc.). – To the right, above, Ti seated at table, with servants bringing funeral offerings; below, servants with gifts and musicians (harpists and flute-players); sacrificial animals slaughtered and cut up.

On the W side of the chapel are two large false doors marking the entrance to the Realm of the Dead. In front of the left-hand one is a stone offering-table. In the center of the wall: slaughtering of sacrificial animals and presentation of offerings (damaged); above, tables.

The reliefs on the N side of the chapel depict life in the marshes of the Delta. On the left (from top to bottom): Ti watching bird-catchers and fishermen; a hut containing the birds and fish that have been caught; two men cutting up fish at a small table; (below) cattle grazing; a cow calving and another being milked, with an overseer leaning on his staff and a herdsman holding the calf to prevent it from running to its mother; (left) calves tethered to stakes try to break loose, while others graze peacefully; (right) herdsman in small papyrus boats driving cattle across a river in which two crocodiles are lying; (left) two dwarfs with their master's pet monkey and greyhounds. In the center of the wall: Ti sailing through the marshes in a papyrus boat; in front of him another boat whose crew are hunting hippopotamuses with harpoons; a hippopotamus biting a crocodile; to the rear a small boat with a man who has hooked a catfish; birds nesting and fluttering about in the papyrus thicket. To the left: harvesting papyrus and building papyrus boats; boatmen quarrelling and fighting; fishing (a fisherman putting the fish he has caught in his fish-trap into a basket); tilling the ground (one man plowing) with two oxen – note the form of the plow – while another spurs them on; another breaks up the clods, while another sows the seed, with a scribe looking on; rams are driven over the newly sown ground to tread in the seed, while to the right are men hoeing; cattle returning from pasturage in the Delta are driven through the water; in front a herdsman carrying a young calf on his shoulders.

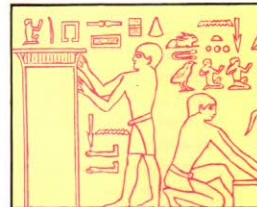
A narrow strip running along the foot of the N wall depicts 36 peasant women bearing offerings of meat, poultry, vegetables, fruit and drink from Ti's various estates, the names of which are given.

In the northern part of the Saqqara necropolis are cemeteries of the Early Period. On the edge of the desert are *rock tombs*, some of them with brick superstructures, of the 1st Dynasty; farther W are tombs of the 2nd and 3rd Dynasties. – Some 275 yds/250 m farther W large *animal cemeteries* have been excavated since 1965. They were associated with a large temple of the Late and Ptolemaic periods which was replaced in Christian times by a church. The intricate system of underground galleries and passages in which the animal mummies were buried was entered from the temple terrace.

The **worship of animals** was practiced in Egypt from early times, but developed on a considerable scale in the Late Period. The animals venerated as sacred were kept and reared for the specific purpose of being mummified and buried in specially constructed burial complexes. Burial-places of this kind have been found for ibises, falcons, baboons, dogs, jackals, crocodiles, rams, bulls, cows, fish, ichneumons, cats and other animals. It was regarded as meritorious for a pilgrim visiting a particular shrine to acquire one of the animals sacred to the divinity and to have it mummified, elaborately painted and decked with ornaments, and then buried in a stone or wooden coffin (or in the case of a bird a pointed pottery vessel).



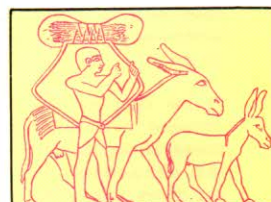
Ti sailing through the papyrus marshes



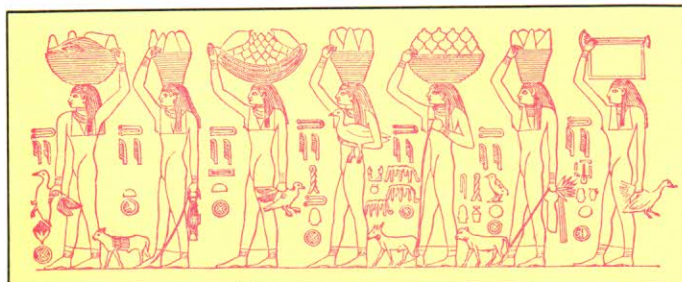
Carpenters at work



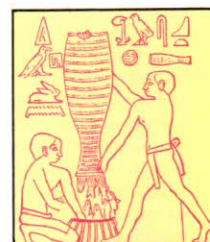
Dwarfs with a monkey and greyhounds



Donkey carrying grain



Peasant women with offerings



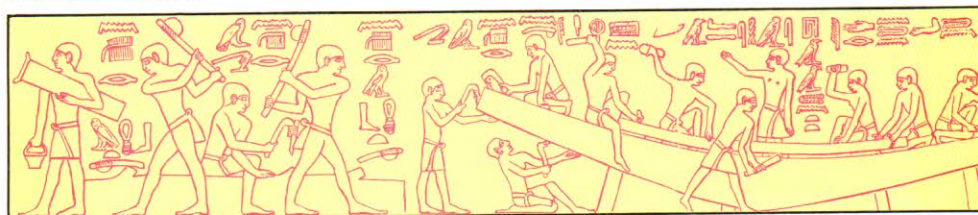
Emptying a fish-trap



Cattle being driven across a river

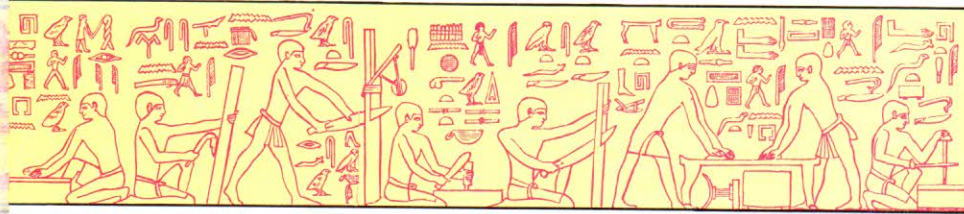


On the way to the estate office



Shaping a tree-trunk

Shipbuilding



Planing

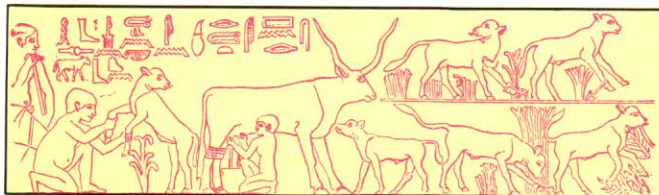
Sawing

Polishing

Drilling



Reaping

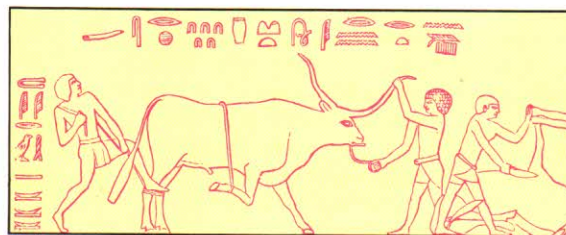


Milking

Cattle grazing



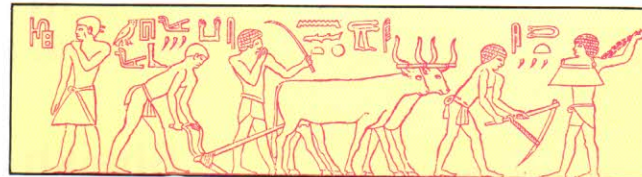
Feeding cranes



An ox thrown down for slaughter



Force-feeding of geese



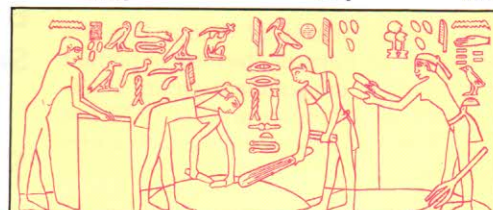
Plowing

Tilling

Sowing



Cooking poultry



Winnowing

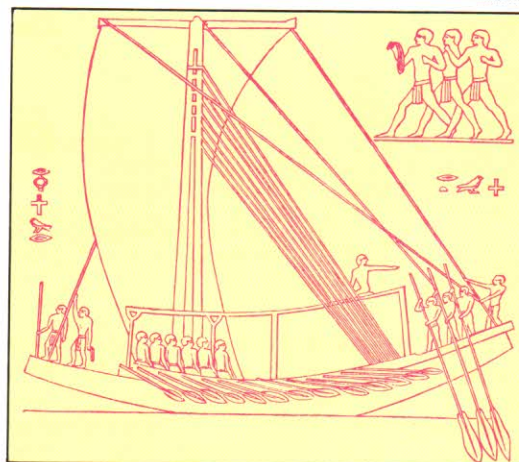


In the estate office



Sawing

Shaping a beam



Sailing-ship

The animal cemeteries of Saqqara comprise a *burial gallery for the "Apis mothers"* (the Iseum; only partly accessible), the counterpart of the Serapeum, in which the sacred cows were buried in stone sarcophagi; a *baboon gallery*, on two levels, with over 400 coffins; an *ibis gallery*, in which more than 2 million ibis mummies buried in pointed jars have so far been found; and a *falcon gallery* which contained a variety of cult vessels and equipment and yielded much valuable information.

If time permits the **Southern Necropolis** of Saqqara can also be visited. For this purpose a donkey should be hired at the Tourist Center near the site of Mariette's house. It takes about 1½ hours to reach the cemetery area. – The track runs due S, passing close to a large court or enclosure some 440 yds/400 m square, bounded on three sides by massive walls, now ruinous, and on the S by the hills of the desert. – Farther on, to the left, are the remains of the *Pyramids of Phiops (Pepi) I, Djedkare and Merenre*, in a much-dilapidated state as a result of their use as convenient quarries of building stone. Some 440 yds/400 m farther S is the *Pyramid of Phiops (Pepi) II*, also much ruined. The structure and decoration of all these pyramids follow the pattern introduced by Unas.

SSE of the Pyramid of Phiops II is the **Mastaba el-Faraun**, the most important monument in the southern group. Originally 330 ft/100 m long and 240 ft/73.5 m wide, it is in the form of a gigantic coffin with a barrel roof, built of massive blocks 2–2½ ft/1.5–2 m thick and faced with Tura limestone. It is the Tomb of Shepseskaf, last King of the 4th Dynasty.

The layout of the passages in the interior is similar to that of the pyramids of Unas and his successors. From the entrance, on the N side, a very narrow passage, only 4¼ ft/1.30 m high and 65 ft/20 m long, originally faced with granite slabs, descends to the chambers 23 ft/7 m below the base of the mastaba. Built entirely of granite, these were closed off by three stone portcullises. The tomb chamber had been thoroughly ransacked by tomb-robbers and yielded only a few fragments of the sarcophagus.

The *mortuary temple* on the E side of the mastaba was also used as a quarry of building stone, and scarcely a trace survives. Nothing is left of the valley temple, which stood on the outskirts of the village of Saqqara. The causeway, however, can

be traced for part of its course. – The Mastaba el-Faraun is easy to climb and affords an excellent * view from the top.

Abu Gurab, Abu Roash, * Abusir, ** Cairo, * Dahshur, ** Giza, Helwan, * Memphis, Western Desert and Zawiyet el-Aryan: see separate entries.

Sau

See Sais

Sebennytus

See under Behbeit el-Hagara

Sebwa

See Wadi el-Sebwa

Sharm el-Sheikh

See under Sinai

Sheikh Abd el-Qurna


See under Thebes

Sidi Abd el-Rahman

See under El-Alamein

Silsila

Upper Egypt. – Governorate: Aswan.

 **Tourist Information Office,**
Tourist Bazaar,
Aswan;
tel. 32 97.

ACCESS. – Road from Kom Ombo (12½ miles/20 km S) or rail to Kagug Station.

Some 12½ miles/20 km N of Kom Ombo the hills come close to the river in Gebel Silsila ("chain of

hills'), forming a defile with many eddies and shallows, long a place of worship of the god of the Nile.

On the E bank of the river, 4 miles/6 km below the narrowest point, are the large **Silsila quarries**, worked particularly under the New Kingdom. In the reign of Ramesses II some 3000 workers were employed here in quarrying stone for the Ramesseum alone; and an inscription of Amenophis III records the transport of stone on the Nile for a Temple of Ptah. At the N end of Gebel Silsila are the scanty remains of the ancient town of *Khenit* and its temple (fragments of inscriptions in the name of Ramesses II). Near the river are the ruins of modern quarry-workers' houses. To the E, high up on the N side of the rock, is a *Stela of Amenophis IV* (numbered 37) recording that he had caused an obelisk for the Temple of the Sun at Karnak to be quarried here. To the right, lower down, are prehistoric rock-engravings, and at the foot of the hill are a number of small rock-cut tombs.

Following the hills S, we come first to a large cave facing W formed by quarrying, with pillars left to support the roof. Beyond this are a small empty quarry and, higher up, a huge unfinished *Sphinx* (no. 40). Then comes a larger quarry, on the N-facing wall of which are incised pylons, indicating that stone for a temple pylon was quarried here. A modern inscription records that stone from this quarry was used in the construction of the Esna Dam in 1906–09. At the entrances to other quarries are inscriptions in the name of Sethos I. The largest of the quarries, to the S, is now closed by a railing. On the N side of its narrow entrance is an engraving of an obelisk.

To see the more important monuments, which are on the W bank, take the ferry across the river and turn N. The well-beaten track runs along the Nile, past tomb-recesses and memorial inscriptions and through quarries, to a **Rock Chapel**, built during the reign of Horemheb (18th Dynasty) and adorned in subsequent centuries with reliefs and inscriptions, some of them of high artistic quality and great historical interest, in honor of kings and high dignitaries. The façade, with five doorways separated by pillars of varying width, is topped by a torus and cavetto cornice. On the lintel of the central doorway, now the only entrance to the

chapel, are a winged solar disc and the names of Horemheb. The interior consists of a wide but shallow vaulted hall, to the rear of which is a smaller oblong chamber. All the walls are covered with reliefs and inscriptions.

On the left-hand end wall is a fine relief of a goddess offering the breast to King Horemheb. Behind her is the god Khnum, behind the King Amun-Re.

On the rear wall is **Horemheb's triumphal procession* after his Nubian campaign. The Pharaoh, seated on his throne, is borne by 12 soldiers adorned with feathers. He is preceded and followed by a soldier with a long-handled fan. In front is a priest, offering incense, with a train of captured Nubians and three rows of soldiers, including a trumpeter. To the left are the King and Amun, standing on prostrate Negroes (Kushites). Under the main scene is a niche, to the left of which are Negro prisoners, to the right Egyptian soldiers marching off fettered captives. The "barbarians" are depicted in a free style, without the usual stiffness of Egyptian drawing. Poetic inscriptions above both reliefs extol the King as victor over the people of Kush: "Hail to thee, king of Egypt: thy name is great in the land of the Nubians. . . ."

To the right is a niche with the full-face figure, in high relief, of Khai, an official under Ramesses II. Above is an inscription with a representation of King Siptah bringing flowers to Amun, while an official named Bai stands behind him with a *flabellum* (fan); below, Horemheb shooting arrows at an enemy. – Then follows a stela dated in the 2nd year of King Merneptah depicting the King presenting an image of the goddess Maat to Amun-Re and Mut; behind him are Queen Astnefert with the sistrum and his Vizier Penehsi with a flabellum. – In the next niche is a high-relief figure of a man holding his left hand in front of his breast. – Then a stela commemorating Ramesses II's 4th Jubilee, set up by his son Khamweset. To the right of the doorway into the rear chamber is a similar inscription by Khamweset. – Small relief figure of a man named Moi praying. – Niche with a large figure of Khamweset in high relief. – Badly damaged figure of Khamweset receiving votive offerings. – Stela commemorating Ramesses II's Jubilee, set up by his Fan-bearer Moi, who is depicted kneeling on the left; above, Ramesses II presenting an image of Justice to Amun, Harakhty, Maat, Ptah and Sobek, the local god of Silsila. – Relief of a Vizier; below, a representation of a column with a palm capital. – Stela dedicated in the 45th year of Ramesses II's reign by a high official, who is depicted kneeling below, with a flabellum; above, the King offering an image of Justice to Amun, Mut, Khons, Harakhty and Sobek (head destroyed). – At the end of the wall, three men praying.

In the right-hand end wall is a niche with six figures in high relief. – There are also many memorial inscriptions at the N end of the entrance wall and on the pillars between the doorways. On the left-hand wall of the doorway into the inner chamber Horemheb is depicted making offerings to the sun god Harakhty and the goddess Eusos of Heliopolis; on the right-hand wall he is in the presence of Amun and Mut. On the side walls of the inner chamber are representations of various deities. In the rear wall is a niche containing seven badly damaged *seated figures of gods* (in the middle Amun).

The road continues S along the banks of the Nile, passing old quarries which were probably worked in Roman times, *rock*

inscriptions and funerary niches. – On the next rock, on the side facing the river, are three inscriptions: to the left Ramesses III before Amun, Mut and Khons; in the middle Sheshonq I is conducted by the goddess Mut into the presence of Amun, Harakhty and Ptah, with his son Yewpet, High Priest of Amun-Re and General-in-Chief, behind him; to the right Ramesses IX praying before Amun, Mut, Khons and Sobek.

Beyond this is a niche with a painted ceiling, on the left-hand side of which, praying, is a clerk of the treasury named Tuthmosis. Another niche with a ceiling finely painted in spiral patterns bears on the lintel the names of Tuthmosis III and Hatshepsut (destroyed).

Farther on, close to the river, are three other niches. The one farthest to the right (N) has a fine relief on the left-hand wall depicting the dead man, Nekhetmin, Royal Scribe and Overseer of the Granaries of the South and the North, seated at table with another man; on the right-hand wall are three seated figures. – The niche next to this has fine reliefs with well-preserved colors: rear wall, Amenemhet, Priest of Amun, with servants bringing in food and drink; side walls, Amenemhet and his wife Mimi, etc.

Continuing along the river for another 15 minutes, we come to the *southern group of monuments*, of which there is a picturesque *view from the bank of the river. The main feature is two large *funerary niches* (cenotaphs), some 6½ ft/2 m deep, lying close together. The entrances are flanked by cluster-columns supporting an architrave with a cavetto cornice and royal cobras. The one on the right dates from the 1st year of Merneptah's reign, the other from the 1st year of Ramesses II. The reliefs are well preserved only on the rear walls of these niches; they depict the King making offerings to Harakhty, Ptah and the god of the Nile (on the right) and to Amun, Mut and Khons (on the left); below are a long hymn to the Nile and lists of offerings to be made to the river god. Between the two niches is a door-shaped stela dedicated by the Vizier Penehsi to Merneptah and depicting the King presenting an image of the goddess Maat to Amun. Farther S is a similar inscription dedicated to Merneptah by Roi, a Priest of Amun.

On a curiously shaped sandstone rock to the right is a *stela* of the 6th year of Ramesses III's reign depicting the King making offerings to Amun, Harakhty and the god of the Nile. On the same rock, to the left, is the figure of a priest adoring the names of Sethos I. – A few paces farther S, lower down, is a third niche, badly damaged, dating from the reign of Sethos I. On the river-bank are the remains of ancient steps leading down to the river.

**Aswan, **Edfu and *Kom Ombo: see separate entries.

Sinai

Sinai Frontier District.
Area: 18,900 sq. miles/49,000 sq. km (peninsula proper 9650 sq. miles/25,000 sq. km).
Altitude: sea-level to 8668 ft/2642 m.
Population: 180,000.

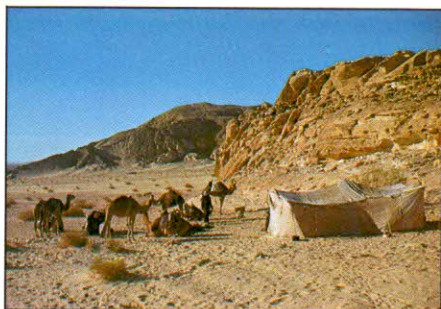
ACCESS. – By road from Ismailia or Suez. – By air to Mount Sinai Airport; scheduled services from Cairo and (until further notice) from Israel.

The *Sinai Peninsula, bounded on the W by the Gulf of Suez, on the S by the Red Sea and on the E and SE by the Gulf of Aqaba (Eilat), is generally thought of as forming part of Asia. With an area of some 9650 sq. miles/25,000 sq. km, it is roughly the same size as Sicily. Together with the strip of territory to the N extending along the Mediterranean from the Suez Canal to the Israeli frontier it forms the Sinai Frontier District, with a total area of almost 19,300 sq. miles/50,000 sq. km. Sinai is a scantily populated region consisting mainly of steppe and desert, with cultivable land only in the northern coastal strip and a few small oases; but its rugged mountain country, with its picturesque rock scenery, remote valleys and magnificent and constantly changing views, forms one of the most spectacular and impressive landscapes in Egypt.

Northern Sinai is an undulating tableland of Cretaceous and Tertiary limestones and sandstones, rising gradually from N to S and reaching heights of about 3900 ft/1200 m in the *Gebel el-Tih* Range, which is dissected by the widely ramifying (and at certain points cultivable) *Wadi el-Arish*. The southern part of the peninsula is

Gebel Musa, the Mount of Moses, in Sinai ►





Bedouin camp in the Sinai Peninsula

occupied by the great massif of **Mount Sinai**, built up of archaic crystalline rocks (gneiss, granite, porphyry, metamorphic schists). Its highest peaks, *Gebel Katerin* (8668 ft/2642 m), *Gebel Musa* (7497 ft/2285 m) and *Gebel Serbal* (6749 ft/2057 m), reach up almost to the line of eternal snow and ice. – Throughout their long geological history these majestic peaks have escaped all tectonic change, though in the course of millions of years the Red Sea coast along the foot of the massif has acquired a broad fringe of coral reefs, which are still continuing to grow.

The Sinai Frontier District has a population of some 180,000, including an estimated 50,000 bedouin, some of whom are said to be descended from the 200 Roman and Egyptian slaves presented to St Catherine's Monastery by its founder, the Emperor Justinian. – The major settlements in Sinai are on its coasts: in the N *El-Arish* and *Gaza* on the Mediterranean and the ports of *Suez* and *El-Tor* on the Gulf of Suez, in the extreme S *Sharm el-Sheikh* (Ras Nasrany) and, at the N end of the Gulf of Aqaba, the Jordanian port of *Aqaba* and the Israeli holiday resort of *Eilat* (Elat).

The mineral resources of this inhospitable region, which include manganese, copper and phosphates, have recently been substantially augmented by the discovery of large reserves of oil and natural gas on the W side of the peninsula.

HISTORY. – From the earliest times (7000–3300 B.C.) nomadic peoples ranged over the Sinai Peninsula, and the northern coastal strip was already of the greatest importance in Pre-Dynastic times as a link between Egypt and Palestine or Syria and a major commercial and military route (the later *Via Maris* of the Romans) along the Mediterranean. – The copper of western Sinai was already much sought after by the Pharaohs of the 1st Dynasty, and in later periods was frequently the occasion of bloody conflicts with the bedouin. Malachite and turquoise mined in Sinai filled the treasuries of Memphis. The peninsula also enjoyed

great religious veneration in ancient Egypt: here, it was believed, Isis had sought the corpse of her husband Osiris; and Hathor was known as the "Mistress of Sinai".

The "Sinai Inscriptions" – more than 30 rock inscriptions in a Cananaean script which was a forerunner of our present alphabetic script – were found in the old malachite-mines of the Wadi Maghara and the ruins of the Temple of Hathor at Serabit el-Khadim in 1868 and from 1927 onwards. The mines are now, with a few exceptions, totally worked out.

We lack precise evidence on the Sinai of the Old Testament. It has not been possible to establish exactly where the Israelites crossed the Red Sea, nor is it certain that the Mount Horeb on which Moses received the Tables of the Law was really Mount Sinai: there are good reasons for believing that this lay E of the Gulf of Aqaba. – Pilgrimages to Sinai, as one of the holy places of the Old Testament, are attested from the 3rd c. Veneration for this area led many hermits and monks to settle in southern Sinai, forming communities and living lives of great poverty and sanctity. They were exposed to bloody raids by Saracens, and it was to provide protection against these attacks that, in the mid 6th c., Justinian built a fortified monastery with a church dedicated to the Virgin, in the immediate vicinity of the legendary site of Moses's burning bush.

Although the Crusades ravaged much of Sinai, in particular the coastal towns, the holy places on Mount Sinai remained undisturbed. After several rebuildings and enlargements Justinian's monastery was dedicated in the 12th c. to St Catherine of Alexandria, a Saint much venerated by the Orthodox Church. Legend asserts that after her martyrdom her body was deposited on the hill named after her, *Gebel Katerin*. Muslim pilgrims on their way to Mecca also visited the holy place, receiving hospitality in the monastery, in which a small mosque was built for their use.

During the recurrent wars between Egypt and the State of Israel part of the Sinai Peninsula was occupied by the Israelis in 1948 and the whole of it in 1956 and 1968 (the Six Day War). The Camp David Agreements of 1979 provided for the phased return of the peninsula to Egypt, and the process was completed in 1982.

The main center of attraction in the Sinai Peninsula is ***St Catherine's Monastery** (see separate entry), where there is now an airport (Mount Sinai Airport) served by scheduled flights from Cairo and (until further notice) from Israel. A longer and more strenuous but very rewarding route is by road from Suez, following the line of an old caravan route.

From Suez to St Catherine's Monastery

Distance: about 185 miles/300 km.
Sufficient food, water and gasoline (petrol) should be taken, since there are very limited facilities for obtaining them *en route*.
It is essential to have a cross-country vehicle.

The road runs N from Suez and at El-Kubri crosses to the E side of the Suez Canal through the **Ahmed Hamdi Tunnel**. – 15 miles/24 km: *Port Taufiq*. – 22 miles/35 km: side road on right to the Springs of Moses (see under Suez). The main road then crosses the *Wadi el-Iran* and runs through flat country, with fine views – to the right over the Gulf of Suez to the Ataq Hills, to the left of Gebel el-Raha and later Gebel el-Tih. – 42 miles/68 km: *Ras el-Sudr* (oil). – 48 miles/77 km: the road crosses the *Wadi Werdan*. Between here and the sea are very productive oilfields. – 65 miles/105 km: **Wadi Gharandal**, a valley flanked by steep rock walls, with a number of springs which have an abundant flow after rain and give rise to a small oasis. The water is not drinkable.

In 12½ miles/20 km the road skirts **Gebel Hammam Faraun** ("Mountain of Pharaoh's Bath"; 1568 ft/478 m), which has the shape of a truncated pyramid. On the rugged slopes facing the sea are seven hot sulphur springs, which the bedouin believe to be good for the treatment of rheumatism. – 83 miles/134 km: **Abu Zenima** (rest-house, with overnight accommodation; gasoline (petrol) station), an industrial town (oil, magnesium) and the most considerable place on the W coast of Sinai. Some 5 miles/8 km S of the town is the site of the ancient Egyptian port of *Magara*, attested from about 1500 B.C., from which the copper and turquoise of the nearby mines were shipped. Some remains of the ancient town have been excavated. – 91 miles/147 km: *Abu Rudeis*, a settlement founded by an oil company for workers in the local oilfield, with a military camp.

From Abu Rudeis an ancient track runs 15 miles/25 km E into the hills to the *turquoise-mines of **Magara**. This is a rewarding excursion which should not be omitted.

As early as the 1st Dynasty these mines were of great importance to the Pharaohs and were worked by their agents. The reliefs and inscriptions on stelae and on the rock faces have yielded valuable information about ancient Egyptian mining techniques. Among the scenes depicted are the subjugation of the local tribe, the Mentu, and the procurement of the necessary supplies for the mine-workers. The Pharaoh, depicted on a large scale, is seen holding the defeated natives by the hair and raising his weapon to smite them. There are representations of offerings being presented and references in the inscriptions to festivals and visits by highly placed mine inspectors. The earliest King mentioned is Sneferu, first ruler of the 4th Dynasty, who is followed by Khufu or Cheops (also 4th Dynasty) and various kings of the 5th and 6th Dynasties. There is also a stela bearing the name of Ramesses II.

The brown and brick-red sides of the valley rise steeply to a considerable height; some of the slopes are sandstone, others are granite. In the sandstone rocks on the NW side of the valley the entrances to the mine-shafts are some 150 ft/45 m above the valley bottom. The shafts run far into the rock; of some width at the mouth, they become steadily narrower as they go in. Every now and then pillars are left for the support of the roof. The ancient chisel-marks are still visible. At many points in the reddish stone can be seen small bluish-green turquoises, which can be extracted with a penknife; they are impure and of little value, and their color usually fades after a few years. – From the mouth of the shaft there is a view of a hill some 200 ft/60 m high on which are the remains of a fort, workshops and small workers' houses of the Pharaonic period. On the top of the hill a variety of flint implements lie around,

particularly pointed instruments which may have been used for incising inscriptions.

Beyond the junction of the *Wadi Sidri* with the *Wadi Magara* the track turns S towards the wide *Wadi Moqattab*, the "Valley of Inscriptions". On the W side of this valley is *Gebel Moqattab* (2379 ft/725 m), at the foot of which are numbers of sandstone blocks, many of them bearing inscriptions – the "Sinaitic Inscriptions" – in Nabataean, Greek and, more rarely, Coptic and Arabic script, scratched by passing travelers of the 1st–6th c. A.D. – The track continues through the *Wadi Moqattab* to join (26 miles/42 km from Abu Rudeis) the track into the *Wadi Feiran*.

The still larger turquoise-mines of **Serabit el-Khadim** lie farther N in a side valley of the *Wadi Sidri* and are also approached by a difficult hill track. They were of such importance in ancient times that during the 12th Dynasty a Temple of Hathor, "Mistress of the Turquoises", was built there (discovered by Carsten Niebuhr in 1762, excavated by Flinders Petrie in 1904). Here were found some 400 inscriptions, some of them written in a proto-Cananaean script similar to that of the *Wadi Magara* inscriptions; the importance of this script in the development of our modern alphabetic scripts is still matter for scholarly argument.

From Abu Rudeis the coast road continues S. – 111 miles/179 km: track on left (mostly very poor) which follows the **Wadi Feiran**, through magnificent mountain scenery, to St Catherine's Monastery. – The *Wadi Feiran*, the largest valley in the Sinai Peninsula, runs down from the foot of Gebel Serbal, above the Feiran Oasis. The lowest section is relatively wide; farther up the valley the granite walls flanking it draw close together at some points and then open out again. The rock – gray, with veins of reddish-brown porphyry and black diorite – is shaped into picturesque forms, and the scenery, set against the backdrop of the great bare peaks to the S, is of striking magnificence. – 125 miles/201 km: junction with a track from Abu Rudeis through the *Wadi Sidri* (turquoise-mines) and *Wadi Moqattab*. – 144 miles/231 km: ***Feiran Oasis**, the "pearl of Sinai", which is by far the most fertile area in the whole peninsula. Here palms, maize and corn are grown, and there are large numbers of tamarisks, the trees which are believed to have supplied the manna of the Bible.

The Feiran Oasis is referred to by Eusebius (4th c. A.D.) as the scene of the Israelites' battle with the Amalekites



Wadi Feiran



Pharaoh's Island in the Gulf of Aqaba, with its Crusader castle

(Rephidim; Exodus 17: 8). The Greek geographer Ptolemy (2nd c. A.D.) mentions the town of *Pharan*, which later became the see of a bishop and a great center of hermit life. Both here and on the rocky slopes of Gebel Serbal are remains of old monasteries and hermits' cells. There is evidence that in the 4th c. the town was governed by a senate. About A.D. 400 the name of the Bishop is given as Nathyr; the Council of Chalcedon raised the see to the status of an archbishopric; and in 454 one Macarius is referred to as Bishop of Pharan. The well-defended oasis town was left undisturbed by the Blemmyes and Saracens, although it was required to pay tribute to them. Theoretically within the Roman Empire, it was in practice controlled by the Saracen Princes, one of whom, Abocharagor, presented it to Justinian, who thereupon made him Phylarch (Governor) of the Palestinian Saracens. Early in the 5th c. the monks of Pharan fell into heresy and were censured by Orthodox councils and Emperors as Monothelites and Monophysites.

Half-way up Gebel Musa, probably on the site of the present Chapel of St Elias, Justinian (527–565) founded a church dedicated to the Virgin, and at the foot of the mountain, where St Catherine's Monastery now stands, he built a strong fortress. It was no doubt the protection afforded by this fortress that gradually drew the hermits, and with them all the Christian legends, from Gebel Serbal to Gebel Musa. – The

spread of Islam finally put an end to monastic life in this area.

A few miles beyond the Feiran Oasis the track turns into the *Wadi el-Sheikh*. – 169 miles/272 km: *Watiya Pass* (4023 ft/1226 m), flanked by majestic granite peaks. In the valley beyond the pass is the *Tomb of Nebi Salih*, a prophet mentioned in the Koran and much venerated by the bedouin, of whom it is reported that as proof of his divine mission he conjured a camel out of the rock and caused the Thamudites to be killed by a thunderstorm when they remained unbelieving and hamstrung the camel. Here annual festivals are celebrated – a minor one after the date harvest and a major one in May – which reach their climax with the making of offerings on Gebel Musa. – 177 miles/285 km: side road (last section asphalted) to the Mount Sinai Airport, the starting-point of the conducted visit to St Catherine's Monastery. It is not permitted to drive up to the monastery.

Beyond the Wadi Feiran track the coast road continues SE through desert country to the little port of *El-Tor*, the ancient *Raithu* (168 miles/271 km; lighthouse; offshore oil installations), and the southern tip of the peninsula, where (215 miles/346 km) a track branches off on the right and comes in 14 miles/23 km to the southernmost point, **Ras Muhammad**, from which there is a superb* view of the Red Sea, the two gulfs opening off its northern end

and the mountains along their shores, with Saudi Arabia to the E.

Beyond the turn-off for Ras Muhammad the road continues to **Sharm el-Sheikh** (231 miles/371 km), recently renamed *Ras Nasrany*, a port and military base, with a beautiful beach, and then runs N through the hills bordering the E coast to the seaside resorts of *Nuweiba* and *Neviot* (339 miles/545 km). It then continues along the coast to the **Israeli frontier** SW of Eilat.

A few miles before the frontier, off the coast in the Gulf of Aqaba, lies the islet of ***Geziret el-Faraun** (Pharaoh's Island), a granite rock fringed by coral measuring 350 yds/320 m by 165 yds/150 m. On the S side is a small sheltered harbor, identified by some authorities with the Old Testament port of *Ezion-geber*. The island seems to have been inhabited under the 20th Dynasty and to have acquired some importance as a port for the shipment of copper from the Wadi Araba and the Wadi Timna (now in Israel). It is crowned by the conspicuous ruins of a *Crusader castle*.

El-Arish, Gaza, Ismailia, Port Said, Red Sea, *St Catherine's Monastery (with Gebel Katerin and Gebel Musa), **Suez** and ***Suez Canal**: see separate entries.

Siwa Oasis

North-West Frontier District.
Population: 5500.

ACCESS. – Reached from Mersa Matruh. Special authorization and permission to spend the night must be obtained from the Governor in Mersa Matruh or the Frontier Corps in Cairo. Travel in convoy of at least two vehicles obligatory; sufficient supplies of gasoline (petrol) and water must be carried; guide advisable. – The desert track follows the caravan route used by Alexander the Great, through the *Wadi el-Ramf* to *Bir Goaiferi*, then over the *Kanayis Pass* and past a number of wells to *Ras el-Hamraya* and Siwa. – Another caravan route, now little used, runs from Cairo via *Abu Roash* to the *Monastery of St Macarius* in the *Wadi Natrun*, then W to the uninhabited *Moghara Depression*, and from there by way of the small oasis of *El-Qara* (Qaret Umm el-Zughayyar), which has a population of some 60, to Siwa. – From Alexandria a caravan route runs SW via Abu Mena to *Moghara*, where it joins the track from Cairo.

The Oasis of *Siwa, lying in latitude 29° 12' N and longitude 25° 20' E in a wide depression in the **Western Desert**, 65 ft/20 m below sea-level, is the most westerly of the Egyptian oases. Thanks to its remote and isolated situation it has preserved many old customs and characteristics.

Siwa is an attractive island of green under a sky that is always cloudless. The inhabitants are Berbers, with a mingling of bedouin and Sudanese slaves acquired in the course of the centuries. They speak their own Berber dialect, and usually

Arabic as well. The oasis owes its fertility to its 200 or so springs, 80 of which are used for irrigation; in ancient times there were said to be a thousand springs. The main crops grown in the oasis are dates (200,000 palms), olives (50,000 trees) and citrus fruits, with some wine.

In 331 B.C. *Alexander the Great* traveled to Siwa – the first King of Egypt to do so – and was received as the son of Zeus-Amun and crowned with the ram's horn crown.

The chief place in the oasis is the little town of **Siwa** (pop. 5000), perched on a rocky hill. The ancient town was 2 miles/3 km W, at the village of *Aghurmi* (pop. 350); only a few remains survive, apart from the conspicuous and well-preserved Temple of Amasis (26th Dynasty), the presumed site of the oracle consulted by Alexander the Great. – Near by, at *Umm el-Ebeida*, are the remains of a Temple of Nectanebo II. At *Qaret el-Musabberin* (Gebel el-Mota) are rock tombs of the 26th–30th Dynasties, with interesting reliefs.

Mersa Matruh, Qattara Depression and Western Desert: see separate entries.

Sohag

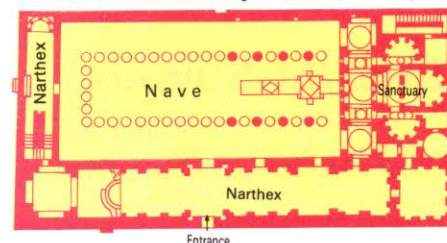
Upper Egypt. – Governorate: Sohag.
Population: 50,000.

ACCESS. – By road (the main Nile Valley road) from Cairo (292 miles/470 km N). – Railway station.

The provincial capital of Sohag lies on the W bank of the Nile, here spanned by a large bridge (one section of which is a swing bridge), at the point where the Sohagiya Canal branches off the river.

Sohag has cotton-weaving factories and other textile industries, a busy *bazaar*, several mosques of no particular interest

White Monastery Deir el-Abyad

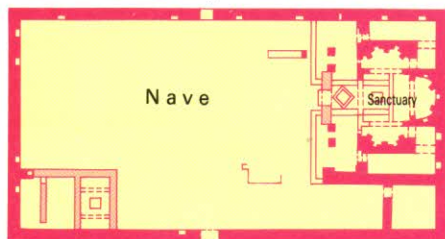


and a large Coptic **Cathedral** of the early 20th c.

SURROUNDINGS of Sohag. – Some 15 miles/25 km NNW of the town, on the edge of the desert hills, is the ancient ***White Monastery** (*Deir el-Abyad*), also known as *Deir Amba Shenuda* after its most notable Abbot, Shenute.

The monastery, centered on the **church** (built 440), is surrounded by a high wall of white limestone blocks which gives it something of the aspect of a fortress. The wall and the entrance gateway on the S side have the cavetto cornice familiar in Egyptian temples. The church, entered through a narthex with an apse at the W end, is an aisled basilica with a trilobate sanctuary, consisting of a square domed central area and three apses with semi-domes. In the sanctuary and the nave are columns from the nearby ancient city of Atrepe (Athribis). The apses have two rows of five niches alternating with columns. Some of the ceiling-paintings are well preserved. – At the W end of the church is a second narthex with a pillared apse at the N end. The many treasures once contained in the monastery library are now in European collections.

Red Monastery Deir el-Ahmar



4 miles/6 km W of the White Monastery is the **Red Monastery** (*Deir el-Ahmar*), also known as *Deir Abu Bshoi*, now enclosed on two sides by modern buildings. The **church**, built at the same time as the White Monastery, was originally an aisled basilica with finely carved capitals. The sanctuary has apses, columns and poorly preserved ceiling-paintings.

Opposite Sohag on the E bank of the Nile is **Akhmim** (see that entry).

Sollum


See under Mersa Matruh

Speos Artemidos

See under Beni Hasan

Suez/El-Suweis

Lower Egypt. – Governorate: Suez.
Population: 380,000 (including Port Taufiq).

 **Tourist Information Office,**
Port Taufiq;
tel. 2 35 89.

HOTELS. – *Palazzo Misr*, IV, 92 b.; *Beau Rivage*, IV, 36 b.

ACCESS. – Good road from Cairo (83 miles/134 km W), running across the Eastern Desert, with the oil pipeline on its N side. The railway line runs parallel to the road 5 miles/8 km N.

The provincial capital of **Suez** (Arabic *El-Suweis*), which was badly damaged and for a time almost completely evacuated during the war with Israel in 1967, is beautifully situated at the S end of the **Suez Canal**, which here projects into the shallow northern waters of the **Gulf of Suez**, and of the southern branch of the **Ismailia Canal** coming from **Ismailia**. Reconstruction is still continuing on a considerable scale, with financial assistance from Saudi Arabia.

The town, founded in the 15th c. on the site of ancient *Clysma*, was a modest little township, a staging-point for pilgrims traveling to Mecca, until the construction of the Suez Canal, which gave it great importance as a transit port in the trade with East Asia and in passenger traffic, particularly to and from Mecca. It is now mainly an industrial city, with oil-refineries, petrochemical and ironworking industries and factories producing artificial fertilizers. It has no particular features of interest for the tourist. It is planned to rebuild the Museum of Antiquities, which was destroyed during the Six Day War; it contained material from the area around the Suez Canal.

SE of the old town are the more modern quarters, built on land reclaimed from the sea. To the SW lies the industrial zone. – To the N of the city is the *Kom el-Kolzum*, a mound of rubble which probably marks the site of the Graeco-Roman town of *Clysma* and a still earlier settlement.

Farther N the **Ismailia Canal** flows into the **Gulf of Suez**. Its water-level is 6½ ft/2 m higher than that of the Red Sea, the difference in level being accommodated by a lock. On either side of the canal are luxuriant gardens.

Since the **Gulf of Suez** ends in a shoal at its northern end which is dry at low tide a channel 2 miles/3 km long was cut to bring the entrance to the Suez Canal to the edge of deeper water. A stone causeway 50 ft/15 m wide connects the town with



Port Taufiq, at the mouth of the Suez Canal

the island of **Port Taufiq** (*Bur Taufiq*), created by the accumulation of the great masses of soil dredged out of the sea. On the SW side of the islands are the port installations of *Port Ibrahim*.

SURROUNDINGS of Suez. – Some 12½ miles/20 km SW of the town, bounded on the S by the *Ras el-Adabiya*, is **Adabiya Bay**, where new port installations are under construction. – Half-way there is the beach of *Cabanon*.

7 miles/11 km SE of the town, on the E side of the gulf, are the **Springs of Moses** (*Ain Musa*), a group of hot springs (70–84 °F/21–29 °C), some sweet and some bitter, which form a small fertile oasis. One of the springs is said to be the bitter spring of Marah which Moses made sweet by casting a tree into it (Exodus 15: 23 ff.). From this side of the gulf there are fine views of the sea and the heights of the Gebel Ataq Range to the W.

From Suez down the W side of the Red Sea to *Ain Sukhna*, **Hurghada**, **Quseir** and **Berenice**: see under Red Sea (and entries for *Hurghada*, *Quseir* and *Berenice*).

Eastern Desert, **Ismailia**, **Red Sea**, **St Antony's Monastery**, **St Catherine's Monastery**, **St Paul's Monastery**, **Sinai** and **Suez Canal**: see separate entries.

Suez Canal/Kanat el-Suweis

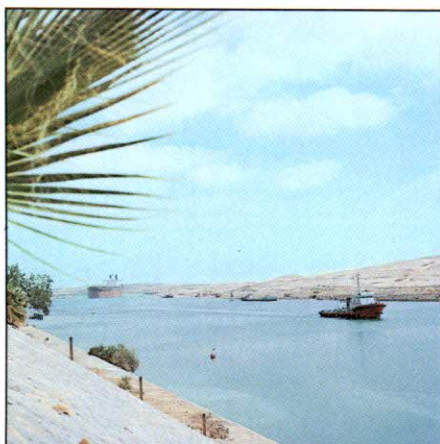
Lower Egypt and Sinai.
Governorates: Port Said, Ismailia and Suez;
Sinai Frontier District.

Tourist Information Office,
Port Taufiq,
Suez;
tel. 2 35 89.
Shari Palestina,
Port Said;
tel. 31 00.

ACCESS. – By road from Cairo to Suez (83 miles/134 km) or Ismailia (75 miles/120 km). – By rail from Cairo to Suez or from Alexandria via Tanta and el-Zagazig to Ismailia.

The **Suez Canal** (Arabic **Kanat el-Suweis**), which cuts through the 70 mile/112 km wide isthmus between the great land masses of Africa and Asia, links the Mediterranean with the Red Sea and thus opens up the longer route between the North Atlantic and the Indian Ocean.

HISTORY. – The idea of cutting a channel through this neck of land goes back a very long way. The earliest authenticated attempt to connect the Red Sea with the Nile, and thus with the Mediterranean, was made by the Pharaoh *Necho* about 600 B.C. The canal he began was completed a century later by *Darius* (522–486 B.C.). It broadly followed the line of the present Ismailia Canal, which runs through the Wadi el-Tumilat from Cairo to Ismailia. To commemorate the completion of the great work Darius set up stelae



The Suez Canal

alongside the canal, and remains of some of these have been found.

By the 1st c. B.C. the canal had fallen into disrepair, and *Trajan* (A.D. 98–117) seems to have restored it about A.D. 100: at any rate a waterway from near Cairo to the Gulf of Suez, the exact course of which cannot be determined but which probably followed the line of the old canal for at least part of the way, was known as *Amnis Traianus* ("Trajan's River"). Later the Arabs used the canal for the transport of goods between their capital, Fustat, and the Arabian Peninsula. – From the 8th c. the canal again fell into disrepair, and all later plans for cutting a new canal fell through; while a miscalculation by Napoleon's engineer Lepère, who estimated the Red Sea to be some 33 ft/10 m higher than the Mediterranean – both seas are in fact about the same level – threw doubt on the feasibility of the whole enterprise.

The practicability of constructing a canal was demonstrated by *Ferdinand de Lesseps* (1805–94), who came to Cairo in 1836 as a young French diplomat and had his attention drawn to Lepère's memoir on the subject. Exact measurements in 1841 and 1847 by Linant Bey, the Government Water Engineer, Robert Stephenson (son of the inventor Robert Stephenson), the Austrian Alois von Negrelli and the Frenchman Bourdaloue finally disproved Lepère's calculations, and in 1854 Lesseps submitted a carefully considered plan to the then Viceroy, Said, who formally granted permission to begin the work on January 5, 1856.

As a result of difficulties thrown in the way of the enterprise by the British Government and other obstacles there was some delay in raising the necessary capital, and work was begun only on April 25, 1859. Subsequently the Viceroy made more money available and provided 25,000 workmen, to be paid at modest rates and relieved every three months. Until the completion of the Ismailia Canal even the supply of water, which had to be transported on camels, was a considerable undertaking. From 1864 onwards, however, the number of native laborers was reduced, skilled European workers were brought in and increased use was made of modern machinery.

On March 18, 1869 the water of the Mediterranean was at last allowed to flow into the nearly dry, salt-encrusted basins of the Bitter Lakes, the northern parts of which lay 25–40 ft/8–12 m below sea-level; the southern parts required extensive dredging. The canal

was finally opened with great pomp and circumstance on November 17, 1869.

The cost of constructing the canal, about £19 million, was raised by the issue of shares, most of which were held in the early years by the British, French and Egyptian Governments. Ownership of the canal, until its sudden nationalization by President Nasser in 1956 (instead of the previously planned date of 1968), was vested in the *Compagnie Universelle du Canal Maritime de Suez* (Suez Canal Company).

The Suez Canal is now under exclusively Egyptian sovereignty and ownership. A declaration by the Egyptian Government in 1957 transferred to the State all the obligations of the old Suez Canal Company, which stemmed mainly from the Convention of Constantinople of 1888. This provided that the canal should be a neutral zone through which merchant ships and warships of all nations had the right of free passage both in peace and in war.

As a result of the war between Egypt and Israel the canal was blocked by wrecks from 1967 to 1975. The resultant lengthening of the route between the Indian and Atlantic oceans led to the building of huge tankers and other vessels which were too large to pass through the canal after its reopening in 1975. It is hoped to counter the threatened reduction in the canal's importance to international sea traffic by widening and deepening operations during the 1980s.

The Suez Canal, which has no locks at any point in its course, has a total length of 106 miles/171 km including the piers projecting into the Mediterranean and the shallow Gulf of Suez. Its depth, originally 26 ft/8 m, is now 36–49 ft/11–15 m, its width 310–460 ft/95–140 m (on the bottom 150–260 ft/45–80 m). Ships pass through the canal in convoys of 20 or more. There are passing-places at intervals of 6 miles/10 km, and there is also room for two-way traffic on **Lake Timsah** ("Crocodile Lake"), roughly half-way along the canal, and in the **Great and Little Bitter Lakes**.

At the N end of the canal lies the important port of **Port Said** (*Bur Said*: see separate entry). At the S end is the attractively situated town of **Suez** (*El-Suweis*: see separate entry), which suffered severe damage during the war with Israel, with the oil and industrial port of **Port Taufiq** (*Bur Taufiq*: see under Suez) on the opposite bank of the canal.

About half-way between Port Said and Suez, on the N side of Lake Timsah, is the town of **Ismailia** (see that entry), built during the construction of the canal as the base and starting-point of the whole huge operation.

There is no permanent bridge over the Suez Canal. The first regular link between the Delta and the Sinai Peninsula was provided by the opening of the **Ahmed Hamdi Tunnel**, $7\frac{1}{2}$ miles/12 km N of Suez, at the end of 1980. A joint Egyptian and British enterprise, this is a road tunnel $1\frac{1}{2}$ miles/2.8 km long, passing under the canal at a depth of up to 167 ft/51 m, and which also carries water-mains and power-lines supplying the Sinai Peninsula. It is named after an Egyptian General killed in the October War with Israel in 1973. – A further tunnel is under construction near Ismailia.

The area on both sides of the Suez Canal is to be developed over the next 20 years into one of Egypt's largest industrial zones. The towns of Port Said, Ismailia and Suez are all expected to have populations of over a million by the year 2000 – Port Said and Suez as industrial and commercial cities of international standing, Ismailia as the cultural and administrative center of the region. The basis for this optimism is provided by the established and recently discovered new oilfields on both sides of the Gulf of Suez and the substantial deposits of phosphates, manganese, chromium, tin, wolfram and asbestos along the Red Sea coast.

Through the Suez Canal from Port Said to Suez

The canal, with the railway and road to Ismailia on its W bank, runs in a dead straight line across the E end of *Lake Manzala*. The section of the lake to the E of the canal and part of the area to the W have been drained. This was once one of the most fertile regions in Egypt, traversed in ancient times by the Pelusiac, Tanitic and Mendesian arms of the Nile. Of the many large settlements here the towns of *Tanis* (see that entry) and *Tennis* were the most important. – 9 miles/14 km: *Ras el-Eish*. – 27 miles/44 km: **El-Qantara**, at the SE end of Lake Manzala. Along the isthmus between Lake Manzala and the Ballah Lakes ("Date Lakes"), now drained, ran the ancient military highway from Egypt to Syria. El-Qantara is the starting-point of the Palestine Railway, constructed during the First World War and now closed. The canal is crossed on a pontoon-bridge.

Some 5 miles/8 km NW of El-Qantara, on the road to El-Arish (see that entry), is *Tell el-Ahmar* ("Red Hill") or *Tell Abu Sefe*, with the ruins of a Temple of Ramesses II and remains of the Graeco-Roman period. – Some $12\frac{1}{2}$ miles/20 km E, to the N of the road, are two rubble mounds, *Tell el-Farama* and *Tell el-Fadda*, which mark the site of ancient **Pelusium**, the "key to Egypt" and its most easterly port.

31–38 miles/50–61 km: bypass canal (constructed 1949–51), through an area once occupied by the Ballah Lakes. – 43 miles/70 km: *El-Gisr*, a low range of hills (52 ft/16 m) which cuts across the isthmus and was the most serious obstacle encountered during the construction of the canal, calling for the removal of



Offices of the Suez Canal Authority, Ismailia

more than 18 million cu. yds/14 million cu. m of earth. On top of the hill is the abandoned village of *El-Gisr*, with a ruined mosque and a chapel dedicated to the Virgin of the Desert. A flight of steps ascends the hill from the canal. From the top there are extensive *views embracing a large area of the isthmus; to the S are the Gebel Ataka Hills, to the E and SE the mountains of Sinai.

50 miles/80 km: **Ismailia** (see that entry), at the N end of Lake Timsah ("Crocodile Lake"). Before the construction of the canal the lake (area 6 sq. miles/15 sq. km) was a shallow expanse of brackish water with a dense growth of reeds. The dredged channel is lined by markers. – After leaving Lake Timsah we pass (on right) *Gebel Maryam*, in Arab legend the place where Moses's sister Miriam spent seven days outside the camp of the Israelites when smitten with leprosy for disapproving of her brother's marriage with an Ethiopian woman (Numbers 12). – 54 miles/87 km: *Tusum*, identifiable by the whitewashed dome of a sheikh's tomb. Excavations in this area yielded fossil remains of large animals of the Miocene (Tertiary) era and pieces of fossilized wood. – 57 miles/92 km: cutting through the rocky *Serapeum* ridge. Here one of the stelae marking Darius's canal was found.

61 miles/98 km: the canal enters the shimmering bluish-green waters of the **Bitter Lakes**, which are identified with the Biblical *Marah* (Exodus 15: 23: "And when they came to Marah, they could not drink




The Suez Canal at El-Shallufa

of the waters"). The shores are flat and sandy; to the SW are the hills of the *Gebel Geneifa* Range. The channel and passing-places in the Bitter Lakes are indicated by markers. – 76 miles/121 km: *Kabrit* signal station, at the end of the Great Bitter Lake. The bed of the Little Bitter Lake consists entirely of shelly limestone. – 84 miles/135 km: *Geneifa* signal station, at the end of the Little Bitter Lake. – 90 miles/145 km: *El-Shallufa*, where 46,000 cu. yds/35,000 cu. m of limestone had to be removed during the construction of the canal. The stone, colored reddish brown by iron compounds, contained the fossil teeth and vertebrae of sharks (*Carcharodon megalodon* Ag.), bivalve shells and remains of bryozoans. In the bed of sandstone over the limestone were found crocodiles' teeth and the remains of hippopotamuses and other large quadrupeds. There was one of Darius's stelae at *El-Shallufa*. – 98 miles/158 km: *El-Kubri*, where the **Ahmed Hamdi Tunnel** runs under the Canal. 1½ miles/2.8 km long and running at a depth of up to 167 ft/51 m below the bottom of the canal, it accommodates a two-lane carriageway 25 ft/7.5 m wide, pedestrian walkways and power- and water-mains. – 106 miles/170 km: *Port Taufiq*, adjoining **Suez** (see that entry) at the N end of the Gulf of Suez, which at this point is so shallow that, but for the canal, it could be crossed on foot at low tide. Here, too, there are several islands.

Ismailia, Ismailia Canal, Nile Delta, Port Said, Red Sea, *Sinai and Suez: see separate entries.

Tanis/Djanet

Lower Egypt. – Governorate: Sharqiya.

 **Tourist Information Office,**
Misr Travel Tower,
Cairo – Abbasia;
tel. 82 60 16.

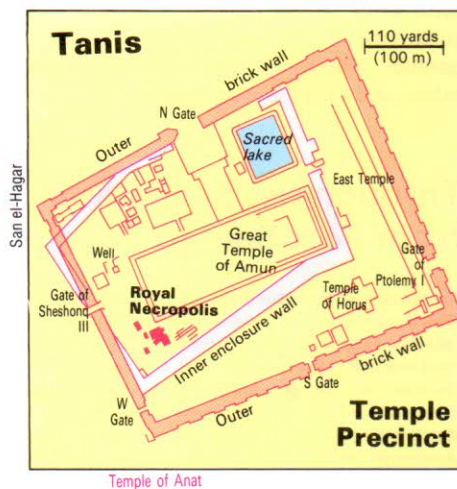
ACCESS. – From El-Zagazig 23 miles/37 km NE via Abu Kibir to Faqus, then N via El-Huseiniya to San el-Hagar (total distance 46 miles/74 km).

The remains of ancient *Tanis (Egyptian Djanet, Coptic San, the Zoan of the Old Testament), capital of the Tanite kings of the 21st and 22nd Dynasties and later chief town of the 14th nome of Lower Egypt, lie in the NE of the Delta at the modest village of San el-Hagar, still partly buried under a ridge of hills 2 miles/3.5 km long and 1 mile/1.5 km wide which rises to a height of 115 ft/35 m above the flat and desolate plain bordering Lake Manzala. The excavated remains are the most important and most discussed in the Delta, full of interest for the archaeologically inclined.

The rubble mound of **San el-Hagar** was first investigated in 1825. The first systematic excavations were carried out by Mariette between 1860 and 1880, and

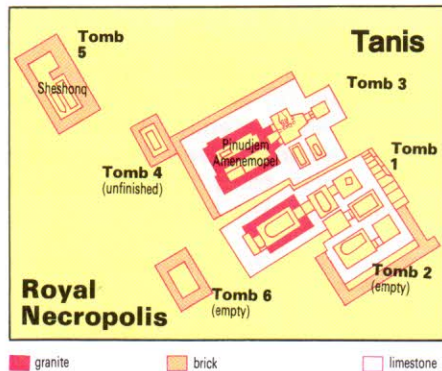
Flinders Petrie worked on the site in 1883–84. Excavation was resumed between 1929 and 1951 under the direction of P. Montet, yielding new finds of the greatest interest.

HISTORY. – The town of **Tanis**, situated on the right bank of the Tanitic arm of the Nile, on the edge of the marshes bordering Lake Manzala (which then reached farther S), was probably founded during the 6th Dynasty. After the fall of the Ramessids and their capital Pi-Ramesse Tanis became the residence of the Kings of the 21st and 22nd Dynasties. The excavations yielded material from almost every period of Egyptian history, but objects from the Ramessid capital founded by Ramesses II were of particularly frequent occurrence, leading Montet to the conclusion that San el-Hagar was actually the site of Ramesses's town. It is now established that after becoming capital Tanis was considerably enlarged and embellished, using stones and architectural elements from other sites, particularly the nearby royal residences of Pi-Ramesse and Avaris. – The site, which covers some 75 acres, has not yet by any means been fully explored, so that further discoveries are still to be expected.



THE SITE. – From the road to San el-Hagar a track leads up to the excavation headquarters, from which there is a good general view of the **temple precinct** and the surrounding mounds of rubble.

The most striking feature is a *brick wall* 50 ft/15 m thick, probably with an original height of some 33 ft/10 m, enclosing a trapezoid area 470 yds/430 m by 405 yds/370 m. Within this area was a smaller enclosure built by Psusennes (Pinudjem) I. At the W end, where the two enclosure walls coincide, is a monumental *gateway* built by Sheshonq III. Within the inner enclosure stood the **Great Temple of Amun** built by Ramesses II and rebuilt by Pinudjem I. It was oriented from SW to NE and was some 820 ft/250 m long. The temple is now completely destroyed, leaving only scattered architectural fragments, the most important of which are now in the Egyptian Museum in Cairo.



The small *East Temple*, built entirely of black granite, is also totally destroyed. The handsome monolithic columns date from the Old Kingdom but bear the cartouches of Ramesses II and Osorkon II. – In the SE corner of the outer enclosure wall are the remains of a small *Temple of Horus* of the 30th Dynasty (Nectanebo II and Ptolemy II Philadelphus).

In the SW corner of the inner enclosure Montet discovered in 1939–40 a **royal necropolis** of the 21st and 22nd Dynasties. The tombs were originally vaulted underground chambers, but are now partly above ground.

Tomb 1 is the **Tomb of Osorkon II** (or III?). It has one chamber faced with granite and four faced with limestone, and has sunk reliefs (originally painted in vivid colors) in the style of the royal tombs of Thebes. In a sandstone sarcophagus of the Middle Kingdom was found the mummy of Takelothis II; the mummy of Osorkon III was in a granite sarcophagus, and another sarcophagus contained the mummy of a Prince. – **Tomb 2** was found empty, and contained no indication of its original occupant. – **Tomb 3**, the **Tomb of Pinudjem (Psusennes) I** (21st Dynasty), is the best preserved in the necropolis. The four burials in this tomb were found intact, with grave furnishings of high artistic quality and historical interest. In the ante-chamber was the silver sarcophagus of Hedjkheperre Sheshonq, now in the Egyptian Museum in Cairo; in the N chamber, faced with granite, was the mummy of Pinudjem, occupying the usurped sarcophagus of Merneptah; and in the S chamber, also granite-clad, was Amenemope. The grave-goods included costly jewelry and ornaments – necklaces, bracelets, pectorals and gold mummy masks. – **Tomb 4** was intended for Amenemope but was left unfinished. – **Tomb 5**, to the W, was the **Tomb of Sheshonq III**, whose massive sarcophagus had been hewn from an architrave of the 13th Dynasty. – **Tomb 6** was found empty and anonymous.

To the SW, outside the outer enclosure wall, was a **Temple of Anat**, a Syrian goddess who was identified with the Egyptian goddess Mut, with her companion the youthful Khons.

SURROUNDINGS of Tanis (San el-Hagar). – 8 miles/13 km SE of Tanis is **Tell Nabasha** (also known as *Tell Faraun* and *Tell Bedawi*), a rubble mound which contains the remains of the ancient Egyptian *Yemet*. The site was excavated by Flinders Petrie in 1886, revealing the remains of a temple apparently built by Ramesses II and other Ramessids, using stone from earlier buildings, and a temple dedicated by Amasis to

the local goddess Buto. In the cemetery were found Egyptian tombs of the 19th Dynasty and the tombs of Cypriot mercenaries who were stationed here in the reign of Amasis. – SE of the temple precinct are the scanty remains of a town of the Graeco-Roman period.

Some 9 miles/15 km SW of Tell Nabasha, at the villages of *El-Khatana* and *Kantir*, are irregularities in the surface of the otherwise level plain which are thought to mark the sites of the Hyksos capital of Avaris and the Ramessid residence of Pi-Ramesses. This remains to be established by excavation.

Ismailia, El-Mansura, Nile Delta, Port Said and El-Zagazig: see separate entries.

Tanta

Lower Egypt. – Governorate: Gharbiya.
Population: 300,000.

Misr Travel,
Tourist Center;
tel. 22 12.

HOTEL. – *Arafa*, 11, 80 b.

ACCESS. – By road or rail from Cairo (57 miles/92 km S), Alexandria (77 miles/124 km NW) or Ismailia (85 miles/136 km E).

Tanta, the lively capital of the Governorate of Gharbiya, within the Rosetta and Damietta arms of the Nile, lies between Cairo and Alexandria in the heart of the Nile Delta. The principal commercial center of the Delta (particularly for cotton), it is also one of the most important traffic junctions in Egypt.

Tanta has cotton-ginning factories and textile industries, and is also a university town, with an institute attached to the El-Azhar University in Cairo and a medical school associated with Alexandria University, as well as the seat of a Metropolitan of the Coptic Church.

SIGHTS. – The town's most notable building is the 19th c. **Mosque of Sheikh el-Said Ahmed el-Bedawi** built by Abbas I and Ismail Pasha on the site of an earlier mosque. It stands over the tomb of a much-revered and very popular Egyptian holy man, and attracts large numbers of pilgrims, particularly on his birthday in August. Ahmed el-Bedawi, born in Fez in the 12th c., settled in Tanta on his way back from a pilgrimage to Mecca. Frequent miraculous cures are said to have been wrought at his tomb. The celebration of his birthday is a lively and colorful popular festival and fair.

SURROUNDINGS of Tanta. – Some 15 miles/25 km E is the **Zifta Dam** on the Damietta arm of the Nile, built in 1903, with 50 sluice-gates 16 ft/5 m wide. Very similar in construction to the Asyut Dam, it regulates the irrigation of the governorates of Gharbiya, Daqahliya and Sharqiya in the eastern Delta.

Some 25 miles/40 km SE of Tanta and 6 miles/10 km S of *Mit Ghamr*, in one of the most beautiful parts of the Delta, on the right bank of the Damietta arm of the Nile, is **Tell Mokdam**, a massive rubble mound marking the site of *Leontopolis* ("Lion City"), a town mentioned by Strabo which in the Ptolemaic period was the flourishing capital of the 11th nome of Lower Egypt. The buildings, including a temple erected by Osorkon II (22nd Dynasty), were almost completely demolished in later times for the sake of their stone. Excavation has brought to light many statues of lions and the local lion god Mahes. The discovery of the Tomb of Kamama, mother of Osorkon IV, indicates that Leontopolis was the residence of a collateral line of the 23rd Dynasty. There may well be other royal tombs of the same period awaiting discovery.

Damanhur, El-Mansura, Nile Delta, Sais, Tell el-Faraun and El-Zagazig: see separate entries.

Taposiris Magna

See under Alexandria

El-Tarif

See under Thebes

Tebtynis

See under Fayyum

Tell Basta (Bubastis)

See under El-Zagazig

Tell el-Amarna

Middle Egypt. – Governorate: El-Minya.

ACCESS. – By road or rail to Deir Mawas, 7 miles/11 km S of Mallawi; then by car or donkey to the ferry crossing to the right bank of the Nile. It is advisable to hire a donkey for the tour of the site.

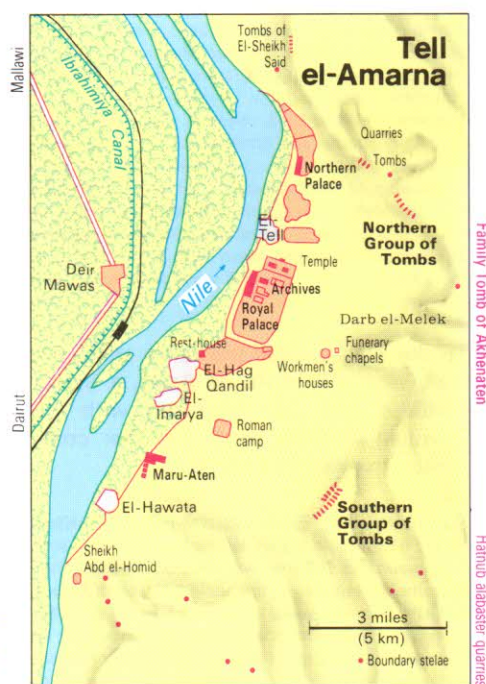
The site of ***Tell el-Amarna**, with its rock tombs and other remains, lies some 9 miles/15 km SE of Mallawi at the mouth of a valley on the E bank of

the Nile. This is all that is left of the city of Akhetaten ("Horizon of the Aten"), the new capital founded by Amenophis IV, who later took the name of Akhenaten, and dedicated to the Aten or Sun God. The present name comes from that of a local bedouin tribe, the Amra.

When Amenophis IV/Akhenaten became devoted to the exclusive worship of the Sun and abjured the ancient gods of Egypt he withdrew from the old capital at Thebes and established his residence in an area in the Hermopolitan nome lying on both sides of the Nile. The boundaries of his new capital are still marked by 14 stelae carved on rock faces at El-Hawata, close to the southern and northern cemeteries of El-Amarna, at Sheikh Said on the right bank and at Tuna el-Gebel, Dirwa and Gilda on the left bank. The royal residence was on the right bank, where a new town rapidly sprang up. Temples and palaces were built, the mansions of high dignitaries clustered around the sumptuous Royal Palace, and magnificent tombs were constructed for the King and his favorites in the hills to the E.

When the old religion was re-established after Akhenaten's death his next-but-one successor Tutankhamun moved the Court back to Thebes and the new city rapidly decayed. It had had a life of no more than 30 years, and its site was never afterwards built on: hence the excellent preservation of the old street pattern and the comparative ease with which archaeologists have been able to reconstruct some of the buildings.

The reign of Akhenaten saw not only a religious but also an artistic revolution, reflected in the emergence of the *Amarna style* which continued to be influential during the reigns of his successors Smenkhkare, Tutankhamun and Ay. Under the new creed the artists



of the period enjoyed greater freedom in their treatment of ancient traditions, and the previous stylized and symbolic presentation gave place to an artistic realism and idealism which sometimes – particularly in depicting the emaciated figure of the King himself – fell into exaggeration. Characteristic of this period are the many representations of nature, which in Akhenaten's monotheist and universalist religion and philosophy was venerated as divine. – The finest examples of this important new artistic trend are provided by the reliefs in the tombs of El-Amarna.

THE SITE. – From the landing-place it is an hour's ride to the extensive remains of the city and Akhenaten's **Royal Palace** at El-Tell, the fine stucco pavements in which were ruthlessly destroyed in 1912 (fragments in the Egyptian Museum, Cairo). To the S of the palace are the remains of brick pillars, perhaps belonging to the palace vineyard. – To the E of the palace were the **Archives**, in which large numbers of clay tablets with Babylonian cuneiform inscriptions (now in the Egyptian Museum in Cairo, the British Museum in London and museums in West and East Berlin) were found in 1888 – letters from Babylonian and other kings of western Asia and Syrian and Phoenician vassals to Amenophis III and IV which are of the greatest historical importance.

N of El-Tell was the **Northern Palace**, dating from the end of Akhenaten's reign. – The Sikket el-Sultan, the track which runs S from El-Tell to El-Hag Qandil, leads to the excavated part of the ancient city, which was traversed by three main streets running N-S and a number of cross-streets. The ground-plans of many houses can still be clearly identified. Particularly notable are the *House of the Vizier Nakht*, the *House of the High Priest Pewoh*, a very typical example of the house of a high official, and the *House of the Sculptor Tuthmosis*, with workshops, in which many fine pieces of sculpture were found (now in the museums of Cairo and East and West Berlin). Here, too, was found the famous painted limestone **bust** of Nefertiti, Akhenaten's beautiful Queen, which is now in the Egyptian Museum in West Berlin. Many of the houses have large gardens. – At the SW end of El-Hag Qandil, still partly concealed under the houses of the village and a sheikh's tomb, are the remains of a temple. – At *El-Hawata*, 1 mile/2 km SW of El-Hag Qandil, are the remains of the **Maru-Aten**, Akhenaten's summer palace.

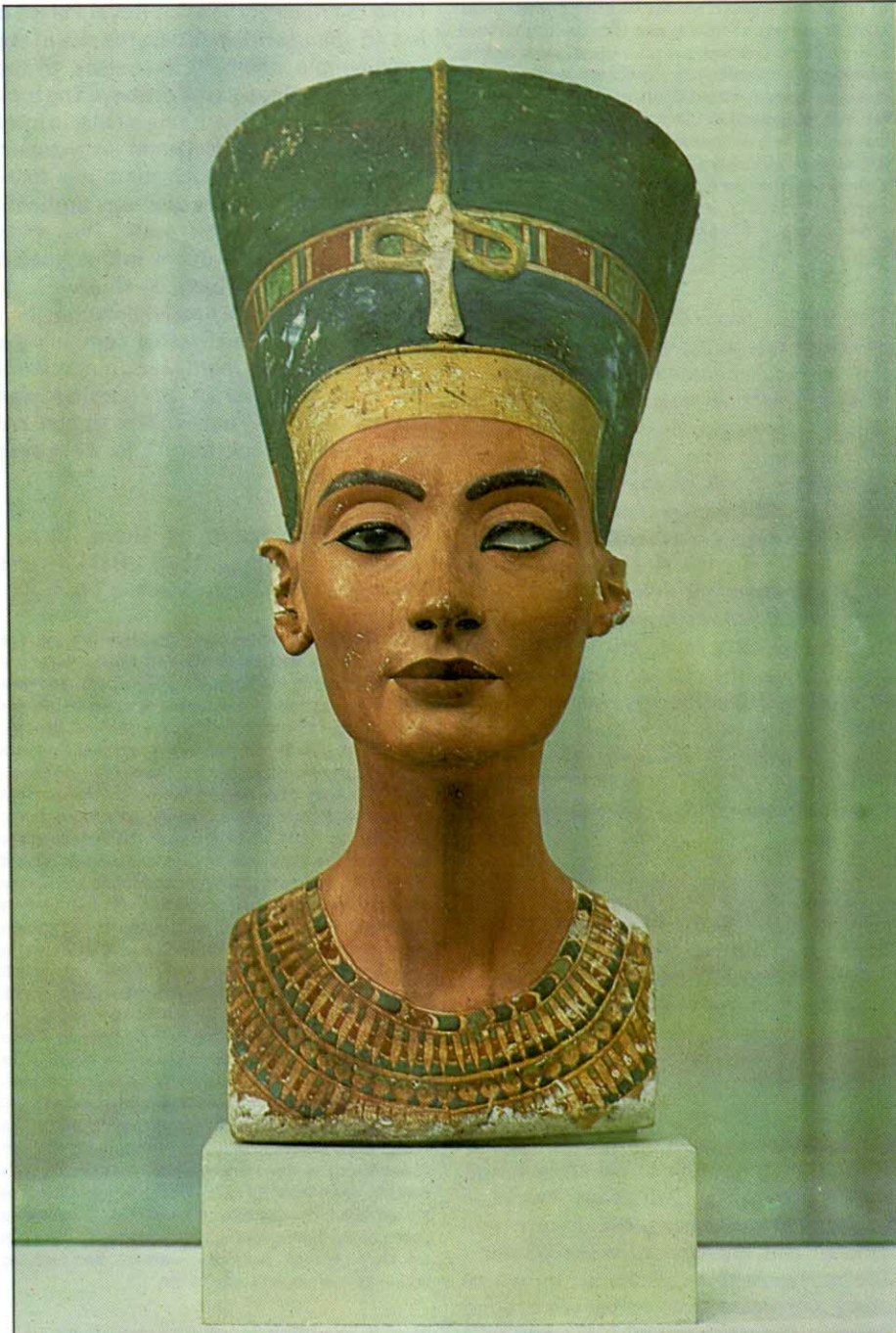
From the ruins of the main Royal Palace it is a 45-minute ride NE, past the site of the large temple adjoining the palace, to the ***Northern Group of Tombs**. – The rock tombs of Tell el-Amarna are similar in form to those of Abd el-Qurna in western Thebes. In front of each tomb is a forecourt, which in most cases was probably enclosed by a brick wall. The wide doorway frequently opens into a pillared chamber, from which a doorway or passage leads into a narrow antechamber, beyond which is a chamber containing a statue of the dead man. Many tombs were left unfinished when the capital was moved back to Thebes. The tombs are numbered in black from 1 to 25, going from N to S.

No. 1 is the **Tomb of Huy**, Superintendent of the Royal Harem and Steward to the Queen Mother, Tiye.

In the entrance is a figure of the dead man praying. The main chamber had originally two cluster-columns, one of which is still standing. Right-hand entrance wall: the King and Queen seated at table; below the Queen, two Princesses sitting opposite one another; to the right, guards, etc.; above the royal couple (as in all similar representations in the tombs of El-Amarna), the sun, with rays ending in hands; below, girl musicians, a table with offerings, servants bowing, soldiers, etc. Right-hand end wall: the Temple of the Sun, with the large altar in a colonnaded court and statues; on the right the King conducting the Queen Mother to the mortuary temple of his parents Amenophis III and Tiye, accompanied by guards behind and below them; above, the sun, with its rays ending in hands. On the rear wall, to the right and left of the door, are two matching representations (much damaged) of Amenophis III and IV and their wives. Left-hand end wall: the King being carried in a litter to a reception hall (on right) to receive tribute from subject nations, accompanied by a large retinue. Left-hand entrance wall: similar to the right-hand one. On both walls of the doorway into the next chamber the dead man is shown in prayer. – In the following room (unfinished) is the mummy-shaft, surrounded by a parapet hewn from the rock. – In the last chamber, the shrine, is a niche containing an over-life-size *seated figure* of the dead man (face mutilated). On the walls are burial scenes, mourning women, men carrying votive gifts, a carriage, chairs, etc.

No. 2, the **Tomb of Merire**, who was also Superintendent of the Royal Harem, is of particular interest because work on the tomb continued during the reign of Akhenaten's son-in-law and successor Smenkhkare.

Only the main chamber, with two columns, is completed. Left-hand entrance wall: the King seated under a canopy holding a bowl into which the Queen is pouring water, with three Princesses in attendance. Right-hand entrance wall: the King and Queen, on a balcony, handing down gold ornaments to the dead man; in the forecourt of the palace (on the right), the



Queen Nefertiti (from Tell el-Amarna: Egyptian Museum, West Berlin)

royal chariot and fan-bearers, together with Merire's officials and servants; below, Merire being welcomed on returning to his house. Right-hand end wall: the King and Queen seated under a high canopy receiving tribute from Asiatics (on the left) and Negroes (on the right); other prisoners doing homage to the King.

The next tombs lie 15 minutes' ride SE, in the side of another hill. – No. 3, the **Tomb of Ahmose**, "Fan-bearer on the right

hand of the King", can be omitted if time is short.

Above the entrance the dead man is depicted worshipping the names of the sun; in the doorway, to the right and left, he is seen praying, wearing his official costume, with fan and axe. Main chamber, left-hand wall: the royal family at table in the palace; above, four rows of soldiers with shields, spears, etc., marching to the temple, followed by the royal chariot (merely sketched in). In side chambers on the left and right are

two mummy-shafts, with false doors on the wall behind. In the last chamber is a statue of the dead man.

No. 4, the Tomb of Merire, High Priest of the Sun, is one of the largest and most interesting in the group. The reliefs are very dark and require good lighting (powerful torch advisable).

In front of the tomb is a spacious forecourt. The doorway, topped by a cavetto cornice and with figures of the dead man in prayer on the inner walls, leads into an antechamber, on the right-hand and left-hand walls of which are false doors, with Merire praying in front of them; behind him a large bunch of flowers in the shape of a column. The other walls are covered with inscriptions. – The main chamber, beyond, originally had four columns, of which two are left. In the doorway are figures of the dead man (right) and his wife (left) in prayer. Left-hand entrance wall: the King at a window in the palace presenting gold to Merire. Left-hand wall: the King in his chariot driving from the palace (above, left) to the Temple of the Sun (below); in front of him his bodyguard, behind him the Queen, the Princesses and retinue, in chariots and on foot. The scene continues on the left-hand half of the rear wall: priests and girl musicians awaiting the King at the entrance to the temple. Right-hand wall, continuing on right-hand half of rear wall: the King visiting the temple; below, Merire is presented with gold chains by the King and Queen; on left, the royal barns and store-rooms. Right-hand entrance wall: the King and Queen, with two Princesses, making offerings to the sun; at the altars Merire and another priest; below, the royal retinue and priests (note, bottom right, the fine representations of blind singers). – The two rear chambers are unfinished.

No. 5, the Tomb of Pentu, a physician, is much damaged. In the entrance doorway, on the right and left, the dead man is shown at prayer; in front of him an inscription (a hymn to the sun). On the left-hand wall of the first chamber the King and Queen are depicted praying to the sun, above the pylon of the temple. In a side passage on the right is a deep mummy-shaft. The statue of the dead man which stood in the rear chamber has been chiseled away.

To the SE, a short distance away, is No. 6, the **Tomb of Penehse**.

In the entrance doorway, on the left: the King and Queen, followed by three Princesses and the Queen's sister, praying to the sun; below, a row of servants, fan-bearers and other attendants; at the foot, the dead man praying. Similar scene on the right-hand side. The main chamber originally had four papyrus columns with closed capitals, two of which remain. In the rear wall is a false door, converted into a font when the tomb was used as a church. – Steps on the right lead into the tomb chamber. Left-hand entrance wall: the King and Queen presenting Penehse with gold ornaments from a window in the palace. Left-hand wall: above, left, the Temple of the Sun, with the King praying at an altar in the forecourt. Right-hand entrance wall: the dead man and his retinue bringing

votive gifts to the King and Queen, who are accompanied by four Princesses. – A door with figures of the dead man and his sister leads into a second chamber with four columns, containing a niche for the statue of the dead man (which has been chiseled away).

Half an hour's ride E of Tomb 6, carved on a rock face, is one of the 14 stelae which marked the boundaries of the city of Akhetaten.

Half-way between the Northern and Southern groups of Tombs, outside the city on a spur of the hills to the E, are the remains of a walled settlement in which the workmen constructing the tombs and looking after the cemetery were housed. Near by is a *cemetery* with brick-built chapels.

A good hour's ride S of the Northern Group of Tombs, in the lower slopes of *Gebel Abu Hasah*, is the ***Southern Group of Tombs**.

No. 8 is the Tomb of Tutu.

On the door-jambs the dead man is depicted in prayer; above him his names and titles. In the doorway, on the right, the King and Queen making offerings to the sun, with the dead man kneeling in prayer below; on the left, the dead man in prayer. The main chamber originally had 12 columns, in two rows, of which eight remain. The columns in the rear row, of which eight remain, are between the two middle columns is a low doorway, of a type usually found only in the Ptolemaic period. Steps on the left lead into the tomb chamber. In the two end walls are small unfinished niches containing statues. Right-hand entrance wall: the King and Queen look out of a palace window as Tutu is decorated with gold chains; below, the dead man in prayer. Left-hand entrance wall: the King and Queen seated in the palace, with Tutu and other courtiers in respectful attitudes before them; below, the dead man praying. – The corridor is unfinished.

Immediately adjoining is No. 9, the **Tomb of Mahu**, a high military officer.

A short flight of steps leads down to the entrance. In the doorway, on the left, are the King, holding the hieroglyph for "truth" towards the sun, the Queen and a Princess, with sistra, in the presence of the sun; below, the dead man kneeling, with the text of his prayer in front of him; on the right, the dead man praying. – Main chamber, left-hand entrance wall: the King at a window in the palace (preliminary sketch in black pigment). Left-hand end wall: a round-topped gravestone, approached by two steps; above, the King and Queen; below, the dead man praying. To the right (continued on the left-hand half of the rear wall), people in front of the Temple of the Sun; bottom row, the dead man kneeling and offering thanks for the King's goodness. Right-hand half of the rear wall (continued on the left half of the end wall): above, the King and Queen driving out of the palace to inspect the defences of the City of the Sun, with men running ahead; below, their return. In the center of the right-hand end wall is a door-shaped tombstone. Right-hand entrance wall: bottom row, left, Mahu setting

out in his chariot; to the right, Mahu bringing prisoners to the Vizier, who is accompanied by his retinue; second bottom row, on the left Mahu leaning on a staff with his subordinates in front of him, on the right a chariot and soldiers running. The upper rows are poorly preserved. – The second chamber has a false door on the rear wall; on the right a winding staircase of 46 steps leads to a chamber containing the *mummy-shaft*.

No. 10, the **Tomb of Epei**, is unfinished. In the entrance doorway, on the left, the King and Queen present two pictures to the Sun, the King's picture showing two Princesses worshipping the names of the sun, while the Queen presents her own portrait worshipping the names of the sun, behind them three Princesses with sistra; the sun's rays shining down on an altar laden with food and drink.

No. 11 is the **Tomb of Ramose**. In the entrance doorway, on the left, the King and Queen, accompanied by a Princess, receive the hieroglyph for "life" from the hands of the Aten. In the niche are seated figure of the dead man and his wife.

Nos. 12 and 13 are unfinished. They show how these tombs were hewn out of the rock.

No. 14 is the **Tomb of Mei**, "military commander and Fan-bearer on the right hand of the King"; Mei's name has everywhere been carefully obliterated, while the names of the King and Queen have been left untouched. The tomb is unfinished. On the right-hand entrance wall is a preliminary sketch of the harbor quay of the City of the Sun, with ships, gardens and the palace in the background. – No. 17 is a handsome tomb, but has no reliefs or inscriptions. No. 19, the **Tomb of Suti**, is only just begun.

No. 23, the **Tomb of Enei**, a Steward and Scribe in the royal household, differs in form from the other tombs.

A flight of limestone steps leads to the entrance, which has a cavetto cornice and was planned to have a colonnade in front of it. On the lintel, to the right and left, are the King and Queen and three Princesses praying to the sun. In the doorway, on the left, the dead man is shown praying, with the text of his prayer in front of him; on the right the dead man with a staff and a bunch of flowers (painted on stucco). The walls of the main chamber have a coating of stucco, but apart from the cavetto cornice at the top are unpainted. In the niche is an over-life-size *statue* of the dead man; right-hand wall, the dead man and his wife seated, with a praying man in front of them; left-hand wall, the dead man seated at table, with a priest offering him flowers. These scenes are painted on stucco, but are much faded.

Farther S is No. 25, the **Tomb of Ay**, Tutankhamun's successor as King. Like many other tombs, it was left unfinished when the capital was moved back to Thebes (where Ay had a new tomb constructed for him).

On the door-jambs, on the right and left, Ay and his wife are depicted kneeling (below); above, inscriptions. In the entrance doorway, on the left, the King and Queen, accompanied by courtiers, praying to the sun, whose rays, ending in hands, reach down to the altar; below, Ay and his wife Tiy in prayer; right, Ay, in official costume, and his wife praying, their prayers inscribed beside them. – The main chamber was to have 24 papyrus columns with closed capitals, but only 15 were rough-hewn and only four completed; the others, to the S, have merely been begun in the rock at the top. On three of the columns the dead man and his wife are depicted worshipping the names of the sun god and the King and Queen. In the center of the rear wall is an unfinished doorway; at the NE corner is a flight of steps designed to lead to the tomb chamber, which is not even begun; and at the NW corner is an unfinished doorway. On the left-hand entrance wall is an interesting relief, the only one completed: to the left are the King and Queen throwing down ornaments to Ay and his wife (upper parts of bodies in Egyptian Museum, Cairo) from a palace window; beside the Queen are her three small daughters, the one in front stroking her mother's chin; above, the sun. In the courtyard of the palace the royal retinue (charioteers, scribes, fan-bearers, soldiers), raise their hands in homage; note the curious bent attitudes of the courtiers. Below are boys capering in delight. On the right Ay is seen leaving the palace and receiving the congratulations of his retainers, who raise their hands in exultation; servants carry the gifts away; and in the top row the palace doorkeepers with some small boys observe the scene.

Some 7 miles/11 km from Tell el-Amarna, in the *Darb el-Hamzawi* or *Darb el-Melek*, a valley running E between the Northern and Southern Groups of Tombs, are a number of rock tombs without reliefs or inscriptions and one (No. 26) which has interesting reliefs but is unfortunately much damaged. This is the **Family Tomb of Amenophis IV/Akhenaten**, long thought, erroneously, to be the tomb of Akhenaten himself, who was buried in the tomb of his mother Tiy in the Valley of the Kings (see under Thebes).

A flight of 20 steps, with a ramp in the middle for the sarcophagus, leads to the doorway, from which a sloping corridor and another flight of 16 steps lead to an antechamber with a mummy-shaft, now filled in, and badly damaged mural reliefs. Beyond the shaft is the tomb chamber, which once contained a sarcophagus. All the pillars but one have disappeared. The mural reliefs were incised on stucco. The best preserved are those on the left-hand entrance wall (the King and Queen and Princesses praying to the sun) and the left-hand side wall, which depict the King and Queen, a Princess and women mourners at a bier (?). In the right-hand wall is a small niche.

Returning towards the entrance, we enter (to the left of the steps) three rooms with reliefs and inscriptions,


perhaps the funerary chapel of Princess Meketaten. Both the main walls of the first room show almost the same scene: the King and Queen, four Princesses and the royal retinue praying and presenting offerings to the sun, which is seen rising over the hills behind the temple; at the foot of the hills are various animals. To the left (on the left-hand entrance wall and on the rear wall between the doors) a variety of people, including Negroes and Asiatics in their distinctive garb, worship the sun. On the right-hand entrance wall, in the bottom row, the dead Princess is seen on her bier, with the King and Queen and women mourners standing by it; in the upper row are the King and Queen, a nurse with a little Princess, and women mourners lamenting the dead Princess. – The second room has no reliefs. – Third room, rear wall: to the left, the dead Princess standing under a canopy; in front of her, mourning, the royal family and their retinue. This scene is continued on the right-hand wall. Left-hand wall: the mummy lying under the same canopy, with the royal family mourning in front of her; farther right, a wet nurse with an infant Princess at the breast. Entrance wall: representations of tomb furnishings (mirrors, spoons, caskets, etc.; badly damaged). – Nearer the entrance a corridor leads to a sloping passage ending in an unfinished chamber.

In the hills around the wide valley in which Tell el-Amarna lies are many limestone and alabaster quarries. The largest are the *Hatnub alabaster quarries*, some 5 hours away on a track to the S of the Southern Group of Tombs. Inscriptions indicate that they were worked in the Old Kingdom and Early Middle Kingdom.

* Asyut, * Beni Hasan, * Mallawi and Roda: see separate entries.

Tell el-Faraun

Lower Egypt. – Governorate: Kafr el-Sheikh.

 **Tourist Information Office,**
Midan Saad Zaghlul,
Alexandria;
tel. 80 79 85.

ACCESS. – By road from Damanhur (20 miles/32 km S) via Desuq.

Between the villages of Ibtu and Shaba are the large rubble mounds of Tell el-Faraun ("Pharaoh's Hill"), which mark the site of ancient Buto (from Per Uto, "House of the Goddess Uto"), capital of Lower Egypt, which was discovered and identified by Flinders Petrie in 1886.

Before the unification of the two kingdoms Buto seems to have been the political center of Lower Egypt, but later lost this position to Abydos. However it remained the chief town of the 6th nome of Lower Egypt and the principal center of

the cult of the Lower Egyptian cobra goddess Uto (or Buto), whose counterpart in Upper Egypt was the vulture goddess Nekhbet of El-Kab and who was venerated along with Nekhbet as the protective goddess of the kingdom. The falcon-headed "souls of Pe" which are associated with Uto may possibly be symbolic representations of Lower Egyptian territorial units of a very early period.

According to tradition the city of Buto originally consisted of two parts, *Pe* and *Dep*. Excavations have so far identified three areas of occupation (two settlements and a temple precinct), but no material has yet been found dating from the earliest period, when for many centuries the town was a major cult center. What has been found so far dates from the time of Ramesses II and later. – Excavations are still in progress, but there is little to interest the ordinary visitor.

SURROUNDINGS of Tell el-Faraun. – $7\frac{1}{2}$ miles/12 km SW, on the right bank of the Rosetta arm of the Nile (here spanned by a railway bridge), is the little town of *Desuq*, to which there is a great pilgrimage on the birthday of a local holy man, Ibrahim el-Desuqi, founder of the Burhamiya Dervish Order. The mosque which he founded (rebuilt 1885), with a medrese built by Sultan Qait Bey, is now an Islamic university.


** Alexandria, Damanhur, Nile Delta, Rosetta, Sais and Tanta: see separate entries.

Terenuthis

See under Wadi Natrum

Thebes

Upper Egypt. – Governorate: Qena.

 **Tourist Information Office,**
Tourist Bazaar,
Luxor;
tel. 22 15.

ACCOMMODATION: see under Luxor.

ACCESS to Luxor. – By road from Cairo (416 miles/670 km N) or Aswan (130 miles/210 km S). – Railway station. – By air (several flights daily from Cairo and Aswan).

The ancient city of ** Thebes, under the Middle and New Kingdoms (12th–21st Dynasties) the magnificent and widely famed capital and religious center of Egypt, extended over the territory of present-day Luxor and Karnak and reached out on

to the W bank of the Nile and far into the valleys of the Western Desert with its vast necropolises and great mortuary temples.

HISTORY. – The history of Thebes during the Old Kingdom is veiled in obscurity. The Egyptian name of the town was **Weset** or, more shortly, **Newt** ("the City"), which gave the Biblical No or No-Amon ("City of Amun"). The W bank was known as "the West of Weset". It is not known what led the Greeks to call it **Thebai** (Thebes), the name of a number of Greek cities; they and the Romans also knew it as **Diospolis** (the City of Zeus, who was equated with Amun), or more specifically as **Diospolis he Megale** or **Diospolis Magna** (Diospolis the Great) to distinguish it from Diospolis Parva (Hiw), some 60 miles/100 km NE. Weset was the chief town of a nome and was ruled by its own Princes, whose burial-place during the 6th Dynasty was at Dra Abu el-Naga, on the W bank of the Nile. The town's protective deity was the falcon-headed war god Month, who was also worshiped in the neighboring towns of Medu and Hermonthis (Armant: see under Tod).

Thebes gained in importance when, during the Middle Kingdom, the Princes of Thebes assumed the dignity of King, and at the same time the god Amun of Karnak, previously of little consequence, rose to a position of central importance. The greatness of Thebes, however, really began under the Early New Kingdom. The struggle against the Hyksos and the unification of Egypt were spearheaded by Thebes, and thereafter the city remained for many centuries the splendid capital of the Pharaohs, into which flowed the immense treasures won from conquered nations in booty or in tribute. Much of this wealth was bestowed on Amun, and the huge temples dedicated to him date from this period. The existing Temple of Epet-esowet at Karnak was enlarged, and the new Temple of Apet-resyet was built at Luxor. The great ones of the kingdom considered it an honor to be priests of Amun; the temple schools flourished; and the Kings offered their richest gifts to the god. Thebes was now renowned throughout the Eastern World, a city of which the Prophet Nahum said that "Ethiopia and Egypt were her strength, and it was infinite" (Nahum 3: 9). Homer, too, refers to "Egyptian Thebes, where the houses are rich in treasures; with a hundred gates, from each of which two hundred warriors sally forth with chariots and horses" (*Iliad* 9: 381–384; perhaps an interpolation). Later classical writers (Diodorus, Strabo, Pliny, Stephanus of Byzantium) also refer to the great "hundred-gated" city.

The hostility shown to Amun by Amenophis IV/Akhenaten and the temporary transfer of the capital to Tell el-Amarna (see that entry) did little to diminish the splendor of Thebes. Under Horemheb, Sethos I and Ramesses II the images and inscriptions that had been destroyed were restored and the wealth of the temples still further increased. We are told that in the reign of Ramesses III more than two-thirds of the landed property held by the temples of Egypt belonged to Amun and that three-quarters of the gifts lavished on the gods by the King fell to Amun: thus of 113,433 slaves presented to the temples 86,486 went to Amun. The High Priests thus increasingly came to feel themselves to be leading figures in the State, and sometimes even acceded to the throne.

When the capital of the kingdom was transferred to the Delta under the 21st Dynasty, however, the city lost much of its importance. Nevertheless Thebes and

much of Upper Egypt long remained a distinct political entity governed by the High Priests of Amun and more or less independent of the Kings reigning in the N. In the 7th c. B.C. the city was plundered by Assyrian armies. The Ethiopian rulers of Egypt made Thebes their capital and honored Amun with temples and inscriptions. The rulers of the 26th Dynasty, however, transferred the capital to Sais (see that entry). The armies of Cambyses, which advanced into Upper Egypt, appear to have done little or no damage to Thebes. Nectanebo II, one of the native rulers who for a time shook off Persian rule, erected a handsome doorway in the Temple of Month. In the time of Alexander the Great and the Ptolemies the city declined, and although the buildings erected in the Ptolemaic period show that it was still held in respect it now had to contend with a dangerous rival in the new capital of Ptolemais founded by Ptolemy I.

When a rebellion broke out in Upper Egypt in the reign of Epiphanes against Macedonian domination Thebes, though now politically and economically weakened, once again achieved independence under native Princes; but the rising was soon repressed, and Thebes was reduced to the status of a provincial town, which gradually broke up into a series of separate villages. Under Ptolemy IX Soter II there was a further rising, which ended when the town was captured after a three-year siege; and when it took part in an insurrection against high Roman taxation it was utterly destroyed by the Roman Governor, Cornelius Gallus. Strabo, visiting Egypt in 24–20 B.C., found only a few scattered villages on the site. In the Roman Imperial period Thebes is mentioned only as a place visited by curious tourists, attracted by the temples and the colossi of Memnon.

After the introduction of Christianity and the Edicts of Theodosius many pagan statues were destroyed and many inscriptions obliterated. The Nile, which annually flooded the Temple of Karnak, and saline exudations from the soil wrought much damage. Many tombs were used as dwellings by the local peasants; temples were converted into churches and monasteries; houses were built within the Great Temple of Luxor; and much stone was burned to produce lime.

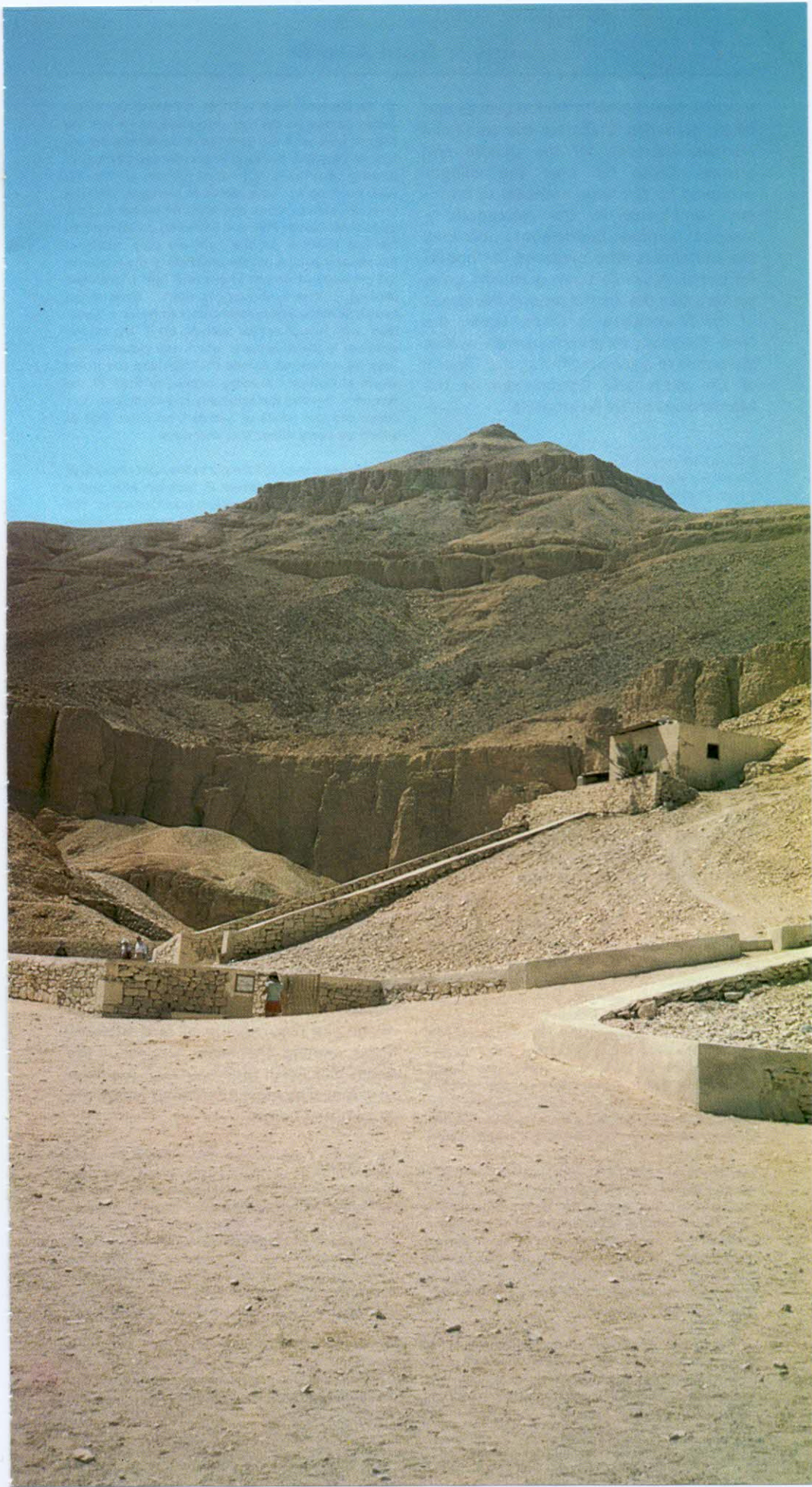
The main features of interest on the E bank of the Nile – **Thebes (East)** – are the great temples of ***Luxor** and ***Karnak** (see those entries).

Thebes (West): the Necropolis of Thebes

From Luxor there is a ferry to the W bank, where a taxi or bus can be taken to the various features of interest (which are some distance apart). An electric torch should be taken.

The ***NECROPOLIS OF THEBES** on the W bank of the Nile contains, in addition to the tombs, many temples, mostly dating from the New Kingdom, dedicated not only to Amun but also to the cult of the various Kings after their death. Associated with the temples were dwellings for the priests, libraries and

**The natural pyramid
above the Valley of the Kings** ►



schools, together with sacred groves and lakes, granaries, stalls for the sacrificial animals, barracks for the guards and prisons. Close by were the villages occupied by the large numbers of workmen employed in the necropolis – masons, painters, builders and above all the embalmers who prepared the bodies for burial. A whole town gradually grew up here, like the district around the tombs of the Mamelukes in Cairo. Under the New Kingdom its administration was in the hands of a special official, the “Prince of the West and Commander of the Mercenaries of the Necropolis”.

All the temples on the W bank of the Nile are sited with the end containing the entrance facing the river. Their longitudinal axes accordingly run from SE to NW. For the sake of simplicity, however, the following descriptions refer to the E and W ends and N and S sides.

Qurna, Dra Abu el-Naga and El-Tarif

Some 2½ miles/4 km N of the landing-stage is the ***Mortuary Temple of Sethos I** at Qurna, dedicated to Amun and to the cult of the King's father Ramesses I. Left unfinished by Sethos I, it was adorned by Ramesses II with reliefs and inscriptions, which vie in quality with the contemporary work at Abydos (see that entry). The temple was originally 519 ft/158 m long, but all that now remains is the sanctuary with its various halls and chambers (154 ft/47 m deep) and some scanty fragments of the courts and pylons.

The *Colonnade*, which preserves nine of its original ten papyrus cluster-columns with closed capitals, bears on the architrave a dedicatory inscription by Ramesses II. On the rear wall, flanking the central doorway, are reliefs of men and women bearing votive offerings; those on the left have lilies on their heads, representing Upper Egypt, those on the right the papyrus of Lower Egypt. Above, left, the King offering incense in the presence of the sacred barque of Amun, borne by priests; right, the King before various deities.

The central door leads into the *Hypostyle Hall*, which has six papyrus columns with closed capitals. On the roof slabs over the central aisle are the winged solar disc, flying vultures and the names of Sethos I, enclosed by snakes and flanked by two rows of hieroglyphics. The low reliefs on the walls depict Sethos I and Ramesses II making offerings to various gods; to the left Mut, to the right Hathor of Dendera, who is suckling Sethos.

Of the six *side chambers*, most of them with well-preserved roofs, one is destroyed. The fine reliefs show Sethos I making offerings to various gods and performing ritual acts. In the third chamber on the left,

on the left-hand wall, is Thoth in front of the King's sacred barque; on the right-hand wall, to the left, the King at table with the goddess of the temple behind him; to the right, the King in priestly vestments performing ceremonies in front of himself; on the rear wall, the King as Osiris seated in a chapel, with the gods of Thebes (Amun and Mut) on his left and the gods of Memphis (Ptah and Sakhmet) on his right. In the first chamber on the right are sunk reliefs of Ramesses II pacing out the precincts of the temple in the presence of Amun, Khons and Mut (right) and offering incense to these gods (left). – Beyond the hypostyle hall is a transverse *antechamber* on a higher level, with five chambers opening off it. The central chamber is the *Sanctuary*, which still preserves the base for the sacred barque of Amun and has mural reliefs of Sethos I burning incense in front of the barque. – Beyond the sanctuary is a room with four pillars and low reliefs of Sethos I, on either side of which are badly ruined side chambers.

The ruinous part of the temple to the right consists of the long *Hall of Ramesses II*, with an *altar* and a number of subsidiary chambers, now destroyed. The sunk reliefs, depicting Ramesses II making offerings to various gods, are inferior in quality to those in the central and left-hand parts of the temple.

Entering the left-hand part of the temple from the colonnade, we come first to the *Chapel of Ramesses I*, a small room with two columns. On the right-hand and left-hand walls are low reliefs, apparently usurped by Ramesses II; on the right he is seen kneeling before Amun, Khons and the deified Sethos, with the goddess Mut behind him. – Off the chapel open three *chambers*. On the right-hand and left-hand walls of the central chamber Sethos I is depicted burning incense before the barque of Amun and anointing the statue of his father, Ramesses I, with his finger; on the rear wall is a double false door with a representation of Ramesses I's Osiris coffin, on which is perched Isis in the form of a falcon. The other two chambers, built by Ramesses II, have reliefs of poor quality. – A door on the left of the chapel opens into a narrow corridor, the left-hand wall of which is destroyed down to the lowest courses of masonry. From this steps lead down to two underground chambers. At the far end of the corridor, on the right, is a room containing sunk reliefs dating from the reign of Ramesses II which depict Ramesses and his father Sethos making offerings to the gods and performing other ritual acts.

From the temple a road runs W to the village and **Necropolis of Dra Abu el-Naga**, among the lower slopes of the desert hills, with rock tombs of the New Kingdom. The most interesting tombs are those noted below.

No. 17, the *Tomb of Neb-Amun*, Royal Physician (18th Dynasty): on the rear wall of the vestibule, figures of Asiatics; fine ceiling decoration. – No. 20, the *Tomb of Mentu-her-khopshef*, Royal Fan-bearer, with funeral scenes. – Adjoining is No. 24, the *Tomb of Neb-Amun*, a high official under Tuthmosis III, with charming stucco reliefs (funeral scenes, fields of the blessed, banquet) and ceiling decoration; on the end wall a stele with a long inscription. – No. 13, the *Tomb of Shuroi* (20th Dynasty), with fine funeral scenes.

No. 19, the *Tomb of Amenmose*, High Priest of a Temple of Amenophis I (early 19th Dynasty). Roughly half the reliefs in the chamber have been preserved. They depict the funeral procession and the ceremonies

at the tomb; on the right-hand side of the rear wall the sacred barque with the image of Amenophis I is seen being carried out of the temple of which the dead man was High Priest. – No. 115, the *Tomb of Antef* (18th Dynasty). The vestibule, which is now roofed over for protection, was originally open, with seven pillars. On the rear wall are the remains of stucco reliefs: on the left the dead man, with his wife, receiving a variety of gifts; on the right vintage scenes, treading and pressing of the grapes, dispatch of jars of wine; above, far right, remains of a hunting scene, with a hippopotamus. On the right-hand end wall are remains of the stela. The inner rooms are badly ruined.

Rather higher up is the *Tomb of Roi* (No. 255), a Royal Scribe and Steward, which was excavated by Carter. Left-hand entrance wall: work in the fields. Left-hand (S) wall: above, the dead man and one of his relatives, each accompanied by a woman, praying to various gods; the dead man and his sister led by the falcon-headed Horus to the scales on which their hearts are to be weighed; they are conducted by Harsiesis into the presence of Osiris; below, the burial. Right-hand wall: the dead man, his sister and various relatives receiving an offering from a priest clad in a panther skin.

To the N of the Mortuary Temple of Sethos I are the **royal and princely tombs of El-Tarif** (11th Dynasty). These are very large structures with courts up to 330 yds/300 m long and 66 yds/60 m wide hewn from the rock. The row of simulated pillars along their rear façades has led them to be called *saff tombs* (from Arabic *saff*, "row"). The rooms in the interior are small and the decoration (where it has been preserved) modest. The best preserved are the tombs of Kings Antef I, II and III.

Valley of the Kings

From the Mortuary Temple of Sethos I a good road runs 3 miles/5 km SW to the **Valley of the Kings (Biban el-Muluk)*, above which rears a rocky peak in the shape of a pyramid. The valley takes its name from the sumptuously furnished tombs constructed here for kings of the 18th, 19th and 20th Dynasties. In contrast to the pyramid tombs which had previously been favored, these tombs consist of a series of passages and chambers hewn from the rock. Like the chambers within the pyramids, these were intended only for the reception of the sarcophagus: the temples dedicated to the cult of the dead kings were built in the plain. The tombs usually have a succession of three corridors leading into their innermost recesses. The first corridor sometimes has small side chambers opening off it; in the second and third are

niches for grave-goods. The third corridor leads into an antechamber, beyond which is the main chamber, its roof often supported by pillars, with a cavity in the floor in which the heavy granite sarcophagus was deposited. Adjoining the main chamber are various subsidiary chambers. Since it was believed that the dead man, accompanied by the sun god (or perhaps having become one with the sun god), sailed through the Underworld at night in a boat, the walls of the tombs were frequently adorned with texts and scenes depicting this voyage and giving the dead man instruction on its course.

The scenes and texts were chiefly taken from two books closely related to one another. The first is the *"Book of what is in the Underworld"*, which has 12 chapters, since the Underworld (Duat) was thought of as being divided into 12 parts or caverns, corresponding to the 12 hours of the night. In the center of each of these scenes is a river on which the ram-headed sun god and his train are sailing in the solar barque, briefly dispensing light and life. The banks of the river, above and below, are populated by spirits, demons and monsters which greet the sun god as he passes and fend off his enemies.

The second book is known as the *"Book of the Gates"*, which also deals with the sun's nocturnal voyage through the 12 parts of the Underworld. Between these various parts are massive gates guarded by giant snakes, whose names the dead man must know. Two gods and two fire-breathing snakes guard the approach and greet the sun god. In other respects the conception of the Underworld is similar to that of the first book.

A third work can be called *"The Sun God's Journey through the Underworld"*. It depicts the sun god addressing the spirits and monsters of the Underworld, who are exactly portrayed in long rows.

Other texts used in decorating the walls of the tombs were the *"Praising of Re"* (or *"Litany of Re"*) and the *"Book of the Opening of the Mouth"*. The former, which appears in the first two corridors, contains a hymn to the sun god, whom the dead man had to invoke under 75 different names when he entered the Underworld in the evening. The latter teaches the various ceremonies which had to be performed in front of the statue of the dead man so that it could eat and drink what had been set out for it in the tomb.

Strabo knew of 40 tombs which he described as worth seeing; the English traveler Richard Pococke (1737), who wrote the first account of the valley in modern times, describes 14; the number now known is 62. – Pausanias, Aelian, Heliodorus, Ammianus Marcellinus and other ancient writers, as well as the Greek inscriptions in the tombs themselves, call them "shepherd's pipes", from the resemblance of the long corridors to the reeds of a pipe.

A visit to the Valley of the Kings is one of the high spots of any tour of Egypt; but the swarms of visitors



Wall-painting in the Tomb of Ramesses IX, Valley of the Kings

and the great heat, particularly during the summer, make the trip quite a demanding one. There is, however, a rest-house where refreshments can be obtained. Since the order in which the tombs are visited may vary according to the waiting time involved, and since some tombs are opened and closed in rotation, they are described here in numerical order. The entrances to the various tombs open to visitors can be reached on easy paths.

No. 1, the *Tomb of Ramesses VII*. A Greek inscription shows that this tomb was known and accessible during the Greek period.

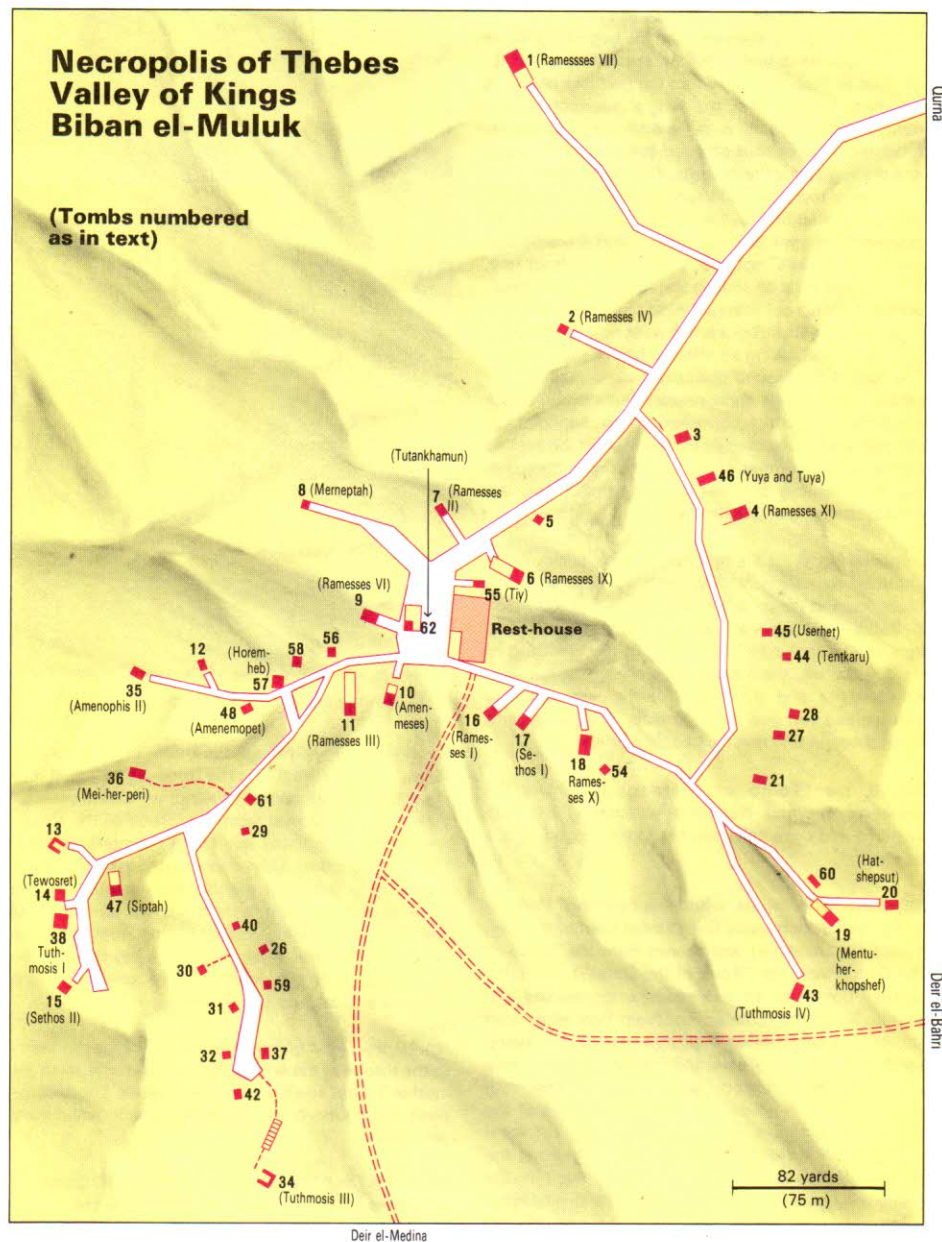
No. 2, the **Tomb of Ramesses IV**. An ancient staircase, with a ramp in the middle, leads to the entrance.

On the lintel of the door are Isis and Nephthys worshipping the sun, within which are the ram-headed sun god and a scarab. On the right-hand entrance wall are two figures of Copts raising their hands in prayer; according to an inscription one of them is "Apa Ammonios the martyr". The scenes and inscriptions were painted on stucco, almost all of which has fallen away. In the main chamber is the King's granite sarcophagus (10½ ft/3.2 m long, 7 ft/2.1 m wide, 8 ft/2.5 m high), with inscriptions and reliefs.

To the left of the path is No. 3, originally intended for Ramesses III, half filled with rubble. – No. 4, the *Tomb of Ramesses XI*, last of the Ramessids, is unfinished and undecorated. – Beyond this, on the left, is No. 5, with a door opening into a corridor.



Rest-house in the Valley of the Kings



No. 6, the **Tomb of Ramesses IX** (Neferkare), is approached by a flight of steps with a ramp in the middle. On the right-hand side of the staircase is an unfinished inscription in Ramesses's name. On the lintel of the doorway: the sun worshiped by the King and Isis (left) and by the King and Nephthys (right).

In the *first corridor*, at the near end, on left, is a chapel, beside which the King is depicted in presence of Harakhty and Osiris. Farther along, above the doors of two small undecorated chambers, is a text from the "Praising of Re". Just beyond the second chamber is a text from the 125th Chapter of the "Book of the Dead" which contains a declaration by the dead man of his freedom from sin; below, a priest in the costume of the god Hor-en-metef pours the hieroglyphs for "life", "constancy" and "wealth" over the King, who is clad like Osiris. — On the right-hand wall, opposite the chapel, the King is depicted in a chapel in the

presence of Amun and the death goddess Merti-seger. Above the doors of the side chambers are representations of snakes and dog- and bull-headed spirits, with an inscription giving the beginning of the "Sun God's Journey through the Underworld".

At the near end of the *second corridor*, on the left, is a snake rearing up in a vertical position; to the right of this and in the niche are figures of gods (from the "Praising of Re"); below the niche is the King, followed by the goddess Hathor. Beyond this, on the left, texts from the "Book of the Dead"; then the King in the presence of the falcon-headed Khons-Neferhotep, with a falcon hovering over his head. On the right-hand wall is another erect snake; beyond the niche, figures of demons and spirits (many of them enclosed within oval frames). — On the ceiling are stars.

Third corridor, left-hand wall: the sun's journey during the second hour of the night and the beginning of the third. *Right-hand wall:* the King presenting an image of Maat to Ptah, before whom the goddess herself is standing; beyond this, the King's resurrection (his mummy lying on a hill with his arms raised above his head; the erect phallus chiseled away), with a scarab and the sun above the mummy. Then come three rows of demons: top row, eight suns, in each of which is a black man standing on his head; middle row, snakes pierced by arrows, praying women and a scarab in a boat with snakes' heads at both ends; bottom row, demons mounted on snakes and four men, bent backwards, spitting out scarabs. *First chamber, rear wall:* on each side of the door a priest wearing a panther skin and side-lock making an offering before a standard. – The roof of the *second chamber* is supported on four pillars. From here a short passage runs down to the *tomb chamber*, which contained the sarcophagus. On the wall are figures of gods and spirits. On the vaulted ceiling are two figures of the sky goddess, representing the morning and evening sky; below her are constellations, stellar barques, etc.

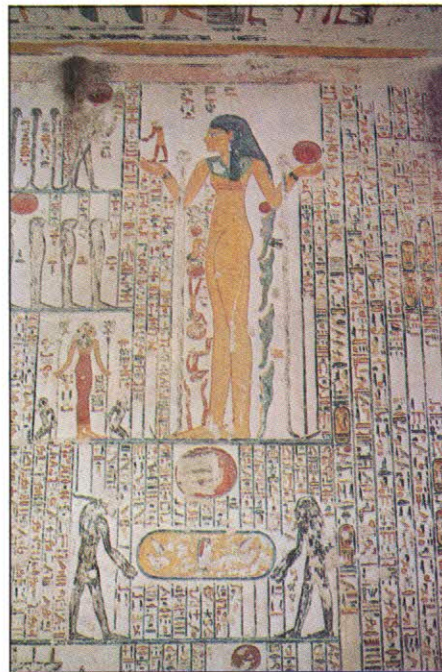
Opposite No. 6, on the right of the path, is No. 7, the *Tomb of Ramesses II*. The tomb was plundered in antiquity, and the mummy was then removed to Deir el-Bahri. – On both sides of the entrance corridor, in raised hieroglyphs, are texts from the "Praising of Re"; to the left, the King in presence of the sun god Re-Harakhty and the image of the sun with the ram-headed sun god and a scarab. The scenes and inscriptions in low relief are badly damaged.

No. 8, the **Tomb of Merneptah*. Above the entrance, Isis and Nephthys worshiping the sun, within which are the ram-headed sun god and a scarab.

The *entrance corridors*, with texts from the "Praising of Re" (on the left a very fine painted relief of the King before Re-Harakhty) and scenes from the Realm of the Dead (from the "Book of the Gates"), run fairly steeply down to an *antechamber* containing the granite lid of the outer coffin. From here steps lead down to a three-aisled *hypostyle hall* with a barrel vault over the central aisle and flat roofs over the side aisles. In this chamber is the **lid of the royal sarcophagus*, on which is a recumbent figure of the King. The lid, which, as usual, is in the form of a royal cartouche, is beautifully carved in pink granite; the King's face is particularly fine. The rooms adjoining the hypostyle hall are of no interest, and are in any event inaccessible.

No. 9 is the **Tomb of Ramesses VI* (Nebmare), named by the French expedition the *Tombe de la Métempsychose* and by British archaeologists the *Tomb of Memnon*, following the Roman tradition (on the ground that Ramesses had the same praenomen as Amenophis III, who was known to the Greeks as Memnon). The tomb – originally begun for Ramesses V – is notable for the excellent preservation of its painted sunk reliefs (though they are inferior in style to those of the 19th Dynasty).

Three corridors lead into an antechamber, beyond which is the *first pillared chamber*, with which Ramesses V's tomb ended. *Left-hand walls:* the sun's journey through the Underworld according to the "Book of the Gates". *Right-hand wall:* other scenes and texts relating to the life beyond the tomb. On three of the four pillars the King is depicted making offerings to the gods of the dead. On the ceiling are astronomical figures. – Two *corridors*, with scenes from the



Wall-painting in the Tomb of Ramesses VI

sun god's journey through the Underworld according to the "Book of what is in the Underworld", lead into another *antechamber*, the walls of which are covered with texts and scenes from the "Book of the Dead" (on the left-hand wall the 125th Chapter). Beyond this is the *second pillared chamber*, still containing remnants of the great *granite sarcophagus*. On the walls are texts relating to the Underworld; in the rear wall is a niche. On the vaulted ceiling are two figures of the sky goddess, representing the day sky and the night sky, with the hours. – The tomb contains numerous Greek and Coptic graffiti.

No. 10, the *Tomb of Amenmeses*, one of the claimants to the throne at the end of the 19th Dynasty, with his mother Takhat and his wife Bekef-werer. The inscriptions and figures on the walls have been deliberately destroyed.

No. 11 is the ***Tomb of Ramesses III*, called by Bruce the *Harper's Tomb*, which is exceeded in size only by Nos. 17 and 14. As far as the third chamber the tomb was constructed by Ramesses's father Sethnakhte, whose names are still to be seen in various places where the later stucco has fallen off. Peculiar to this tomb are the side chambers opening off the two corridors. The sunk reliefs are not particularly well executed, but they are notable for their variety and the excellent preservation of the colors.

On each side of the entrance, which is approached by a flight of steps with a ramp in the middle, are two pilasters adorned with cows' heads. On the door-lintel are the usual representations of Isis and Nephthys worshiping the solar disc, within which are the sun god and a scarab.

First corridor, to the right and left of the entrance: the goddess Maat kneeling, sheltering with her wings those who enter the tomb; on the left-hand wall, the King before Harakhty; beyond this the title-picture of the "Praising of Re", the sun between a snake, a crocodile and two gazelles' heads; then the text of the

Valley of Kings



Second corridor (with niches on the right and left): on both sides the continuation of the "Praising"; with the appropriate figures of the sun god approaching Isis on the left and Nephthys on the right. – *Third side chamber*, on the left: upper row, to the left of the entrance, a kneeling Nile god bestowing gifts on seven fertility gods (with ears of corn on their heads); to the right of the entrance a Nile god before the snake-headed goddess Napret ("corn"), five royal

No. 13, low and filled with debris, is not a royal tomb. It apparently belonged to Bai, Chief Minister to King Siptah (19th Dynasty).



Wall-painting in the Tomb of Ramesses I

No. 14, *Tomb of Queen Tewosert* (Tausert), wife of Siptah; later appropriated and enlarged by King Sethnakhte, when the Queen's names and figures were covered over with stucco.

No. 15, *Tomb of Sethos II*, with good reliefs in the first corridor.

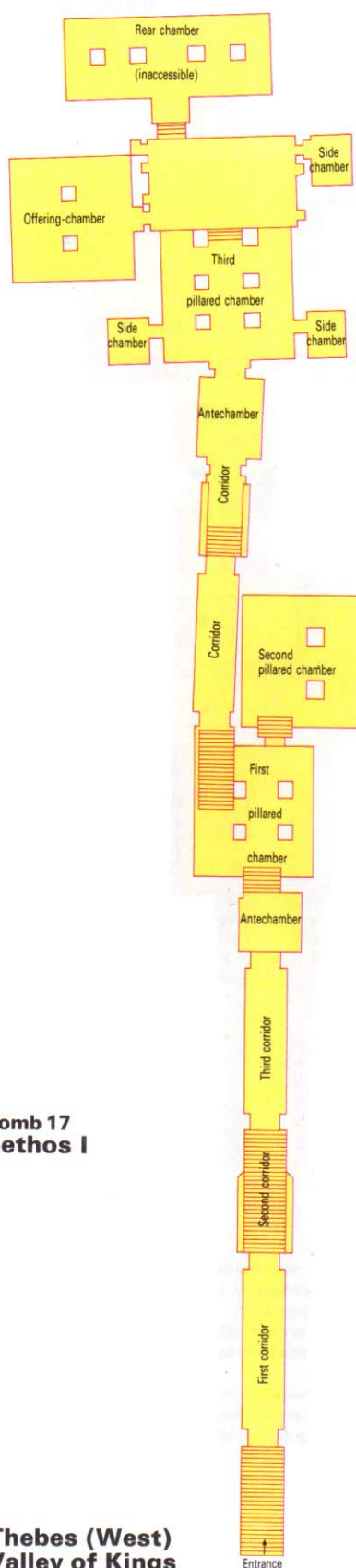
No. 16, the ***Tomb of Ramesses I**. A wide flight of steps leads to the entrance.

A sloping corridor and a steep staircase lead down to the *tomb chamber*, in the middle of which is the open coffin of the King, of red granite, with pictures and texts painted in yellow. The walls of the chamber are covered with colored scenes and inscriptions on a gray ground.

Entrance wall: to left, Maat and Ramesses I before Ptah, behind whom is an Osiris pillar; to the right, Maat and the King offering wine to Nefertum, behind whom is the symbolic knot of Isis. Left-hand wall: to the left of the door into a small side chamber, Ramesses I conducted by the dog-headed Anubis and the falcon-headed Harsiesis; to the right of the door and above it, the third section of the "Book of the Gates". First comes the gateway, guarded by the snake Zetbi; then the journey through the third division of the Underworld; in the middle the boat is being drawn by four men towards a long chapel, in which are the mummies of nine gods; then follow 12 goddesses representing the hours of the night, divided into two groups by a snake, ascending a mountain below which is a pond (indicated by zigzag lines). – In the rear wall is a door leading into a small chamber, on the rear wall of which Osiris is depicted between a ram-headed god and a sacred snake. Above the door are dog-headed and falcon-headed demons (the souls of Pe and Nekhen); to the right of the rear wall, Ramesses I dedicating four packages to the beetle-headed sun god Amun-Re-Khepri; Harsiesis, Atum and Neith conducting the King to the throne of Osiris. On the right-hand wall, in which is a door into a small undecorated side chamber, has scenes and texts from the second section of the "Book of the Gates".

No. 17, the ***Tomb of Sethos I**, also known as *Belzoni's Tomb* after its discoverer (October 1817). Like Nos 11 and 14, it has a total length of some 330 ft/100 m. The reliefs are far superior in quality and state of preservation to any others in the Valley of the Kings, rivalling those of Abydos. A flight of wooden steps descends to the entrance.

First corridor, left-hand wall: the King in the presence of the falcon-headed sun god Harakhty; the title-picture of the "Praising of Re" (the sun, with a scarab and the ram-headed sun god, between a snake, a crocodile and two cows' heads); the text of the



Tomb 17 Sethos I

Thebes (West) Valley of Kings

"Praising", which is continued on the right-hand wall. On the ceiling are hovering vultures. – *Second corridor* (staircase), left-hand wall: above, in a niche, the sun god in 37 different forms (from the "Praising of Re"); below the niche, texts from the "Book of what is in the Underworld", continued on the right-hand wall; on the right and left of the staircase Nephthys and Isis. – *Third corridor*, left-hand wall: the sun's journey during the fifth hour of night (5th part of the "Book of what is in the Underworld"); right-hand wall, the sun's journey during the fourth hour of night (4th part of the "Book of what is in the Underworld"). – *Antechamber*: the King in presence of various gods.

First pillared chamber, left-hand walls: the sun's journey through the fourth division of the Underworld (4th part of the "Book of the Gates"). At the beginning is the fourth gateway, guarded by the snake Tekehor; then, in the middle row, the solar barque drawn by four men; in front of it spirits with a coiled snake, three ibis-headed gods and nine other gods ("the spirits of men who are in the Underworld"); on the right a god with a scepter. Upper row: men greeting the god, with others holding a coil of rope. Bottom row: left, Horus; in front of him representatives of the four chief races of men known to the Egyptians – four Egyptians, four Asiatics with pointed beards and colored loincloths, four Negroes (Kushites) and four Libyans, identified by the feathers on their heads and tattooed bodies; farther along genii with a snake bearing the hieroglyph for "time", etc.

Right-hand walls: the sun's journey through the fifth division of the Underworld (5th part of the "Book of the Gates"). In the middle row is the solar barque drawn by four men and preceded by demons. Upper row: 12 gods with forked sticks, 12 gods with a snake from which human heads project and 12 gods with a cord attached to a mummy. Bottom row: a god leaning on a staff, 12 mummies on a bier in the form of a snake, etc. In the center of the rear wall is Osiris enthroned; in front of him the King conducted by the falcon-headed Horus, behind him Hathor. On the pillars the King is depicted in presence of various deities.

A short flight of steps leads into the *second pillared chamber*, with two pillars. The scenes and inscriptions in this room are merely sketched out in red and black on stucco. On the pillars the King is depicted before various deities. Left-hand walls: the sun's journey during the ninth hour of night (9th part of the "Book of what is in the Underworld"). Middle row: the solar barque; in front of it 12 star gods with oars; three sacred animals (a cow, a ram, a human-headed bird); a mummy standing upright, the guardian god of the offerings. Upper row: 12 genii crouching on curious stands and 12 women. Bottom row (partly destroyed): fire-breathing snakes; men with sticks; a mummy.

The scenes on the rear wall, continuing on part of the right-hand wall, show the sun's journey during the tenth hour of night (10th part of the "Book of what is in the Underworld"). Middle row: the solar barque, preceded by various deities, including a falcon perched on a snake with two heads and four legs; four spirits with solar discs in place of heads carrying arrows, four with lances and four with bows. Upper row: a god with a scepter; a scarab holding the hieroglyph for "land" in its forelegs; the protective goddesses of Upper and Lower Egypt seated beside two erect snakes bearing the solar disc; two goddesses beside the hieroglyph for "god", on which rests the sun; lion-headed and human-headed goddesses, etc. Bottom

row (partly destroyed): Horus, leaning on a staff, watches 12 damned souls swimming in the waters of the Underworld; four goddesses with snakes; the head of the god Seth on a scepter.

The scenes on the right-hand entrance wall, continuing on the right-hand wall, show the sun's journey during the eleventh hour of night (11th part of the "Book of what is in the Underworld"). Middle row: the solar barque; in front of it 12 men bearing a snake; two snakes, on the backs of which are the two Egyptian crowns, with heads projecting from them; four goddesses. Upper row: a two-headed god; a snake (the god Atum); the tortoise constellation, in the form of a snake on which a god is seated; a two-headed god; four goddesses, each sitting on two snakes; etc. Bottom row: the damned (the enemies of the sun god being burned in curious furnaces under the supervision of the falcon-headed Horus, on the right; goddesses holding swords and breathing fire; in the last furnace four corpses standing on their heads; other deities).

From the first pillared chamber a flight of 18 steps, on the left, lead down by way of two corridors with representations of the "opening of the mouth" ceremony into an *antechamber*, with fine reliefs of the King in the presence of various gods of the dead (Osiris, Isis, Harsiesis, Hathor, Anubis, etc.). – Beyond this is the *third pillared chamber*, from which a ramp flanked by steps leads down to the mummy-shaft. This consists of a front portion, with six pillars, and a rear portion, with a vaulted roof, on a lower level. In the front section are scenes in the realm of the dead from the "Book of the Gates". In the rear section was the King's alabaster sarcophagus, now in the Soane Museum in London. The King's mummy was found at Deir el-Bahri and is now in the Egyptian Museum in Cairo.

On the left-hand wall of the rear part of the chamber, above the doorway, the King is depicted offering a libation of wine to Harakhty. Beyond this, in four rows, is the sun's journey during the first hour of night (1st part of the "Book of what is in the Underworld"). Two middle rows: above, the solar barque, adorned with a mat, in which are the ram-headed sun god, seven other gods and the "mistress of the boat"; in front of it several deities, including two goddesses of truth, Osiris and the lion-headed Sakhmet; below, in a boat, the sun god in the form of a scarab worshiped by two figures of Osiris; in front, three snakes and several deities. Top and bottom rows (representing the banks of the river), in small square panels: spirits in human and animal form (including baboons and fire-breathing snakes) greeting the god and driving away his enemies. – At the end of the left-hand wall is a niche, in which the dog-headed Anubis is depicted performing the ceremony of the "opening of the mouth" on Osiris.

The rear wall depicts the sun's journey during the second hour of night (2nd part of the "Book of what is in the Underworld"). Middle row: the solar barque, with the sun god and other deities, including Isis and Nephthys in the form of cobras; in front of it four small boats, in the first of which are three armless deities, in the second a crocodile with a human head on its back, in the third (which is adorned with two gods' heads) a sistrum, two goddesses and a scarab, in the fourth (with two gods' heads) a god holding a large ostrich feather, the symbol of justice and the moon on a head-rest. Top and bottom rows: various spirits and demons protecting the sun god.



Wall-painting in the Tomb of Sethos I

The right-hand wall shows the sun's journey during the third hour of night (3rd part of the "Book of what is in the Underworld"). Middle row: the solar barque, with three smaller boats in front of it and four gods with draped arms coming to meet them. Upper and lower rows: various spirits (a ram with a sword, five bird-headed demons, four enthroned figures of Osiris, etc.) greeting the procession. On the vaulted roof are constellations and other astronomical figures.

Side chamber to the left of the front portion of the pillared chamber: the sun's journey through the third division of the Underworld ("Book of the Gates"). – *Side chamber* to the right: texts relating a very ancient myth of a rebellion by mankind against the sun god, their punishment and the eventual rescue of the survivors. On the rear wall is a scene from this myth: the celestial cow, supported by the god Shu and other spirits, with two solar barques sailing on its body.

Off the rear part of the pillared chamber opens the *offering-chamber*, which has two pillars; on the left-hand one the King is depicted in the presence of Ptah and Osiris. Round the three main walls runs a bench with a cavetto cornice, originally supported on small pillars (now destroyed) and decorated with reliefs which are almost entirely obliterated. The walls to the left depict the sun's journey during the seventh hour of night ("Book of what is in the Underworld"). Middle row: the sun god in the solar barque, on the prow of which is Isis, driving away evil spirits with her spells; in front, the goddess Selkit and a god, who have subdued a large snake; farther along, four goddesses with swords, and the tombs, adorned with human heads, of the gods Atum, Khepri, Re and Osiris. Upper row: spirits and demons; a human-headed snake; a god ("Flesh of Osiris") sitting on a throne under a snake; three enemies of Osiris beheaded by a lion-headed god; a god holding a rope binding three prostrate enemies; three birds with human heads, crowned; a god borne by a snake. Bottom row: Horus, preceded by the 12 star gods who conduct the sun on its nightly journey; 12 star goddesses approaching the Tomb of Osiris, on which a crocodile is lying, with the god's emerging from the burial mound.

The rear wall depicts the sun's journey during the eighth hour of night ("Book of what is in the Underworld"). Middle row: the solar barque, drawn by eight men; in front, nine attendants on Re, represented by the hieroglyph for "follow", on which is a head; at the head of the procession four rams (forms of the god Tatjenen). Top and bottom rows: the dwellings of the dead, their doors opening at the approach of the sun god and revealing the spirits and gods now brought back to life; in each house in the top row three gods (beginning with the nine gods of Heliopolis), in the bottom row snakes and other spirits.

Walls to the right: the sun's journey during the sixth hour of night ("Book of what is in the Underworld"). Middle row: the solar barque; in front of it Thoth enthroned (with the head of a baboon, his sacred animal), holding an ibis (another sacred animal), and a goddess holding the pupils of Horus's eyes; 16 spirits and the god Khepri, encircled by a five-headed snake. Four of the spirits represent the Kings of Upper Egypt, four the Kings of Lower Egypt; the others are in the guise of mummies. In the top and bottom rows are various spirits (among them a snake with the heads of the four genii of the dead on its back and nine fire-breathing snakes with swords), whose function is to destroy the sun god's enemies. – The second side chamber on the right is undecorated, as is the chamber to the rear (inaccessible).

No. 18, *Tomb of Ramesses X* (Khepermare).

No. 19, *Tomb of Prince Mentu-her-khopshef* (late 20th Dynasty); rear part unfinished.

No. 20, *Tomb of Queen Hatshepsut*, without inscriptions or reliefs. The corridors of this tomb have a total length of 233 yds/213 m and go down to a depth of 320 ft/97 m. The sarcophagi of the Queen and her father Tuthmosis I were found in the tomb chamber and are now in the Egyptian Museum in Cairo.

No. 21, without inscriptions.

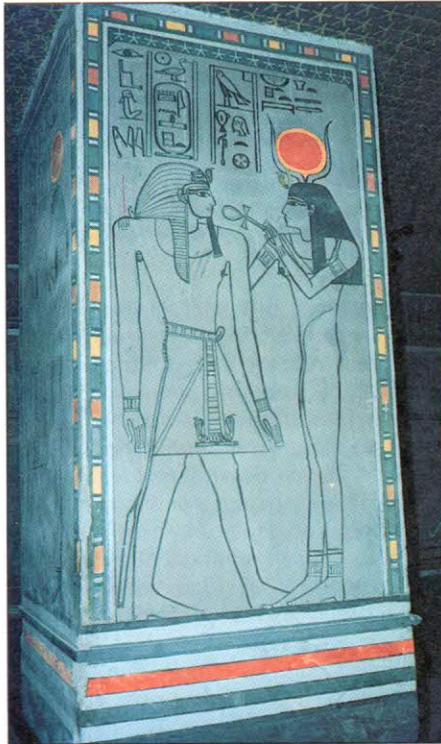
Nos 22–25 lie in the western valley of the Biban el-Muluk, which is known locally as the **Gabanet el-Qurud** ("Monkeys' Cemetery"). – No. 22 is the *Tomb of Amenophis III*. It is entered from the W, but after a short distance the corridor turns N at right angles and later turns E again. – No. 23, the *Turbet el-Qurud* or *Monkey's Tomb*, occupies a very secluded situation. It belonged to King Ay, whose coffin is now in the Egyptian Museum in Cairo. – Nos 24 and 25 are uninscribed.

Nos 26–33 are of no interest.

No. 34, the *Tomb of Tuthmosis III*, is in a narrow and steep-sided gully some 275 yds/250 m S of the tomb of Ramesses III.

A sloping corridor down to a staircase, with wide niches on the right and left, beyond which a further corridor leads to a square shaft 16–20 ft/5–6 m deep, probably intended to deter tomb-robbers; it is now crossed by a footbridge. The roof has white stars on a blue ground.

Beyond the shaft is a *chamber* with two pillars (undecorated). The ceiling is covered with stars. On the walls are lists of 741 different deities and demons. – At the left-hand end of the rear wall a staircase leads down to the *tomb chamber*, which has the oval shape of a royal cartouche. The ceiling, with yellow stars on a blue ground, is supported on two square pillars. The walls are covered with excellently preserved scenes and texts from the "Book of what is in the Underworld". Those on the pillars are of particular interest. On one side of the first pillar is a long religious text; on the second side are Tuthmosis III and his mother Eset in a boat (top), the King suckled by his mother in the form of a tree (below), and the King followed by his wives Merit-re, Sat-yoh and Nebt-khru and Princess Nefreterew; and on the third side are demons. On the front of the second pillar is a long text, with demons above it; and on the other sides are further figures of demons.



Pillar in the Tomb of Amenophis II

The *sarcophagus* is of red sandstone, with painted scenes and inscriptions. It was empty when the tomb was opened, but the mummy was found at Deir el-Bahri. The grave-goods from the four small side chambers are now in the Egyptian Museum in Cairo.

No. 35, the ***Tomb of Amenophis II**, is some 165 yds/150 m W of the tomb of Ramesses III.

From the entrance steep flights of steps and sloping corridors descend to a shaft (now bridged over), at the foot of which is a small room, and beyond this the *first chamber* (undecorated) with two pillars. At the left-hand end of the rear wall is a flight of steps leading down to a sloping corridor, at the end of which is the *second chamber*, with six pillars. – To the rear of this chamber, on a lower level, is a *crypt*. On the pillars the King is depicted in the presence of the gods of the

dead; on the walls are finely executed scenes and texts from the "Book of what is in the Underworld", on a yellow ground imitating papyrus. In the crypt is the King's sandstone *sarcophagus*, in which the mummy of Amenophis II was found intact, with a bunch of flowers and garlands. – On each side are two chambers, in which many mummies, no doubt brought here to be safe from tomb-robbers, were found, including those of Tuthmosis IV and Amenophis III (18th Dynasty) and Siptah and Sethos II (19th Dynasty).

No. 36, the *Tomb of Mei-her-peri*, a Fan-bearer.

No. 37, without inscriptions.

No. 38, the **Tomb of Tuthmosis I**, the oldest royal tomb in the Valley of the Kings, in the steep slope at the head of the valley, between Tombs 15 and 14.

A steep flight of steps descends to an antechamber, from which another flight leads down to the roughly hewn tomb chamber, the roof of which was originally supported on a column. The painted stucco which covered the walls has disappeared. The handsome *sarcophagus* of red sandstone has figures of Isis (at foot), Nephthys (at head), various gods of the dead (on sides) and the sky goddess Nut (interior). – Adjoining is a small side chamber.

No. 39, of no interest.

Nos 40 and 41: no inscriptions.

No. 42 (perhaps the tomb of Tuthmosis II), of no interest.

No. 43, the *Tomb of Tuthmosis IV*, unfinished. In two of the rooms the King is depicted in the presence of various gods.

No. 44, the *Tomb of Tentkaru*, of no interest.

No. 45, the *Tomb of Userhet*, of no interest.

No. 46, the *Tomb of Yuya and Tuya*, parents-in-law of Amenophis III; without inscriptions.

No. 47, the *Tomb of King Siptah* (19th Dynasty), which has some good scenes (the King before Re-Harakhty; the sun between two hills; the body of Osiris, attended by Isis, Nephthys and Anubis). The royal sarcophagus is still in the tomb.

No. 48, the *Tomb of Amenemopet*, a Vizier (18th Dynasty); without inscriptions.

Nos 49–54, without inscriptions.

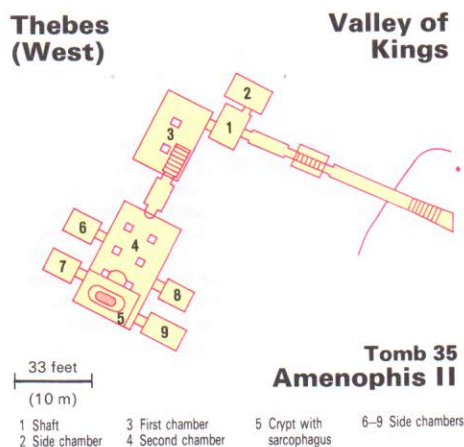
No. 55, *Tomb of Queen Tiy*, mother of Amenophis IV/Akhenaten. Akhenaten himself may also have been buried in this tomb. No inscriptions.

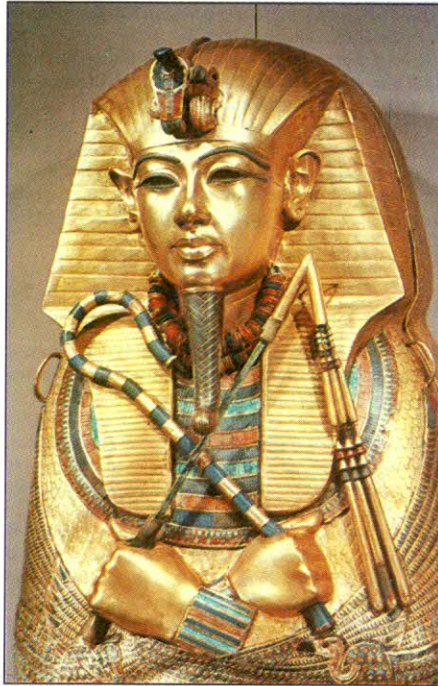
No. 56, without inscriptions.

No. 57, the *Tomb of Horemheb* (see also under Saqqara), with some excellent paintings. The tomb chamber still contains the sarcophagus.

Nos 58–61, without inscriptions.

No. 62 is the ***Tomb of Tutankhamun**, son-in-law of Akhenaten, who died (in circumstances unknown) in his 18th or 19th year. The tomb was discovered by Howard Carter on November 4, 1922 and opened by Carter and Lord Carnarvon on November 26. Although the tomb had been broken into soon after





Innermost gold coffin of Tutankhamun

the King's burial it remained almost intact, together with its rich furnishings. These furnishings, the famous *"Treasures of Tutankhamun"* (mostly now in the Egyptian Museum in Cairo), were the largest and most valuable find of grave-goods ever made in Egypt, giving an overwhelming impression of the splendor of a royal burial in Pharaonic times.

A flight of 16 steps leads down to the entrance, on the E side of the tomb. The doorway opens into a narrow passage 25 ft/7.50 m long, at the far end of which another door gives access to an *antechamber*, the largest chamber in the tomb (26 ft/8 m by 12 ft/3.60 m), which was found filled to overflowing with grave-goods of all kinds. At the SW corner (far left) is a side chamber. The N wall, against which, flanking the doorway, were found two life-size wooden statues of the King, has been removed and replaced by a railing which enables visitors to look into the *tomb chamber*. In the middle of the chamber is the *sarcophagus*, of yellowish crystalline sandstone. Its sides are covered with religious scenes and texts, and at the corners are four relief figures of goddesses with wings protectively outspread. The King's mummy was contained within three richly decorated wooden

coffins inside the sarcophagus. The mummy is still in the sarcophagus, but the inner coffins are now in the Egyptian Museum in Cairo, where they rank among the museum's principal treasures. The four gilded wooden shrines which stood around the sarcophagus are also in the museum. – On the E side of the tomb chamber is a small store-room. On the walls of the chamber are painted scenes, rather hastily executed: E wall, funeral scenes; N wall, King Ay, Tutankhamun's successor, performing the "opening of the mouth" ceremony on the mummy, and Tutankhamun making offerings to various gods.

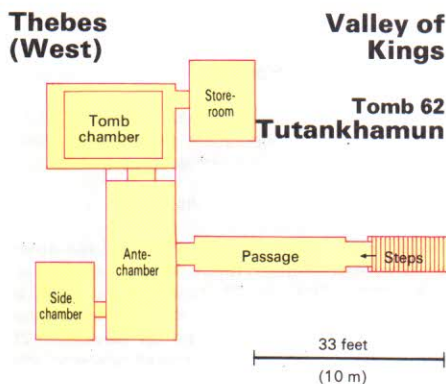
If time permits it is well worth while to return to the plain by the hill path which runs direct from the Valley of the Kings to Deir el-Bahri. The walk, strenuous but not difficult (stout footwear needed), takes about 45 minutes. It affords magnificent **views* – at first down into the desolate Valley of the Kings and then, from the crest of the ridge and on the way down, into the curiously shaped amphitheatre in which Deir el-Bahri lies, enclosed within steeply scarped hills, and over the fertile green plain on both sides of the Nile, with its palms and massive temple ruins, to the buildings of Karnak and Luxor on the E bank of the river.

Deir el-Bahri

The great ***Temple of Deir el-Bahri* is magnificently situated at the foot of the sheer cliffs fringing the desert hills, the light-colored, almost white, sandstone of the temple standing out prominently against the golden yellow to light brown rocks behind.

HISTORY. – The temple was built at the beginning of the New Kingdom, in the reign of Queen **Hatshepsut**, who was at once aunt, stepmother and mother-in-law of Tuthmosis III and Co-ruler with him. It encroached on the court of the 11th Dynasty temple, laid out in terraces and richly adorned with statues, reliefs and inscriptions, which adjoins it on the S, and incorporated architectural elements from that temple. When Tuthmosis III became sole ruler he caused all statues of the Queen to be removed from the temple and had her name and figure erased from all reliefs and inscriptions, replacing them by his own. In the reign of Amenophis IV/Akhenaten the figures and names of the god Amun were obliterated, but they were later restored, rather clumsily, during the reign of Ramesses II. – In subsequent centuries the temple suffered little change. Minor alterations and additions were made by **Ptolemy VIII Euergetes II** (146–117 B.C.), but these did not affect the main structure. – After the introduction of Christianity the temple was occupied by monks, who converted it into a monastery – known in Arabic as **Deir el-Bahri**, the Northern Monastery – and defaced the pagan scenes depicted on the walls.

Mariette carried out some minor excavation of the site; then in 1894–96 it was cleared of rubble and sand by



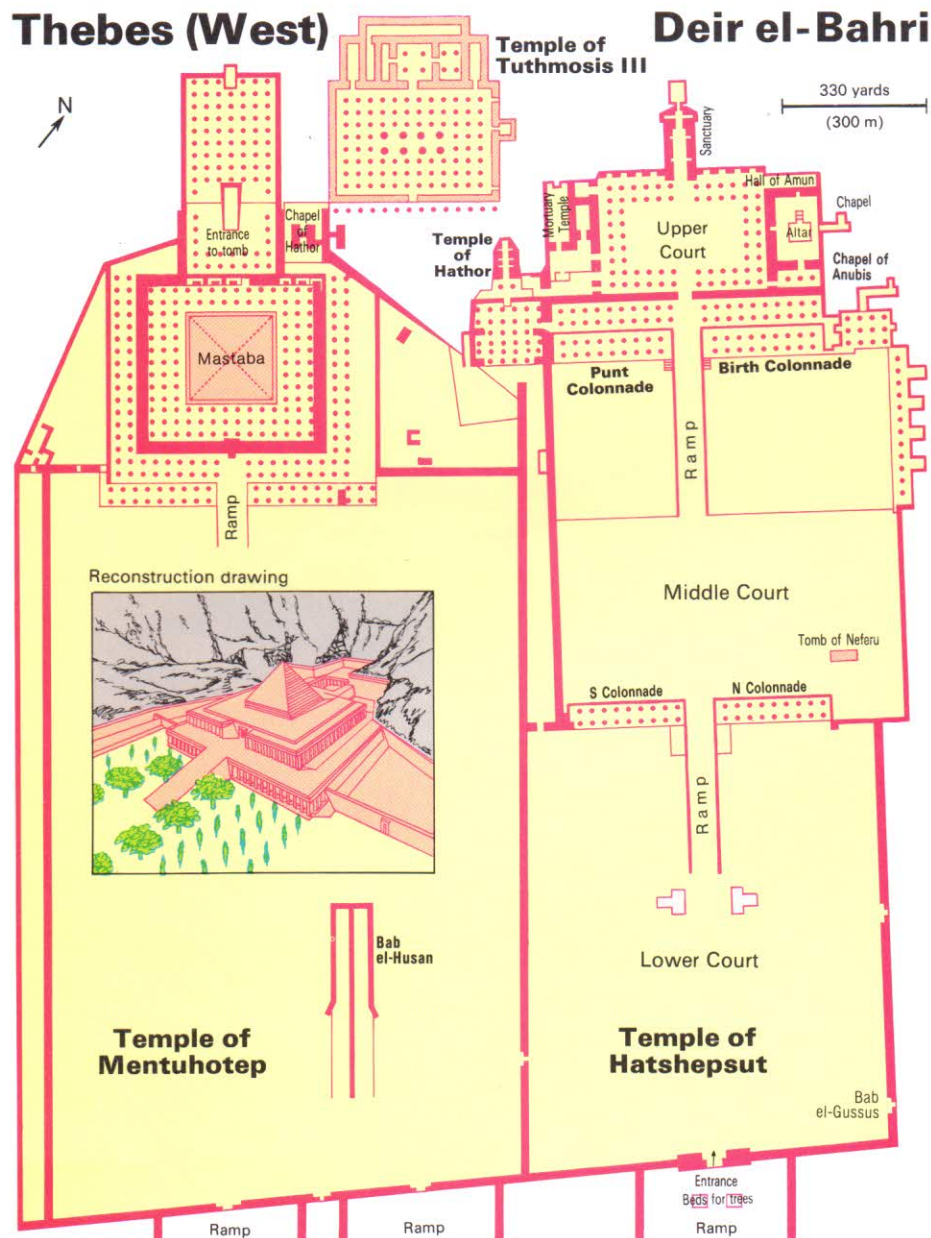
Edouard Naville on behalf of the Egypt Exploration Fund; and later it was carefully investigated and made structurally safe by an expedition from the Metropolitan Museum of Art, New York. In recent years restoration work has been carried out by Polish archaeologists, and these are still in progress.

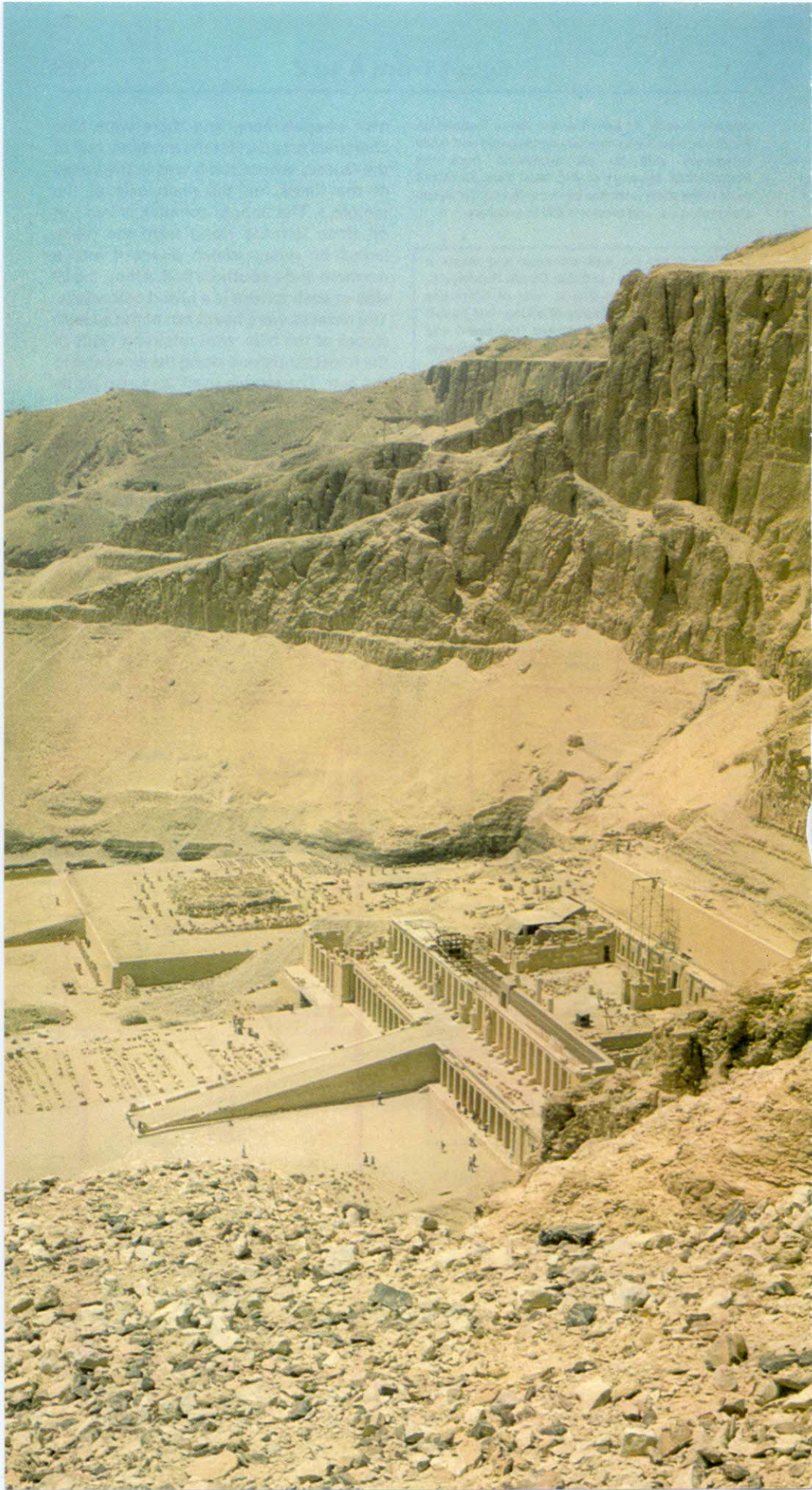
In examining the wall-paintings and reliefs it should be borne in mind that Queen Hatshepsut, as if to demonstrate that as ruler of Egypt she possessed all the authority of a king, had herself represented with the attributes (the beard and short apron) of a Pharaoh, normally appropriate to a man.

The temple was dedicated to Amun of Thebes, but the goddess Hathor and Anubis, god of the dead, also had their

own chapels here, and there were also chambers set apart for the mortuary cult of the Queen, whose tomb was in the Valley of the Kings, on the main axis of the temple. – The temple complex is laid out on three terraces rising from the plain, linked by ramps which divide it into a northern and a southern half. Along the W side of each terrace is a raised colonnade. The terraces were hewn out of the eastern slopes of the hills, with retaining walls of the finest sandstone along the sides and to the rear. The temple itself was also partly hewn from the rock.

An avenue of sphinxes originally led up from a valley temple (now disappeared) in the plain, ending at a





gateway (also almost totally destroyed) at the entrance to the temple precinct. In front of the gateway, in square masonry enclosures, were two persea trees (*Mimusops schimperi*), the stumps of which still remain.

We first enter the **Lower Court**, at the farther (W) end of which is a ramp leading up to a colonnaded terrace. On either side of the ramp is a balustrade; on the left-hand side, at the foot, is a lion couchant. Each half of the colonnade had two rows of 11 pillars, those in the rear row being 16-sided, those in the front row square, adorned at the top with falcons, vultures and snakes. Little is left of the inscriptions and reliefs on the walls.

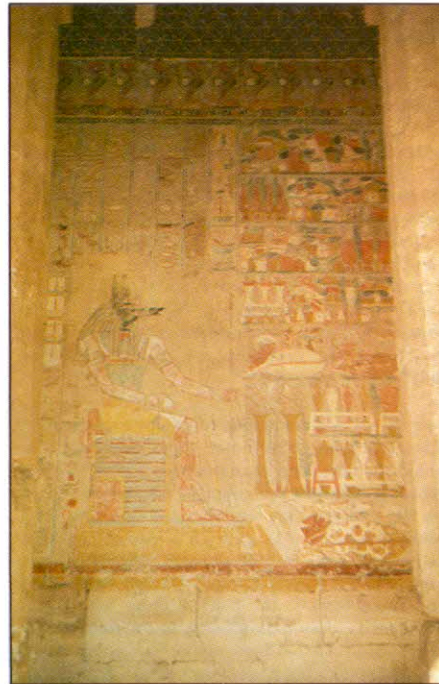
On the rear wall of the *northern colonnade* are remains of a relief depicting a pond on which waterfowl are being caught with nets. Rear wall of *southern colonnade* (right to left): the Queen (figure obliterated) making an offering to an ithyphallic Amun; erection and dedication of the temple obelisks; ships and soldiers on their way to a festival; ships transporting two obelisks from the Aswan quarries to Thebes. – In front of the ramp are two cavities in the rock in which papyrus plants were grown; there were also round holes for flowers.

From the lower court there is a good view of the fine masonry of the southern *retaining wall*, built of carefully dressed limestone blocks with simple but effective decoration, echoing that of the pillars in the colonnade.

Continuing up the ramp, we reach the **Middle Court**, which, like the lower one, is bounded on the W by a colonnaded terrace: to the right the Birth Colonnade, to the left the Punt Colonnade. – The **Birth Colonnade** has two rows of 11 pillars supporting the roof, with the same scenes on all four sides of the pillars: Amun laying his hands in blessing on the shoulders of the Queen (whose figure is invariably obliterated) or Tuthmosis III. The inscriptions and reliefs on the walls relate to the procreation and birth of the Queen (note the two fine figures of her mother Ahmes: in one she is conducted while pregnant into the presence of the ram-headed Khnum and the frog-headed Heqet, in the other she stands opposite the ibis-headed Thoth). – Two steps at the N end of the colonnade lead down into a *Vestibule* with 12 16-sided columns and fine mural reliefs.

In the S wall of the vestibule is a small niche with representations of the Queen (figure obliterated) before Osiris. To the left of the niche is Anubis, originally with the Queen behind him; to the right Nekhbet and Harakhty, between whom the names of the Queen were originally inscribed. – Above the niche in the N wall is Tuthmosis III making a libation of wine to the falcon-headed god of the dead Sokar; to the right of the niche Anubis and the Queen (obliterated); to the left the Queen (obliterated) standing in a chapel in front of the symbol of Emewet. Rear (W) wall: left, the Queen (obliterated) making an offering to Amun, with votive gifts heaped up in front of him; right, a similar scene with Anubis.

From the rear of the vestibule three steps lead into the *Chapel of Anubis*, which consists of three chambers with vaulted roofs. On the walls are paintings with well-preserved coloring, depicting the Queen (always obliterated) in the presence of various gods, in particular Anubis. On the E wall of the second chamber Tuthmosis III is depicted once, pouring out water in the presence of Sokar. – The colonnade along the N



In the Chapel of Anubis, Deir el-Bahri

side of the terrace, with 15 16-sided columns and four rear chambers (now walled up), was left unfinished.

On the S side of the ramp is the **Punt Colonnade**, which is identical in plan to the Birth Colonnade.

The reliefs, some of which are unfortunately much damaged, depict a trading expedition to Punt (on the Somali coast) in the reign of Hatshepsut. On the S wall is a village in the Land of Punt, with beehive-shaped huts set among palms and incense trees on the coast and entered by ladders. In the lower row, to the right, the Egyptian Envoy and his retinue are received by the Prince of Punt; above, the Envoy in front of his tent looking at the gifts that have been heaped on him. – The W wall shows (on the left) the arrival of the Egyptian vessels at Punt, where they are laden with merchandise; on the right, the voyage home; above, the people of Punt and the Egyptians with their gifts, while dignitaries prostrate themselves in homage to the Queen; beyond this, the Queen (obliterated), accompanied by her guardian spirit, dedicating to Amun the valuable wares brought back from Punt (note the cattle grazing under the trees); gold and other precious metals being weighed, with the goddess Seshat keeping a record; Horus operating the scales, with the Nubian god Dedun behind him; below, incense being measured, with Thoth noting down the quantities; seven incense trees in tubs, brought back from Punt; Tuthmosis III offering incense to the barque of Amun, which is borne by priests; the Queen in the presence of Amun (a long inscription between them obliterated). – On the N wall the Queen (obliterated) seated under a canopy with her guardian spirit behind her; in front are various dignitaries, whom she is addressing, and a long inscription.

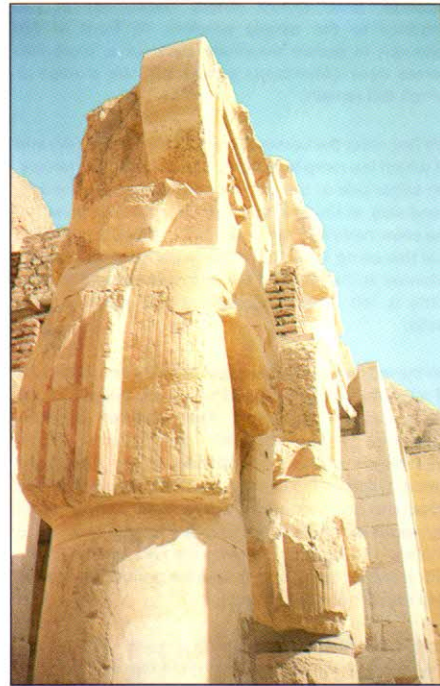
On the N side of the Colonnade of Punt is a **Temple of Hathor**, tutelary goddess of the Theban necropolis, which was originally also entered from

◀ The temples of Deir el-Bahri

below by a flight of steps. Of its two colonnades, now in ruins, one had 16-sided columns and square pillars with Hathor capitals, the other (on a slightly higher level) round Hathor columns and 16-sided columns. – The *second colonnade* has preserved some reliefs. N wall: Tuthmosis III, holding an oar, in presence of a goddess; on the right, a procession, with two ships in each of the three upper rows and soldiers with standards and axes in the bottom row (on right two soldiers dancing to the sound of castanets). S wall (much dilapidated): an offering scene; a Hathor cow in a boat, with Hatshepsut drinking from the udder. – W wall: on the right Tuthmosis II (replacing the Queen), with an oar and a builder's square, in the presence of Hathor (figure obliterated by Amenophis IV); the King, with the Hathor cow licking his hand; on the left similar subjects.

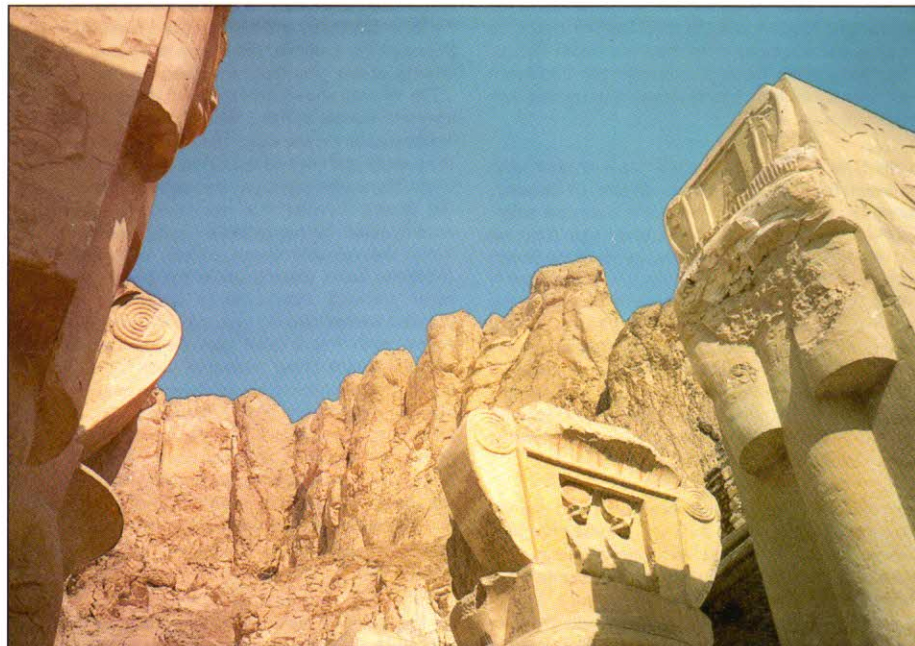
From the second colonnade two steps lead up to the rock-cut *Chapel*, which has three chambers, one behind the other and each one step higher than the preceding one; in each chamber are several niches. The first chamber has two 16-sided columns and a ceiling decorated with stars on a blue ground. The mural reliefs show Hatshepsut (obliterated) or Tuthmosis III before various deities. – The second chamber has *mural reliefs of great beauty: the Queen (obliterated) making an offering to the Hathor cow, which stands in a boat under a canopy, with Hatshepsut (remains of defaced figure) drinking from its udder; in front of the Queen the naked figure of Ihi, Hathor's young son, with a sistrum. – The third chamber is roofed with a parabolic vault. On the side walls are two fine representations of Hatshepsut drinking from the udder of the Hathor cow, in front of which is a small figure of Amun; on the rear wall the Queen between Hathor and Amun, who holds the hieroglyph for "life" to her nostrils; above the niches Hatshepsut and Tuthmosis III offering milk and wine to Hathor.

At the NE corner of the middle court is the entrance to the *Tomb of Queen Neferu* (11th Dynasty: torch



In the Deir el-Bahri Temple

necessary). From the court a ramp leads up to a badly ruined colonnade, the roof of which was supported by pillars (originally colossal statues of Hatshepsut, which were removed by Tuthmosis III and reshaped into pillars) and 16-sided columns. From here a granite doorway opens into the **Upper Court**. In the middle of this there originally stood a large hypostyle hall, now totally ruined, on the walls of which were reliefs of a solemn procession (largely destroyed by



Hathor columns in the Temple of Hatshepsut, Deir el-Bahri

Coptic monks). – A doorway at the NE corner of the court leads into a *vestibule* which has three 16-sided columns supporting the roof. Opposite the entrance is a niche with well-preserved figures of the Queen. On the rear wall Hatshepsut (obliterated) is depicted in the presence of Amun; on the side walls the Queen (here left undamaged) is seated at table, with a priest (defaced by Amenophis IV) in front of her.

Beyond the vestibule is an open court, in the center of which, approached by ten steps, is an **altar* dedicated to the sun god Re-Harakhty, one of the few altars found on their original sites. In the W wall of the court is a niche in which the Queen (obliterated) is depicted making offerings.

In the N wall is a doorway into a *chapel* consisting of two chambers. With only a few exceptions the reliefs on the walls have been chiseled away either by Tuthmosis III or by Amenophis IV. First chamber, side walls: the Queen making offerings to various deities, in particular the gods of the dead (Anubis, Sokar, Osiris, Emewet) but also Amun. Rear wall, above the bench: Hatshepsut and Tuthmosis I in front of the symbol of Emewet. Second chamber, right-hand wall: Tuthmosis I (originally Hatshepsut) and his mother Seniseneb making offerings to Anubis. Left-hand wall: the Queen and her mother Ahmes making offerings to Amun. Rear wall: Hatshepsut and Anubis. On the ceilings are representations of stars in the night sky.

At the S end of the upper court are several ruined chambers and the well-preserved vaulted **Mortuary Chapel of Hatshepsut**, which is decorated with reliefs. To the right and left of the entrance: the slaughtering and cutting up of sacrificial animals. Side walls: three rows of priests and officials bringing votive gifts to Hatshepsut; above, various offerings; the Queen (obliterated) seated with a list of the offerings in front of her, with priests burning incense and performing other ritual acts. On the rear wall is the door leading into the realm of the dead.

In the W wall of the large hall which stood in the middle of the court are niches of varying size with representations of Tuthmosis III and Hatshepsut in the presence of various gods; in the larger niches there were originally statues of the Queen. In the center is the entrance to the sanctuary. At the left-hand end is a small chamber; at the right-hand end is the so-called Hall of Amun. – The left-hand chamber has a well-preserved roof. On the right-hand wall Amun-Re is depicted in front of an offering-table, which has been inserted in place of the obliterated figure of the Queen; behind the table is her guardian spirit. Rear wall: Tuthmosis III and Tuthmosis I (substituted for the Queen) making an offering of garments to Amun. Left-hand wall: Tuthmosis II (substituted for the Queen) offering sacred oils to an ithyphallic Amun. – The *Hall of Amun* has preserved only part of its roof, which was decorated with stars on a blue ground. Left-hand wall: Hatshepsut pacing out the temple precinct in the presence of Amun, before an ithyphallic Amun-Min and before Amun enthroned. Right-hand wall: Tuthmosis III before the same deities. Rear wall: Tuthmosis III (originally Hatshepsut) and Amun. The figures of the gods were defaced by Amenophis IV and not replaced.

The **Sanctuary**, entered by way of a balustraded passage and a granite doorway of the 18th Dynasty, has three badly ruined chambers. The first two have vaulted roofs and niches in the walls. In the first chamber Hatshepsut and Tuthmosis III are depicted

making offerings to various divinities, including the deified Tuthmosis II. The third chamber, built during the reign of Euergetes II, was dedicated to Imhotep and Amenhotep, who were much venerated during the Ptolemaic period; the inscriptions and reliefs of this late period are much inferior to the fine work of Hatshepsut's reign. – On the right-hand wall of the first chamber, above: Hatshepsut, Tuthmosis III and Princess Neferure making offerings to the sacred barque of Amun, behind which stood Tuthmosis I, his wife Ahmes and their small daughter Bitneferu. On the left-hand wall, above the first niche, was a similar scene, in which only the kneeling figure of Tuthmosis III and Princess Neferure can still be distinguished.

Immediately adjoining the Temple of Hatshepsut, to the S, is the **Mortuary Temple of Mentuhotep II*, the best-preserved example of the architecture of the Early Middle Kingdom. Originally consisting of a terrace with a hypostyle hall and a pyramid (though the remains are sometimes differently interpreted) built over the tombs of the King and his family, it was much altered and extended in the course of Mentuhotep's long reign. It is the oldest Theban temple known to us, and is of particular interest for the simplicity of its architecture. It was excavated by the Egypt Exploration Fund in 1905–07, and since then has been thoroughly investigated by an expedition from the Metropolitan Museum of Art in New York (1922–25) and recently by German archaeologists.

From the cultivated land, where there are the remains of a temple of the Ramessid period and a brick building associated with the tomb of one of the Sheshonqs, a wide avenue led up to the large temple forecourt, which was planted with trees (set in holes which can still be seen). The temple itself was laid out in terraces. From the *Forecourt*, bounded on the W side by two colonnades with square pillars bearing Mentuhotep's name (Nebkhu-re), a ramp leads up to the main *Terrace* on which the mortuary temple and pyramid stood. Beyond the scanty traces of a vestibule aligned from N to S is the main structure, a large colonnade of 140 eight-sided pillars which surrounded the sub-structure, faced with fine limestone slabs, of the royal pyramid. In the W wall of this colonnade were the mortuary chapels of the favorites of the royal harem. Beyond this is a colonnaded court, in the pavement of which is the entrance to a sloping passage 165 yds/150 m long leading down to the King's subterranean burial chamber. On the E side of the court are openings giving access to the shaft tombs of the royal favorites. To the rear of the court are a large pillared hall (with only the bases of its 80 octagonal pillars remaining) and the rock-hewn *Sanctuary*.

To the N of Mentuhotep's Temple was a Temple of Hathor built by Tuthmosis III but now destroyed. Its rock-hewn sanctuary, with the image of the goddess, is now in the Egyptian Museum in Cairo.

In the forecourt of Mentuhotep's Temple is the subterranean tomb, known in Arabic as *Bab el-Husan*, of Mentuhotep I Nebhepetre (11th Dynasty), which was excavated by Howard Carter in 1900.

Other major discoveries have been made in the Valley of Deir el-Bahri. In 1881 a number of royal mummies, including those of Amosis I, Tuthmosis III, Sethos I and Ramesses II, were found in a shaft in a small valley S of the mortuary temple – brought here during the 21st Dynasty to protect them from tomb-robbers. In 1891 a mass tomb of Theban priestly families was found immediately N of the lower court (material in Alexandria and Cairo museums).

To the E of Deir el-Bahri is the *El-Asasif* Valley, in which is a large *Necropolis*, mostly dating from the Saite period (25th and 26th Dynasties). Notable among the remains of brick-built tombs is the large gateway of a mortuary chapel belonging to a Theban prince named Mentemhet. The tombs consist of a superstructure enclosed within brick walls, with an entrance pylon on the E side, and the subterranean burial chambers, entered by a doorway on the N side.

An interesting example of a tomb of the Saite period is the ***Tomb of Pabasa** (No. 279), Steward of Princess Nitocris, Psammetichus I's daughter (c. 610 B.C.). The superstructure is much ruined.

The entrance, on the N side, leads down by way of a brick-walled ramp and a steep flight of steps to an *antechamber*, with reliefs and inscriptions (on the left-hand and rear walls the dead man at table, with his son and a priest in front of him; below, the mummy's journey to Abydos). Beyond this is an *offering-court*, at the foot of a 46 ft/14 m deep shaft, the lower part of which is hewn from the rock, the upper part lined with brick. On the E and W sides of the court are narrow colonnades with four pillars. On the architraves are detailed Pabasa's styles and titles. On the walls are sunk reliefs of offering scenes and the dead man at table. On some of the pillars, in addition to representations of the usual offerings, are wine-making, fishing and bee-keeping scenes; the charming decorative patterns on the ceiling are well preserved. On the S wall, to the right of the door into the next chamber, Nitocris, accompanied by Pabasa, makes libations of wine to Osiris, Isis and Horus; to the left, Psammetichus, followed by Nitocris (with sistrum) and Pabasa, offers milk to Re-Harakhty. The reliefs and inscriptions in the main chamber, which has eight pillars, are badly damaged. Adjoining are other chambers with tomb-shafts.

Also of interest is the **Tomb of Ebe** (No. 36), an official in the service of Nitocris, which has reliefs imitating Old Kingdom models. A flight of steps leads down to an antechamber, in which the dead man is depicted sitting at the offering-table receiving votive gifts. In a room on the right are fine reliefs of craftsmen at work and dancers. Beyond the antechamber is what was originally an open court with colonnades along the sides (mural reliefs of offerings and a fine hunting scene). Adjoining is a colonnade leading to other chambers.

Among other tombs of the same period are the **Tomb of Mentemhet** (No. 34), a Theban Prince of the

time of Taharqa (25th Dynasty), and the **Tomb of Peteamenopet** (No. 38), a high official of the 26th Dynasty. The latter tomb (288 yds/263 m long, with an area of 2710 sq. yds/2266 sq. m) exceeds in size even the royal tombs in the Valley of the Kings. The inscriptions and reliefs, almost all relating to the life beyond the tomb, are finely executed but badly damaged and blackened.

Ramesseum

The ****Ramesseum**, the great mortuary temple built by Ramesses II and dedicated to Amun, lies on the edge of the cultivated land on the W bank of the Nile, some 1 mile/1.5 km S of Deir el-Bahri. It is probably the Tomb of Ozymandias mentioned by the historian Diodorus (1st c. B.C.) – the name Ozymandias being apparently a corruption of Ramesses II's praenomen User-Maat-Re. Although only about half of the original structure survives it is still a highly impressive monument.

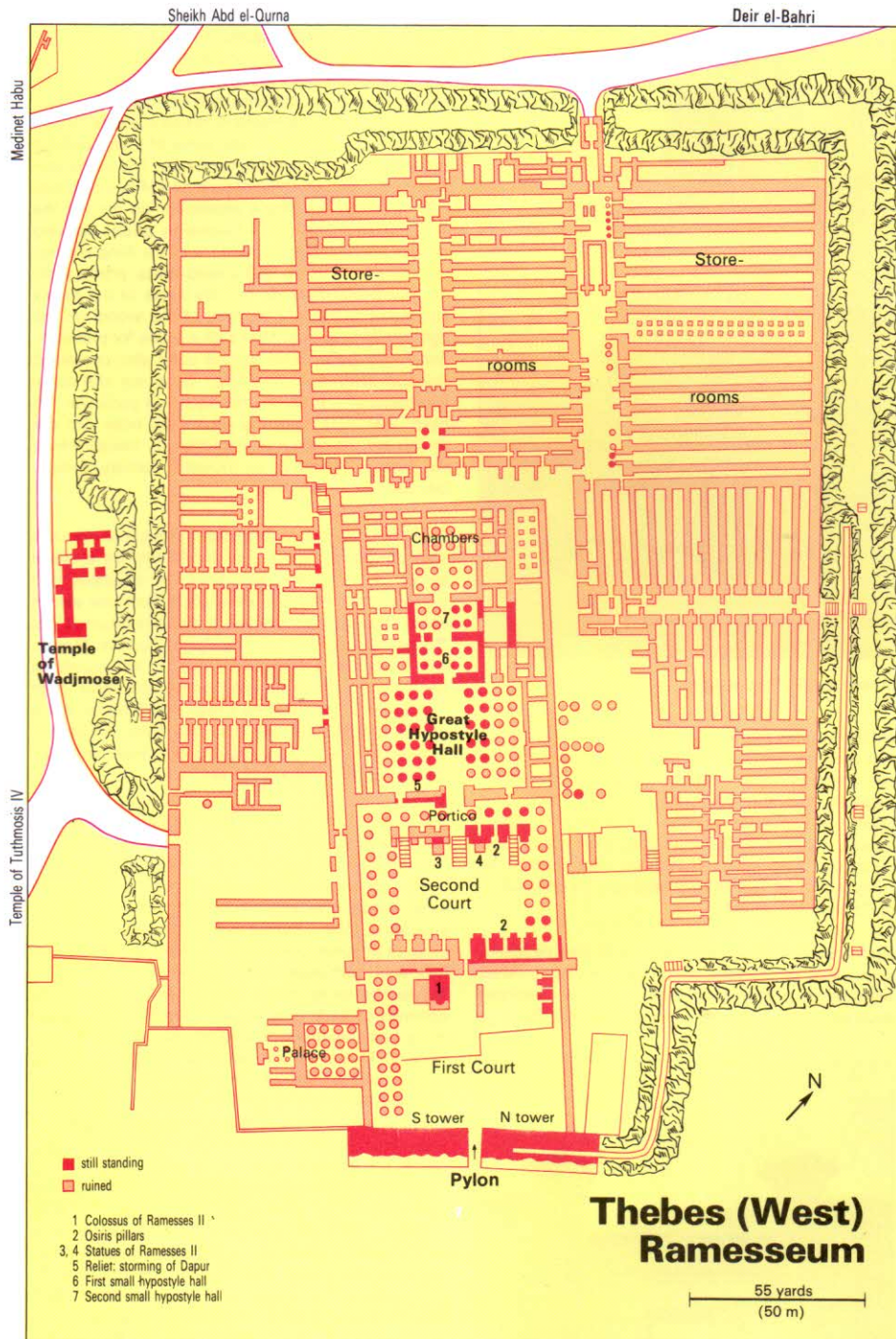
The temple is entered at the E end by a large *Pylon* 220 ft/67 m wide, the exterior of which is badly ruined. The reliefs on the inner side are in a fair state of preservation; they are best seen by afternoon light, preferably with the aid of field-glasses. They relate to Ramesses's Syrian campaigns, in particular his war with the Hittites in the fifth year of his reign.

On the *North Tower*, to the extreme left, are depicted the Syrian fortresses (originally 18, of which 13 can still be distinguished) destroyed by Ramesses in the eighth year of his reign, each inscribed with its name. Prisoners are seen being led away. – In the middle section of the wall are scenes from the war with the Hittites (continued on the S tower): below, the Egyptian army on the march; above, the Egyptian camp, enclosed within a ring of shields; the chariots stand in long rows, with the unharnessed horses beside them; heavy baggage-wagons with their teams, the King's lion, donkeys enjoying their freedom; soldiers taking their ease, one drinking from a wineskin, others quarrelling and fighting; to the right, above, a sudden attack by the Hittites. – At the right-hand end the King is seen holding a Council of War with his Princes; below, captured spies being beaten.

On the *South Tower* the whole of the left-hand half of the wall is taken up by the Battle of Qadesh: Ramesses in his chariot dashing against the Hittites, who are killed by his arrows or flee in wild confusion and fall into the River Orontes; behind the King are other chariots; on the right, the Hittite Prince; above (barely distinguishable), the enemy fleeing into their fortress. – The right-hand half of the wall has the familiar representation of the King grasping his enemies by the hair and smiting them; farther right he is depicted with a long staff, accompanied by a fan-bearer.

On the inside of the *doorway* are the usual scenes showing Ramesses making offerings to various gods. On the jambs, above, he is seen pacing out the precincts of the temple (part of the foundation ceremony); below are various deities.

The **First Court** is totally ruined apart from fragments of the W wall, in front of which lie the remains of a

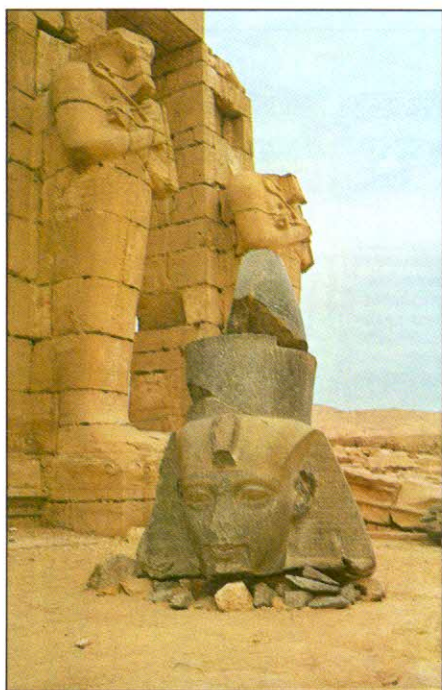


*colossal figure of Ramesses II, whose name appears in well-preserved hieroglyphs on the upper arms and seat of the statue. The surviving parts (breast, upper arms, one foot, etc.) bear witness to the care with which this gigantic monument was carved and polished. The ear is 41 in./1.05 m long, the torso from shoulder to shoulder measures 23 ft 4 in./7.11 m, the girth of the arm at the elbow is 17 ft 6 in./5.33 m, the index finger is 40 in./1 m long, the breadth of the foot across the toes is 55 in./1.40 m. The figure is estimated to have had a total height of 57 ft 5 in./17.50 m and to have weighed over 1000 tons. – The head of another

colossal statue of the King was found in 1816 and is now in the British Museum.

On the S side of the court was a colonnade (now totally destroyed) fronting a royal palace of which only a few fragments remain.

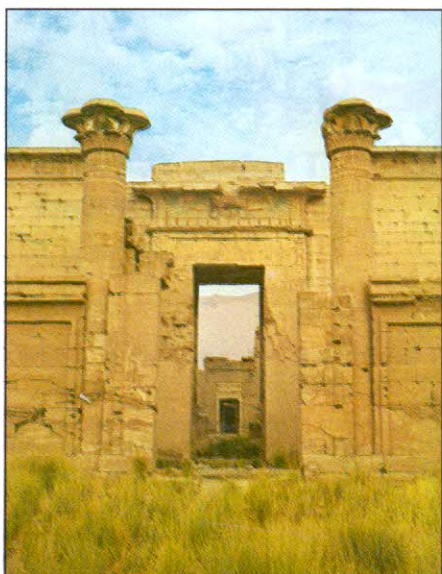
A gap in the wall to the right of the broken colossus gives access to the **Second Court**, which is better preserved than the first. It was flanked on right and left by double colonnades, now almost completely destroyed: along the front square pillars with statues



Broken statue, Ramesseum

of Osiris, to the rear a raised terrace with Osiris pillars and columns with bud capitals. Four *Osiris pillars* are still standing in both the front and the rear rows, together with the shafts of columns, which have reliefs of Ramesses making offerings. The *Osiris figures*, most of which have lost their heads, also represent Ramesses. These are no doubt the "caryatides" referred to by Diodorus in his description of Ozymandias's tomb.

On the surviving part of the front wall are fine reliefs, with traces of coloring, which can be distinguished with the aid of binoculars. The lower row celebrates once again the Battle of Qadesh: on the left the King,



Court in the Ramesseum

depicted on a much larger scale than the other figures, dashes in his chariot against the enemy; the Hittites, pierced by his arrows or trampled by the horses, fall in confused heaps or are plunged into the River Orontes; farther right is the battlemented Fortress of Qadesh, with the river flowing round it; beside it, on the far side of the river, are Hittite troops, some of them reaching out to help their drowning comrades. The upper row depicts the festival of the harvest god Min, which was celebrated on the King's accession: on the left the King awaits a procession headed by priests carrying images of his ancestors; in front of the King are two tall poles bearing the god's head-dress; priests send off four carrier-pigeons to carry news of the King's accession to the four quarters of the world; on the right the King cuts a sheaf with a sickle for presentation to the god. – The second court also contained colossal *statues of the King*. There are still some fragments of a black granite figure, in particular the head, well preserved apart from the nose. On the throne are the names of Ramesses II, beside which the 19th c. Egyptologist Giovanni Battista Belzoni inscribed his own name.

Three flights of steps, the most northerly of which is well preserved, lead up to the *Portico* on a raised terrace. Of the rear wall only the southern part survives, with three rows of reliefs: bottom row, eleven sons of the King; middle row, the King conducted into the temple by Atum and the falcon-headed Month, who holds the hieroglyph for "life" to his nostrils; to the right the King kneeling before the three chief Theban gods, behind him Thoth inscribing his name on a palm branch; top row, the King making an offering to Ptah (left) and burning incense before an ithyphallic Min and a goddess.

Beyond the portico originally entered by three doorways, is the **Great Hypostyle Hall**, which, like the hypostyle hall at Karnak, is divided into three higher central aisles and six lower lateral aisles. The central aisles, which have preserved part of their roof, have six couples of taller columns with calyx capitals and six couples of lower columns with bud capitals, topped by a wall, with pillars and window-openings, reaching to the same height as the taller columns; 11 columns of each type are still standing. The lateral aisles had columns with bud capitals, of which there remains 11 on the left-hand side, together with a section of the roof. On the shafts of the columns Ramesses is depicted making offerings to the gods. On the wall to the left of the entrance, below, is a relief depicting the storming of the Hittite fortress of Dapur: to the left is the familiar figure of Ramesses in his chariot, with the enemy fleeing on foot, on horseback and in chariots; on the right the Egyptians are seen mounting the walls of the fortress on scaling-ladders, while others advance under the protection of storming-sheds and their shields; the King's sons, taking part in the battle, are identified by their names. Above are several reliefs showing the King sacrificing to various gods. West wall: below, the King's sons; above, the King before Amun and Khons, with the lion-headed goddess Sakhmet behind him, and the King, followed by a goddess, in the presence of Amun and Mut.

Beyond the Great Hypostyle hall is the *first small hypostyle hall*, which has eight columns with bud capitals supporting the well-preserved roof, adorned with astronomical representations and scenes showing the King in the presence of the gods. – The mural reliefs are of some interest. E wall: priests bearing the sacred barques of Amun, Mut and Khons, each decorated with the head of its deity. W wall, N end: the

King seated under the sacred tree of Heliopolis, with Atum (left, enthroned) and the goddess Seshat and Thoth (right) inscribing his name on its leaves.

Of the following *second small hypostyle hall* only the right-hand (N) half, with four columns, remains. The representations of offerings on the walls are of little interest.

To the NW, beyond the main temple, are extensive remains of brick buildings, some of them (as the stamps on the bricks show) built in the reign of Ramesses II. They have well-built vaults, originally covered by a platform, which, to judge from the fragments of wine-jars and stoppers found here, were presumably **store-rooms**. Here, too, is an *altar* similar to the one at Deir el-Bahri. To the W, adjoining the vaulted brick buildings, are the ruins of a large rectangular hall with 32 columns supporting the roof; 12 stumps of columns remain.

Some 550 yds/500 m NE of the Ramesseum, within a modern enclosure wall, is the **Mortuary Temple of Tuthmosis III**. The ancient enclosure walls are partly hewn from the rock and partly built of sun-dried brick. The interior is in a very dilapidated condition, but it is possible to identify remains of hypostyle halls, brick-built rooms, etc. Many of the bricks bear the stamp of Tuthmosis III. – Between the Ramesseum and this temple lay the *mortuary temples* of *Amenophis II* (18th Dynasty) and *Siptah* (19th Dynasty), the scanty remains of which were discovered by Flinders Petrie in 1896. – To the NE, near Qurna, are the remains of the *Mortuary Temple of Amenophis I*.

To the S of the Ramesseum were the *mortuary temples* of Prince *Wadjmose* (18th Dynasty), King *Tuthmosis IV*, Queen *Tawosret*, Siptah's wife, and King *Merneptah*, all of which were excavated by Flinders Petrie; there are only scanty remains.

Sheikh Abd el-Qurna

The ^{*}rock tombs of Sheikh Abd el-Qurna, the hill to the N of the Ramesseum, together with those of El-Khokha to the E, form the largest and most important assemblage of **private tombs** in the Theban cemeteries, built by great dignitaries, priests, high officials and others of lesser account during the New Kingdom. In the southern part of the area are the tombs in the Hill of Qurnet Murai and the Valley of Deir el-Medina; to the N those in the long slopes of Dra Abu el-Naga. The total number of tombs of some

consequence, as recorded by the Department of Antiquities, is at present 414, but this figure can be expected to increase.

The tombs normally consist of a forecourt, a main chamber, frequently with columns or pillars supporting the roof, and a corridor ending in a niche for statues of the dead man and his favorite relatives; there may also be a small chamber on either side of the corridor. The funeral offerings to the dead were made in the forecourt. Since the local limestone is of poor quality and unsuitable for relief sculpture, most of the decoration consists of paintings, the walls having been prepared by the application of a coating of Nile mud covered with whitewash. Many of these paintings, which throw a flood of light on life in the New Kingdom, are perhaps the finest of their kind in Egyptian art.

The end walls of the hall usually imitate the form of huge gravestones, one of them normally inscribed with prayers for the dead man, the other recording his biography; the longitudinal walls show him engaged in his everyday activities; while in the corridor are depicted the funeral ceremonies.

The tombs of Abd el-Qurna fall into four separate groups:

1. Those in the eastern and northern slopes of the hill, to the W of the road from the Ramesseum to Deir el-Bahri, which are enclosed within a low stone wall. This *Upper Precinct*, as it is called, has two entrances, one on the S side, near Tomb 100, and one on the N, near Tomb 68.
2. Those in the *plain* between the Ramesseum and the Upper Precinct.
3. The tombs in the so-called *Lower Precinct*, between the NE side of the hills of Sheikh Abd el-Qurna and El-Khokha, to the E of the road from the Ramesseum to Deir el-Bahri. The entrance is opposite the northern entrance to the Upper Precinct.
4. The tombs of El-Khokha, to the NE of the Lower Precinct.

UPPER PRECINCT. – This is reached by going N from the Ramesseum along the E side of the hill. The precinct is entered by the S gate, from which there are paths to the various tombs.

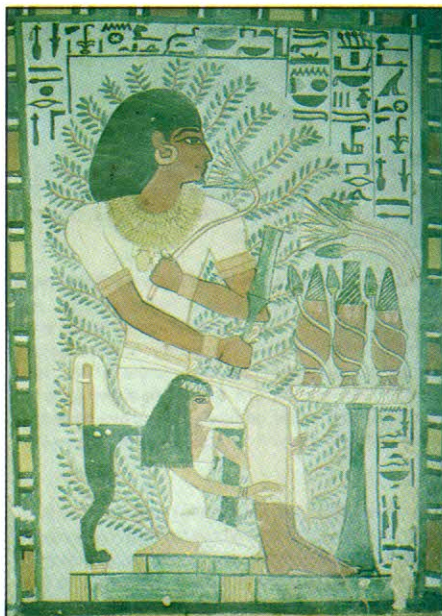
Opposite the entrance is the **Tomb of Rekhmere** (No. 100), a Vizier under Tuthmosis III and Amenophis II. It consists of a forecourt and a wide chamber, from which a long corridor of some height, gradually becoming higher towards the far end, runs into the rock, ending (18 ft/5.50 m above ground-level) in a small recess, originally closed by a false door and intended to contain a statue of the dead man (the *serdab*).

In the *main chamber*, on the left-hand entrance wall, Rekhmere (on right) is depicted sitting in his audience hall receiving petitioners; to the left, people bringing tribute. On the rear wall he is seen receiving gifts from foreign people, depicted in five rows (from top to bottom): the people of Punt; the Princes of Keftiu (Crete) and the Aegean islands, bringing costly vases;

Nubians, with a panther, a giraffe, gold and skins; Syrians, with chariots, horses, an elephant, a bear and costly vases; the people of the south (men, women and children). – *Corridor*, left-hand wall (left to right): Rekhmere supervising the delivery of tribute (corn, wine, fabrics) to the royal store-rooms; watching craftsmen at work (carpenters, leather-workers, goldsmiths, potters); below, the building of a pylon and sculptors polishing statues; funeral rites. Right-hand wall (left to right): the dead man at table; below, a statue of Rekhmere being towed in a boat; a banquet, with musicians and singers; ships.

In the hill above Rekhmere's Tomb are the ***Subterranean Chambers of Sennofer** (No. 96B), a Prince of Thebes and Overseer of the Gardens of the Temple of Amun in the reign of Amenophis II. The paintings in this tomb are notable for their freshness and beauty. The upper chambers are of no interest. – A steep flight of steps descends to an antechamber and the main chamber, which has four pillars. The mural decorations are all on religious themes.

The ceiling of the *antechamber* is painted to resemble an arbor, with vines and dark-colored grapes. Left-hand wall: Sennofer, seated, with his daughter (partly destroyed) and ten priests presenting offerings. Right-hand wall: Sennofer with his daughter behind him and servants bringing the tomb furnishings; to the right, Sennofer entering and leaving the tomb. Rear wall, to the right and left of door: the dead man and his sister worshipping Osiris, who is depicted on the lintel. – The ceiling of the *pillared chamber* is decorated with vines and interlace patterns; there are also vines in the frieze on the walls. Above the door are two crouching dogs (Anubis); below and on the door-jamb the usual prayers for the dead. Left-hand entrance wall: the dead man and his sister Merit coming out of the tomb; beyond this, the same couple seated on a bench. Left-hand wall: the funeral ceremonies, watched by Sennofer himself (on the left). Rear wall: the dead man and his sister (destroyed) at a meal, with priests performing the funeral sacrifice; farther right, the ships taking the body to Abydos and bringing it back for burial. Right-hand wall: the dead man and his



Wall-painting in the Tomb of Sennofer

sister, in a vine arbor, praying to Osiris and Anubis; religious scenes and texts (in the middle Anubis at the bier of Osiris); a priest pouring the purifying water over the dead man and his sister. Right-hand entrance wall: the dead man and his sister at a meal; a priest making offerings to them. The dead man and his sister are also frequently depicted on the pillars.

From Sennofer's tomb steps lead farther up the hill to the **Tomb of Kenamun** (No. 93), Chief Steward of Amenophis II. This is one of the largest and finest tombs in the cemetery, but it is badly dilapidated, and little is left of the superb decoration, painted on stucco on a yellow ground.

From the spacious forecourt we enter the wide *main chamber*, with ten pillars. Right-hand entrance wall: the dead man (his name and figure everywhere obliterated) receiving tribute of cattle. Left-hand entrance wall: the funeral rites (men drawing statues of the dead man to the tomb, women, ships, slaughtering of sacrificial animals). Rear wall: the King on his nurse's lap, in front of him girl musicians, etc. (on the right); on the left, Amenophis II, enthroned under a canopy, receiving from the dead man New Year gifts (statues of the King and the Queen Mother Hatshepsut, ornaments, furniture, weapons, etc.). – In the barrel-vaulted *corridor*, right-hand wall (right to left): the bag of a desert hunt (ostriches, an ibex with a dog, jackals, etc.); a hunt in the marshes; the funeral meal. In the *niche*, to the right and left, the dead man and his wife at table; on the rear wall, the dead man praying to Osiris (left) and Anubis (right).

Up the hill from Sennofer's tomb, to the right, is No. 84, the **Tomb of Emunedjeh**, an official under Tuthmosis III. In the first chamber are representatives of the lands of the South and the North bringing tribute to the King; in the second chamber (on the right) the dead man hunting.

Farther to the right is No. 85, the **Tomb of Amenemheb**, an officer in the service of Tuthmosis III.

Pillared chamber, to the left of the entrance: the dead man superintending the distribution of food (bread and meat) to his troops. On the pillars: Amenemheb and his wife Bek. Above the two central pillars (rear side): hyena-hunt. Fine ceiling decoration. Rear wall, to the right: the King sitting under a canopy, in front of him Amenemheb giving an account (in a long inscription written in blue characters on a white ground) of his part in the King's campaigns in Asia; below the inscription, Syrians bringing tribute, wearing white garments with colored borders. – *Corridor*, left-hand wall: Amenemheb receiving from the King furnishings for his tomb (vases, caskets, sandals, shields, etc.). *Side chamber on the left*: funeral rites, etc. – *Side chamber on the right*: to the left, the dead man and his wife (destroyed) at table; to the right, a banquet, with servants bringing in flowers; two guests in easy-chairs and three on ordinary chairs are served with drink; below, women, with blossoms in their hair, while a servant carries staffs wreathed with flowers; at the foot, a male harpist (seated), a female harpist (standing), a female flute-player (standing) and a female lute-player (standing). Rear wall: catching wildfowl. – Far end of *corridor*, on the left, funeral rites, presentation of offerings; on the right, Amenemheb's garden, with a fish-pool in the middle and (to the left) flowers being brought to Amenemheb, who is sitting on a chair with his wife.

Farther up the hill is No. 86, the **Tomb of Menkheperre-seneb**, High Priest of Amun in the

reign of Tuthmosis III. The only paintings are in the first transverse chamber. Right-hand entrance wall: carriage-builders, herds of cattle being brought in. Left-hand entrance wall: harvest scenes. On the wall to the right of the door into the corridor: Asiatics bringing tribute, including a Keftiu (Cretan) with a curious goblet.

Uphill again to No. 82, the **Tomb of Amenemhet**, Granary Superintendent, Scribe and Steward to User, Vizier under Tuthmosis III. On the rear wall, to the left, is a fine painting of a banquet, with musicians; below, a bull-fight. Corridor: left-hand wall, funeral rites, the mummy's journey to Abydos; right-hand wall, funeral banquet, with musicians and offering-bearers.

Beyond this is No. 81, the **Tomb of Enene**, Prince and Overseer of the Granaries of Amun, who flourished in the Early New Kingdom and had charge of the building of Tuthmosis I's tomb. The tomb has an unusual layout, with a main chamber which is open in front, with a pillared façade. The paintings depict the dead man's life.

On the *pillars* (left to right): fishing; harvest scenes (a woman gleaning, three men reaping); work in the fields; Enene at table; Enene's garden, with (below) his house and granary, surrounded by a wall; hunting scene (a hyena, hit by an arrow in the mouth, rears up, while a dog leaps at it); a hare, ibexes and gazelles. – *Main chamber*, rear wall, on either side of the door: on the right, peasants bringing tribute; Enene hunting in the marshes and spearing fish; on the left, Enene receiving tribute (top row, dark-brown Nubians, including two women carrying children in baskets on their backs); Enene receiving tribute from peasants (note the lines drawn to help the artist); Enene receiving tribute (only the two bottom rows remain, in one of which are necklaces, in the other incense being weighed). – *Corridor*, left-hand wall: the funeral, with women mourners; the dead man in the Temple at Abydos (left); farther right, Enene and his wife, seated. – In the niche are four *statues* (the dead man, two women and another man). The shaft in front of the niche has been filled in.

Above the hill from Enene's Tomb is the highest row of tombs. There is a fine *view from the top of the Ramesseum and the Colossi of Memnon, extending across the Nile to Luxor and Karnak; to the left are the desert hills, with the temples of Deir el-Bahri at their feet.

In the highest row is the **Tomb of Horemheb** (No. 78), a General in the service of Tuthmosis IV.

First transverse chamber, on the walls to the right and left of the entrance, is a banquet scene, with female lute-players. Rear wall, to the left: Horemheb presenting to the King contributions from peasants; above, enlistment of soldiers. Rear wall, to the right: tribute being brought to the King by Syrians and Kushites (depicted as Negroes, among them Negresses with pendulous breasts). – *Corridor*, left-hand wall: funeral procession, with costly grave-goods reminiscent of those found in the Tomb of Tutankhamun; the mummy's journey to Abydos; judgment of the dead (damaged). Right-hand wall: right, funeral rites; left, hunting in the marshes (various birds, with curious and interesting details); below, bird-snaring (note the pelicans). – Both the transverse chamber and the corridor have finely decorated ceilings. The corridor leads to a broad pillared chamber (unfinished).

Close by, to the N, is the much-mutilated **Tomb of Tjenen** (No. 76), "Fan-bearer on the right hand of the King" (Tuthmosis IV). On the rear wall, to the right, the dead man is depicted conducting into the presence of the King representatives of Asiatic nations bringing tribute. – A breach in the wall leads from this tomb into the **Tomb of Amenhotep** (No. 75), Second Prophet of Amun in the reign of Tuthmosis IV. On the wall to the left of the entrance are craftsmen working for the temple and surveyors; on the opposite wall gifts made to the Temple of Amun (statues, a harp, a pillared hall, vases); to the right of the entrance the funeral banquet; on the opposite wall the dead man escorted to the Temple of Amun at Karnak (the façade of which, with flagstaves and statues, is shown on the right) and greeted by the priestesses of Amun, his relatives.

From the crest of the hill we descend towards the N to No. 74, the **Tomb of Tjenen**, "Chief Scribe of the soldiers" in the reign of Tuthmosis IV. On the rear wall of the first chamber, to the right, the dead man is seen inspecting various tributes brought to him; in the lower row, horses; to the left, the dead man reviewing his troops (including drummers with their drums on their backs).

A little way N is No. 71, the **Tomb of Senmut**, Chief Architect and favorite of Queen Hatshepsut, who was responsible for building the great Temple at Deir el-Bahri. This tomb, of great historical interest, is unfortunately in an advanced state of ruin. At the right-hand end of the rear wall, under a protective roof, are three Keftiu (Cretans) carrying curiously shaped vases; above, a frieze of Hathor heads.

Farther N, downhill, is No. 60, the **Tomb of Entefoker**, Vizier in the reign of Sesostri I (12th Dynasty). This is the oldest tomb in the cemetery. A long corridor leads into a chamber containing a niche, in front of which is a badly damaged life-size statue of Senet, the dead man's wife. The paintings on the walls of the corridors show the old-fashioned style of the Middle Kingdom to which they belong. Right-hand wall: catching birds in a net; hunting in the desert; cooks, bakers and brewers at work; the dead man and his wife inspecting New Year gifts brought to them. Left-hand wall: the mummy's journey to Abydos; funeral rites; dancing-girls and musicians.

Lower down is No. 65, the **Tomb of Imesib**, an official of the Temple of Amun at the end of the 20th Dynasty. The tomb was originally constructed during the 18th Dynasty, but Imesib had the old reliefs covered over with stucco on which new scenes were painted.

From the forecourt we enter a transverse chamber with six 16-sided pillars, from which a long vaulted corridor leads to the niche for the dead man's statue. The paintings in the main chamber, which are much faded, depict festal barques bearing the name of Ramesses IX, gold utensils and (on the left-hand wall) the King making offerings to the sacred barque of Amun and the statues of his ancestors. Fine decorated ceiling.

Still lower down, near the N gate of the precinct, is No. 69, the ***Tomb of Menne**, Land Steward and Estate Inspector under the 18th Dynasty.

First chamber, right-hand entrance wall: the dead man and his wife receiving votive offerings; relatives bringing flowers and food. Left-hand entrance wall: the dead man, in his official capacity, superintending

work in the fields; above, the field being measured with a cord (very fine details). Right-hand rear wall: the dead man and his relatives at table. Left-hand end wall: the dead man and his wife praying to Osiris. – *Second chamber*, left-hand wall: funeral scenes; Osiris judging the dead. Right-hand wall: the dead man hunting in the marshes; the mummy's journey to Abydos; ceremonies over the mummy. Fine ceiling decoration.

TOMBS IN THE PLAIN. – Some of the finest tombs in the whole cemetery lie in the desert plain to the W of the road to Deir el-Bahri, amid the rubble mounds between the Ramesseum and the Upper Precinct.

The largest of these tombs, and the most interesting from the historical and artistic points of view, is No. 55, the **Tomb of Ramose**, Governor of Thebes and Vizier under Amenophis IV. Constructed at the beginning of the heretic King's reign, it is one of the few monuments dating from the period of transition from the old religion to the exclusive veneration of the sun. The tomb was left unfinished when the capital was transferred from Thebes to Tell el-Amarna. Most of the decoration, some of it in delicate low relief, show the old style of Amenophis III's reign, but there are also a number in the new Amarna style.

From the forecourt we enter a large *hypostyle chamber*, the roof of which is borne on four rows of eight columns. On the left-hand (N) half of the E wall are delicate reliefs in the style of Amenophis III's reign (from left to right): Ramose and his wife, followed by officials, presenting votive gifts; above, the dead man, with his wife Merit-ptah behind him and his three daughters in front of him; below, the purifying water being poured over the dead man; Ramose and his wife, along with another couple, receiving votive gifts brought by servants; below, Ramose and his wife, with Amenhotep, "Chief Steward of the King in the nome of Memphis", and his wife, seated at table, with a priest wearing a panther skin performing rites in front of them. On the S wall are vividly colored paintings of funeral scenes (note the fine group of women mourners in the lively Amarna style); below, right, Ramose entering the palace. At the far end of the wall a sloping shaft leads into the *tomb chamber*. On the left-hand half of the W wall is Amenophis IV, still depicted in the old conventional manner, seated under a canopy with Maat, goddess of truth, with Ramose (twice) standing in front of them. On the right-hand half of the wall (in Amarna style) the King, his unattractive figure depicted with great naturalness, and his beautiful wife are seen on a balcony of the palace, watching Ramose (figure merely sketched in) being adorned with the gold chain they have thrown down to him; above them, the sun, its rays streaming down, behind them the royal bodyguard; farther right, Ramose leaving the palace with his decoration and receiving congratulations.

In the passage leading to a chamber on a lower level: on the left, Ramose and his wife (only partly preserved) praying; on the right, Ramose and his wife entering the tomb. – The lower chamber, with eight papyrus cluster-columns, is unfinished and undecorated. Beyond it is a small chamber with unfinished niches.

Close by, to the S, is No. 56, the **Tomb of Userhet**, which dates from the reign of Amenophis II. It has fine wall-paintings and attractive ceiling decoration.

Right-hand half of the rear wall: the dead man presenting gifts to the King; to the left, store-rooms

with different kinds of bread; below, left, barbers at work. Left-hand wall of the corridor: the dead man in his chariot hunting gazelles and in the marshes; below, catching fish and making wine. Right-hand wall: funeral scenes.

Immediately adjoining is No. 57, the **Tomb of Khaemhet**, Superintendent of the Royal Granaries under Amenophis III, which has fine low reliefs.

In the forecourt are remains of the funerary stela. In the entrance doorway, on the left, the dead man is depicted with his arms raised in prayer to the sun god. In the first wide *chamber*, on the left, is a niche with two much-mutilated *statues* of Khaemhet and his relative Imhotep, a Royal Scribe, who was buried in an adjacent (inaccessible) tomb. On the wall to the right of the entrance: the dead man making an offering of two brace of geese; above, left (two rows), surveying the fields; below, lively harvest scenes. Rear wall, to the left: Khaemhet reports on the harvest to Amenophis III, who is enthroned under a canopy; at the foot of the throne, nine captured tribes. To the right, similar scenes: the King is seated on a splendid throne, on which he is depicted as a sphinx; behind Khaemhet are two rows of his officials in respectful attitudes; top row, Khaemhet is arrayed with ornaments and anointed. – In the long *corridor* are badly damaged scenes and inscriptions relating to the life beyond the tomb. In the side chambers and the niche in the rear wall of the corridor are large and finely polished *statues*. Beside the niche is a door leading into a small undecorated chamber.

To the W of the tomb of Ramose is No. 139, the **Tomb of Pere**, Priest of Amun, perhaps in the reign of Tuthmosis IV, which has a number of well-preserved paintings.

Right-hand entrance wall and facing the rear wall: the dead man and his wife receiving votive gifts. End wall: the dead man and his wife, followed by their family, praying to Osiris; below, in three rows, funeral rites (funeral procession, the mummy's journey to Abydos, "opening of the mouth" ceremony).

To the E of the tomb of Khaemhet, close to the road, is a court round which are four tombs. On the S side is No. 50, the ***Tomb of Neferhotep**, a Priest in the reign of Horemheb. The sunk reliefs in this early 19th Dynasty tomb have already lost the liveliness of 18th Dynasty art.

The first wide *chamber* has fine and well-preserved ceiling-paintings. Left-hand end wall: the dead man is decorated with chains of honor in the presence of the King. Rear wall, to left of the door into the corridor: the dead man and his family, with a son bringing in food; below, left, a harpist, with the text of the song he is singing in front of him. The song is repeated on the right-hand wall of the *corridor*, on which the dead man and his wife are depicted seated at the offering-table. In the niche are statues of the dead man and his family.

On the N side of the court is No. 51, the **Tomb of Userhet**, First Prophet of Tuthmosis I. The tomb was constructed in the reign of Sethos I. On the right-hand end wall is a charming scene: the dead man and two women seated under a tree, accompanied by their souls in the form of birds; in the tree are other birds, and there are many other attractive details; on the right a goddess dispensing water to the dead man. Rear wall, to the right of the door (now blocked) into the corridor: above, the dead man and his sisters making

offerings to Osiris; below, the dead man and his sisters in the presence of Tuthmosis (who is depicted with a black skin).

On the E side of the court is No. 111, the **Tomb of Amenwesu**, a painter, who himself executed the paintings and inscriptions on religious themes. The tomb dates from the reign of Ramesses II. – On the W side of the court is the Tomb of Khensumose (No. 30), which is almost totally ruined and inaccessible.

The most northerly of the tombs in this area, near the N gate of the Upper Precinct, is No. 52, the **Tomb of Nakht**, an official and Priest of Amun under the 18th Dynasty.



Wall-painting in the Tomb of Nakht

Only the *first chamber* has paintings, which are excellently preserved. The name of Amun was obliterated wherever it occurred during the reign of Amenophis IV. Left-hand entrance wall: below, the dead man supervising work in the fields (plowing, digging, sowing); two men breaking up the clods with hammers; on the left, a laborer drinking from a waterskin hanging from a tree; a man felling a tree; above, Nakht supervising harvest operations, in three rows (below, three men reaping with sickles, followed by a woman gleaning, two men putting the grain into a basket and two women plucking flax; middle row, the threshed corn being measured; above, winnowing the grain); to the left, the dead man and his wife making an offering. – On the left-hand end wall is a false door, painted to imitate granite; above, the dead man and his wife at table; beside the door, servants with votive gifts; at the foot of the door, a heap of offerings, with two tree goddesses and two servants standing beside them (note the grapes). – Left-hand rear wall (less well preserved): below, to the right, the dead man and his wife (badly damaged) at table, seated on a bench, below which is a cat eating a fish; their son bringing them flowers and geese, three women musicians; to the left, relatives seated in two rows; above, only the left half is preserved (a blind harpist, women seated on the ground conversing). Right-hand rear wall: below, the dead man and his wife seated in an arbor, with servants bringing them flowers, grapes, poultry, fish, etc.; to right, birds being caught in nets and plucked; above, the grape harvest and wine-pressing; above, left, the dead man and his wife, seated; right, the dead man spearing fish and fowling. – Right-hand end wall (unfinished): the dead man and his wife at table, with relatives bringing them offerings. – Right-hand entrance wall: the dead man and his wife, followed by three rows of servants, making offerings.

LOWER PRECINCT. – There are a number of interesting tombs in this precinct, which is most conveniently reached from the Tomb of Nakht or the Tomb of Menne.

No. 106, the **Tomb of Peser**, Vizier of Sethos I. In the forecourt are a fine stela and statues of the dead man. In the entrance doorway and on the pillars Peser is depicted in his official costume with his wife.

No. 41, the **Tomb of Amenemopet**, Chief Steward of Amun in the early 19th Dynasty. On the pillars of the first chamber are statues of the dead man; on the walls are inscriptions and religious scenes.

No. 42, the **Tomb of Amenmose**, Governor of the northern subject territories (18th Dynasty). On the left-hand rear wall and end wall of the first pillared chamber the dead man is seen presenting tribute from the Asiatic peoples to the King.

No. 23, the **Tomb of Tjai**, an official in the Archive Office (reign of Merneptah, 19th Dynasty).

A flight of steps, originally preceded by a colonnade, leads down into the open *forecourt*, which was also surrounded by colonnades (now restored). At the E end of the S colonnade are scenes depicting the work of the "Foreign Office". Beyond this is a *transverse chamber*, the paintings in which mostly show offering scenes; on the right-hand entrance wall Tjai is seen receiving gold chains of honor from the King, seated on his throne. In niches in the rear wall are two life-size half-length statues of the dead man. – *Corridor*, left-hand wall: the burial and the judgment of the dead (partly destroyed). Right-hand wall: presentation of various offerings; the dead man, sometimes accompanied by his wife, praying to the gods of the dead. – In the chamber beyond this is the granite *sarcophagus*. In a niche in the rear wall are half-length *statues* of Osiris, Isis and Horus.

No. 38, the **Tomb of Djeserkereseneb**, Clerk in the Granaries of Amun in the reign of Tuthmosis IV. On the right-hand rear wall of the first chamber is a fine banqueting scene, with female musicians and dancers performing in presence of the dead man and his sister.



Wall-painting in the Tomb of Djeserkereseneb

TOMBS OF EL-KHOKHA. – Among the tombs on the S side of the Hill of El-Khokha and in the hill itself the following are of particular interest.

No. 178, the **Tomb of Neferronpet**, also named Kenro, an official in the Treasury of Amun-Re in the reign of Ramesses II. The well-preserved wall-paintings and ceiling decoration in the two chambers of the tomb are characteristic examples of the art of the Ramessid period. In the first chamber are burial scenes; on the rear wall of the second chamber four statues.

No. 48, the **Tomb of Surer** (full name Amenemhet), which lies E of No. 178, near the NW corner of the

precinct of Tuthmosis III's Temple. It is a large tomb of the reign of Amenophis III, similar to the Tomb of Ramose, with magnificent reliefs in the best style of the period. Adjoining the open forecourt is a transverse chamber with fluted columns, on the right-hand rear wall of which the King is seen enthroned; farther right, statues being drawn to the tomb; a large, badly damaged, stela. The main chamber, hewn from the rock, has a vaulted roof supported by papyrus columns; it was left unfinished and is badly ruined.

No. 181, the **Tomb of Nebamun and Ipuki**, two sculptors of the late 18th Dynasty, which is situated on the S side of the hill, has fine paintings with well-preserved colors.

Transverse chamber, left-hand entrance wall (W half of S wall): Nebamun and his wife making offerings; a banquet; below, Ipuki and his wife receiving votive offerings from relatives. Right-hand entrance wall (E half): the dead man praying to the deified Amenophis I and Queen Nefertari; below, the dead man, seated, supervising the work of his craftsmen (carpenters, goldsmiths, jewelers). Right-hand end wall: the dead man praying to Osiris and the four sons of Osiris; below, two seated couples. Left-hand rear and end walls: the burial and the funeral rites.

No. 39, the **Tomb of Puyemre**, Priest of Amun in the reign of Tuthmosis III, lies on the NE side of the hill. Badly ruined, it was restored from very many fragments by Norman de Garis Davies. It has fine reliefs, some of them with well-preserved coloring.

From the large forecourt, along the rear wall of which were a colonnade and six stelae, a central doorway leads into a transverse chamber, from which three doors open into chapels. – *Transverse chamber*, right-hand entrance wall: above, hunting in the marshes; below, bringing in tribute from the marshlands (poultry, cattle); wine-making; fishing and bird-catching; gathering papyrus. Left-hand entrance wall: the workshops of the Temple of Amun (carriage-builders, goldsmiths, jewelers, carpenters, makers of stone vessels). Right-hand end (N) wall: hunting in the desert. Rear wall: receiving tribute from the northern lands and the countries on the Red Sea (the best-preserved reliefs are to the right of the central doorway). *Right-hand (N) chapel*: funeral rites, the journey to Abydos, the dead man at table. *Central chapel*: slaughtering of sacrificial animals; the dead man receiving offerings. In the adjoining niche (the ceiling of which has a door-shaped ornament): S wall, the dead man and his wife at table; on the rear wall was a stela, now in the Egyptian Museum in Cairo. The surviving scenes in the *left-hand chapel* show the dead man and his wife receiving offerings and seated at table.

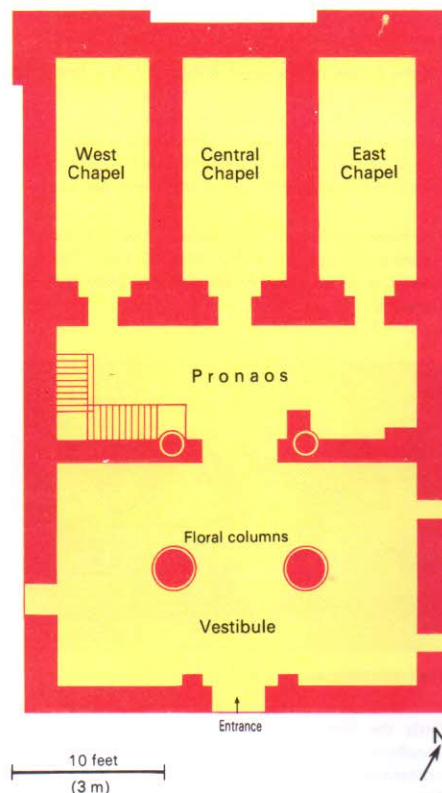
No. 188, the **Tomb of Prennufer**, Royal Steward at the beginning of Amenophis IV's reign, lies to the W of No. 39. The Amarna style reliefs in the transverse chamber are much damaged and difficult to distinguish.

Deir el-Medina and Qurnet Murai

In a barren ravine $\frac{3}{4}$ mile/1 km W of the Ramesseum, on the way to the Valley of the Queens, is the little ***Temple of Deir**

Temple

Deir el-Medina



el-Medina, surrounded by a high wall of sun-dried bricks laid in undulating courses with a stone gateway at the SE corner. The temple, begun in the reign of Ptolemy IV Philopator and completed under Philometor and Euergetes II, was principally dedicated to Hathor and the goddess of truth, Maat. It is an elegant structure of dressed stone, on the smooth façade of which, topped by a cavetto cornice, are numerous Greek and Coptic graffiti. In Christian times it was occupied by monks, who mutilated many of the reliefs and inscriptions. On the left-hand side is a brick arcade.

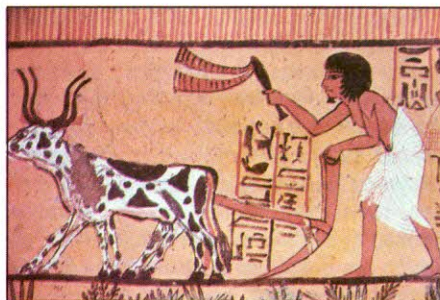
From the *Vestibule*, the roof of which was supported on two floral columns, we enter the small *Pronaos* or antechamber, which is separated from the vestibule by two columns with elaborate floral capitals and two pillars with Hathor heads. Between the columns, which bear figures of the deified sage Amenhotep and the god Imhotep, was a door, open at the top. Of the screens between the columns and pillars only the one on the left survives. On the walls are sunk reliefs depicting the King making offerings to various gods. Near the top of the left-hand wall is a handsome window, originally lighting a staircase. On the rear wall, above the cavetto cornice of the doorway into the central chapel, are seven Hathor heads. – Three doors lead into the three chapels.

In the *Central Chapel* Philopator, sometimes accompanied by his sister Arsinoe, is depicted making

offerings to various gods. On the jambs of the doorway are four gods with bulls' heads. – On the left-hand wall of the *West Chapel* are fine reliefs depicting the judgment of the dead: on the right, Osiris enthroned, in front of him the symbol of Emewet, the four genii of the dead on a lotus flower, the "Devourer of the Underworld" in the form of a hippopotamus and Harpocrates, leaning on a crooked staff; the ibis-headed Thoth writing down the judgment; farther left, Anubis and Horus weighing the dead man's heart; two goddesses of truth with feathers on their heads conducting the dead man into the judgment hall; above, the dead man praying to the 42 judges of the dead. Rear wall: Philopator offering incense to Osiris and Isis. Right-hand wall: on the left, the sacred barque of Sokar-Osiris on a pedestal, beside it standards, etc.; on the right, the King offering incense to Anubis, who holds a disc, and the ithyphallic Min. On the lintel of the doorway is a four-headed ram (the god of the winds), above which is a flying vulture, worshiped by four goddesses. On the jambs are the King and three falcon-headed and three dog-headed genii. – The *East Chapel* has excellent reliefs depicting the King before various gods.

To the S of the temple, in the valley between the western hills and the Hill of *Qurnet Murai*, are the remains of a settlement occupied during the New Kingdom by artists and workmen engaged in the construction of the royal and private tombs. On the W side of the valley is the **Cemetery of Deir el-Medina**, with many rock tombs, mostly belonging to officials of the necropolis during the 19th and 20th Dynasties, together with a few dating from the 18th. In the tombs of the Ramessid period the scenes of everyday life which are the great attraction of the 18th Dynasty tombs are almost wholly absent, giving place to conventional representations of offerings and funeral rites and scenes from the "Book of the Dead".

Going up the hill from the valley bottom, we come to No. 1, the **Tomb of Sennutem**, of the Ramessid period, with a vaulted tomb chamber. It has reliefs and paintings on religious themes, including a fine representation of a funeral banquet. The rich contents of the tomb, which was discovered in 1886, are now in the Egyptian Museum in Cairo.



Wall-painting in the Tomb of Sennutem

Close to No. 1 are Nos. 218–220, the **Tombs of Amennakht, Nebemmaat and Khaemtore** (a father and his two sons), of the Ramessid period.

A flight of steps leads into a vaulted chamber decorated with religious scenes; above the entrance is the Hathor cow. Beyond this is an antechamber (undecorated), from which steps on the left lead to the *Tomb of Nebemmaat*. Right-hand wall: Anubis by the bier. Rear wall: funeral rites at the tomb; from behind a pyramid a goddess presents the sun, which has emerged from the hill. Left-hand wall: the dead man and his sister pray to Osiris, the deified Amenophis I and Queen Nefertari. – To the right of the antechamber is the *Tomb of Khaemtore*, the reliefs in which have been destroyed. – A second flight of steps leads into the *Tomb of Amennakht*, with scenes and texts from the "Book of the Dead" (the dead man and his sister in the fields of the blessed; left-hand end wall, Anubis by the bier).

Higher up are Nos. 2 and 2B, the **Tombs of Khonsu and Khabekhnet**, sons of Sennutem (No. 1). In No. 2B a steep flight of steps leads down to the chamber, on the left-hand wall of which is a curious scene showing Anubis at the bier of Osiris, who is represented as a fish. No. 2 is of no interest. To the N is No. 250, the **Tomb of Neferhotep** and his wife **Mutemuia** (Ramessid period), with well-preserved paintings. Right-hand wall: the dead man with his wife and family praying before the Hathor cow, which is emerging from the rocks. Rear wall: above, right, the dead man praying to Osiris; left, his wife praying to Amenophis I; below, funeral procession and offerings to the mummies at the tomb.

No. 290 is the **Tomb of Erenufer** (Ramessid period). A flight of steps runs down to an antechamber, in which is a tomb-shaft. Beyond this is a vaulted chamber with excellently preserved texts and scenes from the "Book of the Dead". On the left-hand entrance wall are Erenufer and his parents (with gray hair) praying to Ptah. – Adjoining is No. 291, the **Tomb of Nu and Nakht-Min**. – The vaulted chamber, entered from a small forecourt, has fine ceiling decoration. On the left-hand wall are the funeral procession and burial rites, painted in white on a gray ground. The other walls show offerings to various members of the family and to Osiris and Hathor.

To the N of No. 291, close behind the Temple of Deir el-Medina, is No. 5, the **Tomb of Nefrabet**, which is also of the Ramessid period.

A flight of steps leads into a vaulted chamber, on the walls of which the dead man and his relatives are depicted worshipping the Hathor cow emerging from the hill (right) and the Horus falcon (left). Another flight of steps descends to a second chamber decorated with religious scenes: Horus and Thoth pouring the purifying water over the dead man; Amenophis I praying to the snake-headed goddess of the dead Meresger and to Hathor; the sun, borne by two lions. On the rear wall, above the mouth of the shaft, are depicted the mummies of the dead man and his wife.

To the S, up the hill, is No. 8, the **Tomb of Kha** (reign of Amenophis II). The vaulted chamber has an attractively decorated ceiling. The rich grave-goods found in this tomb are now in the Museo Egizio in Turin.

Farther S is No. 3, the **Tomb of Pashedu** (Ramessid period).

A steep flight of steps leads down to a number of outer chambers, from which a low vaulted passage (on the right and left, representations of a chapel with the Anubis jackal lying beside it) leads into the *tomb chamber*. Right-hand entrance wall: the dead man lying in prayer under a palm. Right-hand wall: above, a small figure of the dead man praying to Osiris and other gods of the dead; below, the dead man and his small daughter before Re-Harakhty, Atum, Khepri, Ptah and the sacred Osiris pillar. Against the rear wall stood the sarcophagus, constructed of limestone masonry; above, Osiris and the Hill of the Dead. Left-hand wall, continuing on the left-hand entrance wall: above, Osiris and his associated deities; below, texts from the "Book of the Dead"; the dead man and his family, headed by his white-haired father, worshipping the Horus falcon.

Close to No. 3 is No. 340, the **Tomb of Amenemhet**, an official of the necropolis at the end of the 18th Dynasty.

Steps lead down to the vaulted entrance into the small chamber, with excellently preserved paintings on a yellow ground. Left-hand end wall: above, the dead man praying to Anubis (left) and Osiris (right); below, the dead man and his wife at the offering-table with their sons and daughters on the left, attended by servants. Rear wall, to the right and left of the small niche: the dead man and his wife at table. Right-hand end wall (unfinished): above, the same scene as on the left-hand wall; below, in two rows, the funeral ceremony. The ceiling is decorated with square panels containing grapes and vine leaves.

A short distance farther on is No. 335, the **Tomb of Nekht-Amun**, a sculptor. A steep staircase descends to an upper chamber, off which is a small side chamber with fine paintings (the dead man worshipping his protective god Thoth, etc.). From here another flight of steps runs down to a lower chamber with vigorously painted family scenes; on the right-hand end wall, Anubis at the bier. – At the same level on the hillside, farther S, are Nos 4 and 9, the tombs of a sculptor named Ken and an official of the necropolis named Amenmose (both of the Ramessid period), with reliefs in a fair state of preservation.

To the N, in the highest row of tombs, is No. 217, the * **Tomb of Ipuy**, a sculptor (19th Dynasty). On the right-hand end wall are interesting scenes depicting the preparation of a tomb (carpenters at work on two chapels). On the right-hand entrance wall are scenes from everyday life (a wine-press, craftsmen at work, fishing).

The Hill of **Qurnet Murai**, which lies between the Deir el-Medina Valley and the cultivated land, is occupied by the huts of the local fellahin and crowned by the ruins of a brick-built monastery. Most of the 18th Dynasty rock tombs in the slopes of the hill are of no interest.

One tomb which is worth a visit, however, is No. 40, the **Tomb of Huy** (Amenhotep), Governor of Ethiopia (Nubia) in the reign of Tutankhamun.

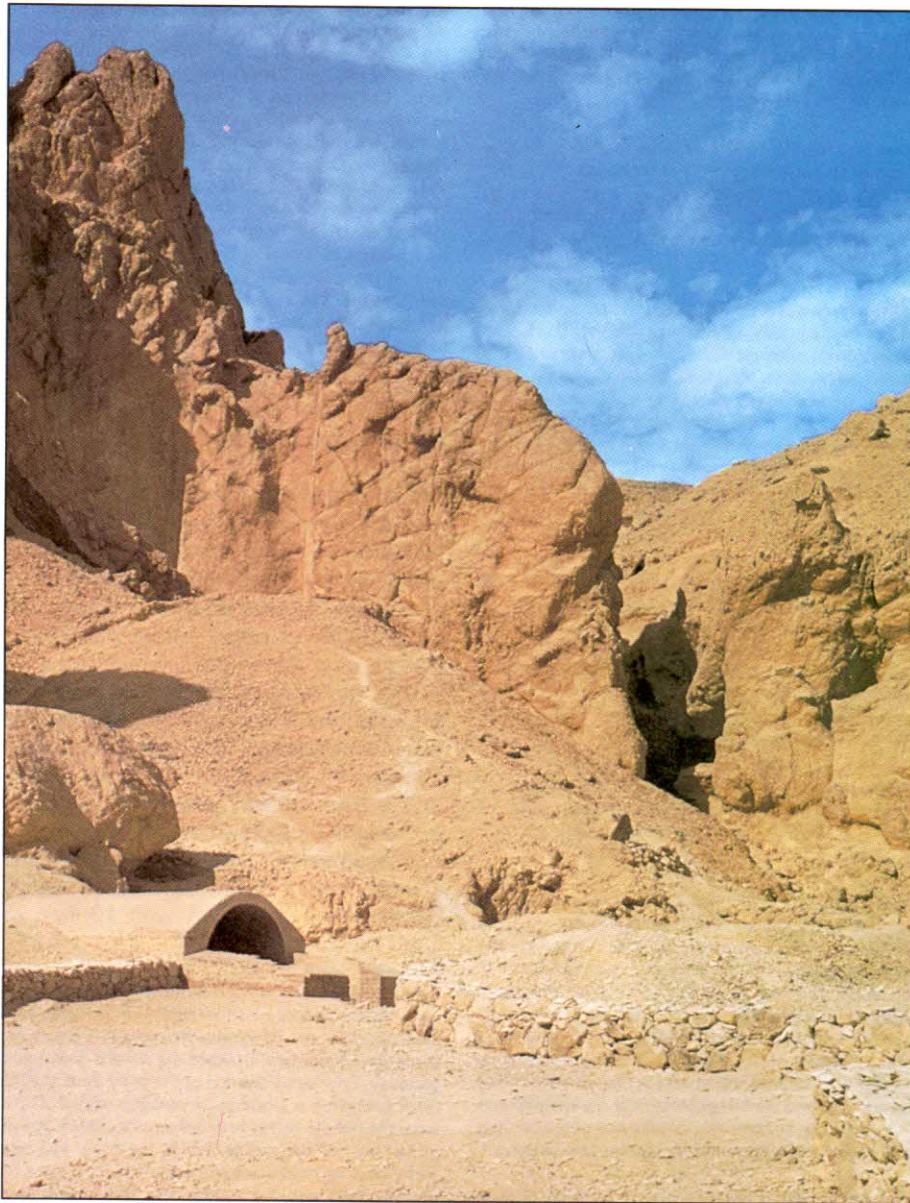
Entrance wall: to right, Huy being ceremonially installed as Governor in the presence of the King and receiving the congratulations of his relatives and officials; to the left, Huy and his relatives with two richly decorated Nile boats in front of them, and beyond this Huy as Governor, with five rows of people bringing tribute. – Left-hand end wall: the dead man making offerings to the dog-headed Anubis (left) and

Osiris (right). – Rear wall: the Governor, with the fan and crook which are the emblems of his dignity, and three rows of Nubian chiefs; behind him the tribute they have brought, including a Nubian landscape (in the center a conical hut, flanked by doum-palms, giraffes and Negroes) standing on a table covered with panther skins and fabrics; above, bowls of precious stones, gold rings, sacks of gold-dust, gilded shields covered with colored skins, chairs, ebony benches, a chariot, etc.; the Nubian chiefs, almost all dressed in the Egyptian fashion, being received by Huy and his brother Amenhotep. In the top row, behind the chiefs, is their Princess in an ox-cart, shaded by a parasol; she is followed by chieftains wearing ostrich feathers in their plaited hair and by two Negresses with pendulous breasts, one with an infant on her back and both holding a small boy by the hand. In the second and third rows are Nubians bringing gold, panther skins, a giraffe and oxen; between the horns of the oxen are Negroes' heads, and on the tips of the horns are Negroes' hands, raised in an appeal for mercy. Farther left are five rows of ships (the bottom rows much damaged); in the second boat are five Negro Princes, in those in the lower rows cattle and other goods. On the other side, near the corner pillar, Huy is seen presenting to the King the tribute from Syria, in particular costly gold vases. The other scenes are almost completely destroyed. – On the right-hand end wall, to the right and left, offerings are being presented to Huy; the inscription which would have occupied the intervening space was never executed. The rest of the decoration is destroyed.

Below No. 40 are two tombs of the Ramessid period, Nos. 227 and 278. No. 227 is the **Tomb of Amenemhet**, a Priest, with funerary scenes (ships carrying the dead man's shrine; women mourners; statues of Amenophis III and Queen Tiy being conveyed to the tomb on sledges; a tomb topped by a pyramid, with a large stela in front, against the background of the desert cliffs). No. 278, the **Tomb of Amenemheb**, is decorated with religious scenes (the Hathor cow emerging from the hill, etc.); the ceiling has spiral patterns following Cretan models.

Valley of the Queens

If time permits the Queens' tombs in the * **Valley of the Queens (Biban el-Harim, "Place of Beauty"; actually the Wadi el-Malikat)** are well worth seeing. An old footpath from Deir el-Medina (1 mile/1.5 km) over a low hill passes a number of stelae, formerly in niches. On the first of these Ramesses III is depicted in the presence of Amun and Ptah. On the next one Meresger, goddess of the West, offers Ramesses III her breast, with the sun god Re-Harakhty standing behind; to the right Amun presents the King with the curved sword of victory; the inscription relates to Ramesses's military campaigns. The path then continues up a valley flanked by picturesque limestone cliffs, on which are inscribed prayers to the deities of the Underworld, and joins the modern road from Medinet Habu. The road ends in



Valley of the Queens

an enclosed valley, the Valley of the Queens, which is of great beauty, though less imposing than the Valley of the Kings. There are magnificent **views, particularly from the head of the valley, of the Theban Plain and the Colossi of Memnon.

The tombs in the Valley of the Queens mostly belong to the 19th and 20th Dynasties. A total of almost 80 tombs are now known, most of them excavated by an Italian expedition led by E. Schiaparelli (1903–05; commemorative plaque). Many of the tombs are unfinished and without decoration, resembling mere caves in the rocks. There are few incised

inscriptions or reliefs; such decoration as there is consists of paintings on stucco. – The following tombs are worth a visit:

No. 43, the **Tomb of Prince Seth-her-khopshef**, a son of Ramesses III. Two narrow corridors lead to a rather wider chamber, off which opens a smaller chamber. The reliefs, once brightly colored but now blackened, depict the dead man and the King praying to various gods and performing other ritual acts. In the last chamber Osiris is depicted on the rear wall, to the right and left; on the side walls are two rows of various deities.

No. 44, the **Tomb of Prince Khaemweset**, also a son of Ramesses III, with well-preserved painted reliefs. First chamber: the dead man and his father before various gods. In the two side chambers: the Prince before various gods; on the rear wall Isis and

Nephthys before Osiris. In the corridor beyond the first chamber the King and Prince are shown in front of the gates of the Fields of the Blessed and their guardians. In the last chamber the King is depicted in the presence of various gods.

From No. 44 the route continues past No. 51, the *Tomb of Queen Eset* (mother of Ramesses VI), to No. 52, the **Tomb of Queen Titi**. This consists of an antechamber, a long corridor and a chapel of some size, with smaller chambers opening off the rear and side walls.

At the near end of the *corridor*, to the right and left, are figures of the goddess Maat, her wings outspread to protect those entering the tomb. Left-hand wall: the Queen before Ptah, Re-Harakhty (the morning sun), the two genii of the dead, Imsety and Duamutef, and the goddess Isis. Right-hand wall: the Queen before Thoth, Atum (the evening sun), the two genii of the dead, Hapi and Qebhsenuf, and Nephthys, sister of Isis. At the far end are Selkit (with a scorpion on her head) and Neith, the "Lady of Sais". – *Chapel*: figures of gods and demons. – *Side chamber on S*, rear wall: left, Hathor (in the form of a cow) in a mountain landscape, in front of her a sycamore from which Hathor (in human form) pours out Nile water to refresh the Queen. – In the *side chamber on the N* is the mummy-shaft. – *Rear chamber*, rear wall: Osiris enthroned, in front of him Neith and Selkit, behind him Nephthys and Isis (side by side) and Thoth. Other walls: genii of the dead and gods seated at tables, with the Queen worshipping them.

A short distance farther on is No. 55, the **Tomb of Prince Amen-her-khopshef**, another son of Ramesses III. The colors of the paintings are well preserved.

First chamber, left-hand wall: the King embraced by Isis; the King, accompanied by the Prince, offering incense to Ptah; various deities (Ptah, Tatjenen, the dog-headed Duamutef and Imsety, guardian spirits of the dead, and Isis) holding the King by the hand. Right-hand wall, similar scenes: the King embraced by Isis; the King and Prince offering incense to the god Shu; Qebhsenuf, Hapi and Isis holding the King by the hand. – The side chambers are undecorated. – The *corridor* beyond the first chamber has the same scenes as the corridor in Tomb 44. – At the end of the corridor is the *tomb chamber*, with the granite *sarcophagus*.

Next to No. 55 is No. 66, the **Tomb of Queen Nefertari**, wife of Ramesses II, which is different in form from the other Queen's tombs. It has magnificent painted stucco reliefs, executed with the utmost delicacy, which have unfortunately been damaged by the infiltration of water; particularly fine are the figures of the Queen. The ceiling is painted with stars in imitation of the night sky.

A flight of steps descends to the *first chamber*, along the left-hand walls of which runs a bench for the reception of offerings, topped by a cavetto cornice. The inscriptions are from the 17th Chapter of the "Book of the Dead". The accompanying reliefs depict the Queen sitting under a canopy and playing a board game; the Queen's soul, in the form of a bird with a human head; the Queen kneeling in adoration of the sun, which is borne by two lions; the god Thoth in the form of an ibis; the mummy on its bier; and various deities. Right-hand walls: the Queen, in presence of Osiris, praying to the sun god Harakhty and the goddess of the West; far right, the Queen, followed by Isis, before the scarab-headed Khepri; on the opposite

side the goddess Selkit. – *Side chamber* (right to left): the god Khnum, accompanied by Isis and Nephthys; the Queen worshipping the sacred bull and seven sacred cows; the Queen before Atum; the Queen before Osiris; the Queen presenting writing materials to Thoth and making an offering to Ptah. – On the side walls of the staircase leading out of the first chamber, above, the Queen is depicted in the presence of various divinities; below, Isis and Nephthys kneeling and protecting those entering the tomb. On the architrave of the doorway is the goddess Maat with outspread wings. – The *pillared chamber* at the foot of the staircase was intended for the Queen's sarcophagus. The mural reliefs in this chamber and the three small side chambers opening off it are largely destroyed.

Medinet Habu

Prominently situated in the plain to the SE of the Valley of the Queens, against the backdrop of the desert hills, is the most southerly temple complex in the Theban necropolis, **Medinet Habu**. It takes its name ("City of Habu") from a Christian village, now abandoned, which grew up within the area of the temple from the 5th c. onwards and was named after the wise Amenhotep, son of Habu. The complex consists of a small older *temple* of the 18th Dynasty which was enlarged in the Late Period and the great **Temple of Ramesses III**, associated with a royal palace, which was surrounded by a battlemented enclosure wall 13 ft/4 m high.

Just inside the gate in the outer wall (13 ft/4 m wide, with porters' lodges on either side) is the **High Gate**, formerly called the Pavilion of Ramesses III, a massive structure which here replaces the normal pylon and gateway. This lay on the line of the great inner wall of brick enclosing a rectangular precinct within which were the temple complex and the royal palace. It was in fact part of the palace, which lay some distance away, and its rooms were occasionally occupied by the Pharaoh and his harem and were decorated accordingly. Two high *towers* with almost imperceptibly inclined walls, resting on the E side on a sloping foundation wall, enclose a narrow court which contracts towards the back, where there is a gateway linking the two towers. On the front of the towers are reliefs. Right-hand tower: the King smiting his enemies in the presence of Re-Harakhty; below, in chains, seven Princes of conquered peoples – the Kheta (Hittites), Emor, Zakari, Shardana (Sardinians), Shakalasha (Sicilians), Tuirsha (Tyrrhenians, Etruscans) and Peleste (Philistines). Left-hand tower: the King smiting Nubians and Libyans in the presence of Amun-Re.

In the court between the two towers are two seated figures of the lion-headed goddess Sakhmet in black granite which were found in front of the gate. On the walls, between the first and second storeys, are curious brackets adorned with four busts of enemy prisoners, which formerly supported statues of the King. The reliefs on the walls (numbered as in the plan on p. 343) mainly depict offerings. – 1. the King

making offerings to Seth (obliterated) and Nut; below, the King leading two rows of prisoners before Amun. – 2: above, the King offering wine to Atum and a goddess; below, offering flowers to Enhuret and a goddess. – 3: the gods Month (destroyed) and Atum conducting the King into the presence of Amun. – 4: above, the King presenting an image of Amun to Harakhty and Maat; below, the King presenting two rows of fettered prisoners to Amun (note the Libyan depicted full-face in the lower row). – 5: above, the King offering incense to the moon god and Seshat; below, presenting an image of Maat to Ptah and Sakhmet; on the second storey is a window with attractive ceiling decorations. – 6: the King in the presence of Amun, with Mut and Thoth behind him.

In the *gateway* leading into the temple forecourt the King is depicted leading two rows of fettered prisoners into the presence of Amun (left) and smiting a band of enemies, whom he grasps by the hair (right).

A modern staircase in the S tower leads up to two rooms, one above the other, in the middle part of the structure; the floor between them has been destroyed. The mural reliefs in the lower room (in which visitors stand) have disappeared, but those in the upper room, depicting the King with the ladies of the harem, can still be distinguished. From the windows there are good views of the temple and the remains of the town to the W and of the plain to the E. There are also reliefs in other rooms (inaccessible) depicting the King with his favorites and his children. Note the curious coiffures of the ladies of the harem.

Some of these reliefs can be seen from below. On the W wall of a room on the top storey of the N wing, visible from the entrance, is a scene showing the King seated on a chair with five girls standing round him. On the upper storey of the N wing, to the right and left of two windows, is another scene (visible from the NE corner of the forecourt) depicting the King surrounded by girls (on the right he strokes a girl's chin). Farther right, beside a gap in the wall, the King is depicted with a girl standing in front of him; to the left, the lower halves of two other female figures, one kneeling and one standing. Below is a narrow window, with vases of flowers above it and to the right the King listening to girl musicians. – On this side of the N wing can be seen the cavities in the walls for the rafters supporting the two upper floors.

In the spacious *Forecourt* between the High Gate (on the rear side of which are reliefs of the King in various postures as the vanquisher of his enemies) and the main temple is a small *gateway* built by Nectanebo I. To the right of this is the 18th Dynasty temple, to the left the **Mortuary Temple of Amenirdis**, a Princess who was the ecclesiastical ruler of Thebes under the last Ethiopian kings and Psammetichus I. – On the doorway (left and right, above) Amenirdis is depicted making an offering to Amun; below she is seen (left) before Amun and Mut, holding two sistra, and (right) making an offering to a goddess. – From the forecourt, which had a colonnade supported by two columns on either side, we enter the vaulted *sanctuary*, which is surrounded by a corridor. To the right are three *chapels*, dedicated respectively to Nitocris (daughter of Psammetichus I), Shepenwepet (daughter of the Ethiopian King Piankhi) and Mehtwesekhket (wife of Psammetichus I). Under the last chapel is a crypt (visible through the broken floor) covered with inscriptions.

The main temple, the ***Temple of Ramesses III**, was built exactly on the model of the Ramesseum and, like the Ramesseum, was dedicated to Amun. On the front of both towers of the large *First Pylon* are reliefs celebrating the King's military successes. On the right-hand tower he is depicted, in the presence of Amun Re-Harakhty, grasping his enemies by the hair and smiting them with his club, while the falcon-headed god presents him with the curved sword of victory and leads in on a cord the conquered lands, represented in the usual way by their names enclosed within a circle of walls; below, two other rows of vanquished peoples; farther left, between two grooves for flagstaves, a similar but much smaller scene and, below it, a long inscription celebrating in bombastic terms the King's victory over the Libyans in the 11th year of his reign. At the foot, on the left, is the seated figure of Amun, with Ptah behind him inscribing the years of the King's reign on a palm branch; the King kneeling before Amun under the sacred tree and receiving from him the symbols for a long reign, suspended from a palm branch; Thoth inscribing the King's name on the leaves of the tree, with the goddess Seshat standing beside him. To the right of the doorway, below, is a door-shaped stela dated in the 12th year of Ramesses III's reign recording the gifts made to Ptah – copied from the inscription by Ramesses II at Abu Simbel (see that entry). – On the left-hand tower are similar



First Pylon of the Temple of Ramesses III, Medinet Habu



Relief in the Temple of Ramesses III, Medinet Habu

scenes, depicting Ramesses III in the presence of Amun-Re.

Through the central doorway (on both inner and outer walls, reliefs of the King worshipping various gods) we enter the *First Court*, which is roughly square, measuring 115 ft/35 m each way. The reliefs on the rear side of the first pylon relate to the Libyan War: to the S (on the left when entering) a battle, in which the Egyptians are supported by mercenaries from the Shardana tribe (Sardinians), distinguished by their round helmets with horns; to the N, prisoners marshaled before the King and an inscription. – The court is flanked on the right and left by covered *colonnades*. The roof of the right-hand colonnade is supported on seven square pillars, against which stand colossal *Osiris* figures of the King. The left-hand colonnade has eight papyrus columns with open capitals. This colonnade was the façade of the royal palace which adjoined the S side of the temple and communicated with the first court by three doors and a large balcony-window. To the right and left of the window the King is depicted smiting his foes, standing on a bracket formed of their heads. Below the window are scenes of dancing, singing and jubilation, representing the crowds who would greet the King's appearance on the balcony. On the rear walls of both colonnades there are further reliefs depicting the King's battles and victories and the prisoners captured; on the end walls he is seen (depicted on a large scale) on his way to the festival of Amun, attended by fan-bearers.

The inscriptions and reliefs on the *Second Pylon* are of still greater interest. On the right-hand tower is a long inscription celebrating the King's victory, in the 8th year of his reign, over a league of Mediterranean peoples who menaced Egypt by sea and by land from Syria. On the left-hand tower the King is seen leading into the presence of Amun and Mut three rows of prisoners, representing the peoples conquered in this campaign. They are depicted as beardless, wearing curious caps adorned with feathers and loincloths

with tassels, hanging down in a point in front. The inscription indicates that they are Danawa (Danai) and Peleste (Philistines). – A ramp leads up to the granite gateway of the pylon.

The *Second Court*, which is similar in layout and to some extent in decoration to the second court of the Ramesseum, but is better preserved, is 125 ft/38 m long by 138 ft/42 m wide. It is surrounded on all four sides by colonnades. Those on the N and S sides have columns with closed capitals; the one on the E side has pillars with Osiris figures; and the one on the W side, forming a raised terrace, has eight Osiris pillars in front and eight columns to the rear. On both the columns and the pillars the King is depicted making offerings to various gods. In Christian times the court was converted into a church, but most of the remains of this have been removed. – On the walls of the colonnades are reliefs depicting events in Ramesses's life, in particular great festivals and military exploits. In the following description the reliefs are numbered as in the plan on p. 343.

North Colonnade and adjoining part of *East Colonnade*, rear wall, above: the "festival of the harvest god Min, which was celebrated as a coronation festival. – 1: the King being borne out of the palace on a richly decorated litter under a canopy which is carried by Princes (names missing); he is followed by courtiers and preceded by priests bearing censers, a lector priest and soldiers, each wearing two feathers on their heads (note in the upper row trumpeters and drummers, in the lower row men with castanets). – 2: the King making offerings and burning incense before the image of Min. – 3 (continued on E wall): the festival procession; the image of Min is carried on a litter by priests, flanked by fan-bearers and followed by priests carrying shrines; in front is the King, who is preceded by a white bull (the god's sacred animal), the Queen and a long train of priests carrying standards, temple utensils and images of the King and his predecessors; on the right, the King awaiting the procession, with two emblems in front of him; priests release four carrier-pigeons. – 4: the King cuts with a sickle the sheaf presented to him by a priest (as in the Ramesseum); the lector priest recites a hymn to Min, while another priest presents the sheaf to the god; the Queen, above, looks on; the white bull in front of the King, below it a series of images of the royal ancestors. – 5: the King offers incense to Min, standing under a canopy.

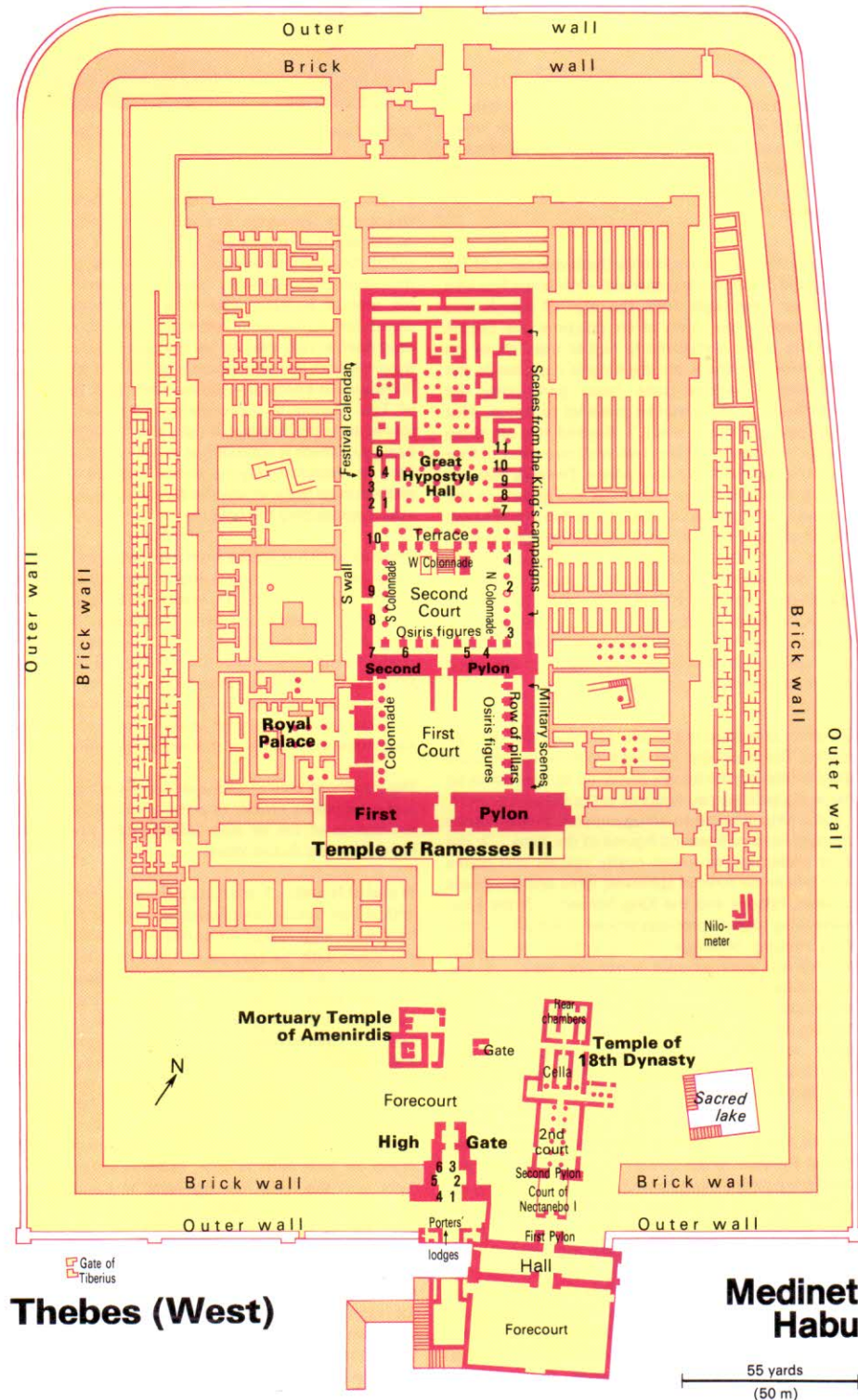
The lower rows are of less interest. 1: the King making offerings to the sacred barques of Khons, Mut and Amun. – 2: the barques are borne out of the temple by priests, while the King, behind a fourth barque, advances to meet them.



Door-lintel in the Temple of Ramesses III

S end of *East Colonnade* and *South Colonnade*, above: scenes from the festival of Ptah-Sokar. – 6: procession of priests carrying sacred barques, images of gods, standards and temple utensils; behind them the King and dignitaries. – 7 (on S wall): the sacred emblem of the god Nefertum (son of Ptah) borne by 18 priests. – 8: the King holding a cord which is pulled by 16 high dignitaries; in front of the King two priests

burning incense. – 9: the barque of Sokar carried by 16 priests, followed by the King. – 10: the King making offerings to the sacred barque of Sokar; the King before the ram-headed Khnum and two other gods and before the falcon-headed Sokar-Osiris, to whom he presents a platter with bread. – Below are military scenes. – 6 (right to left): the King and other charioteers dashing against the Libyans and slaying



them with his arrows; foot-soldiers fighting in wild confusion; the King returning from the battle in his chariot, with three rows of fettered Libyan captives in front of him and two fan-bearers behind him; the King presenting the Libyan prisoners to Amun and Mut. – 7 (on S wall): the King seated in his chariot, with his back to the horses, receiving Libyan prisoners (with light red skin) brought in by the Princes and other dignitaries in four rows; the severed hands and phalluses of the slain being counted. Most of the wall is occupied by a 75-line inscription celebrating the victorious war.

The rear wall of the *West Colonnade*, on the terrace, has three rows of reliefs: in the two upper rows, Ramesses III in the presence of various deities; bottom row, Princes and Princesses (as in the corresponding position in the Ramesseum; names added later by Ramesses VI).

Beyond the second court only the lower parts of the walls and columns are preserved. – We come first into the *Great Hypostyle Hall*, the roof of which was supported by four rows of six columns, the central columns being considerably higher than those on either side. On the walls the King is depicted in the presence of various gods (note particularly the magnificent gold vessels he presents to Amun, Mut and Khons on the S wall). – Beyond this are three smaller chambers, the first two with two rows of four columns, the third with four pillars. The only features of any interest are two statues of red granite in the second chamber, one (on the left) of Amun and Maat, the other (on the right) the King and the ibis-headed Thoth. – The other chambers to the rear of the temple were dedicated to various gods; those to the left of the pillared chamber to Osiris (including one with a vaulted roof decorated with astronomical representations). – There were other rooms on the upper floor, reached by a staircase from the first of the three chambers to the rear of the hypostyle hall.

On either side of the hypostyle hall are a series of small rooms. Those on the left-hand side were evidently used for storing the temple treasures, as the scenes on the walls indicate (numbers as in the plan on p. 343). – 1: the King presents to Amun papyrus-holders borne by royal lions or kneeling figures of the King. – 2: the King presenting to Amun costly vessels and boxes with lids in the form of sphinxes, rams and the heads of rams, falcons and the King himself. – 3: the King presenting bags of precious stones to Amun. – 4: the King making offerings of costly table ornaments, jewelry and piles of gold, silver and lead. – 5: the King offering great heaps of gold and other precious metals. – In rooms 6–11 the King is depicted making offerings to various gods. – In the second last room on the right (No. 10) is a *colossal statue* (headless) of Ptah, in alabaster, dating from the reign of Amenophis III.

On the S side of the temple are the remains of the **Royal Palace**. In the throne room can be seen the dais for the throne, with three shallow steps leading up to it. The roof of the throne room was borne on two columns and two pillars engaged in the rear wall (built of brick). To the left is a second dais, to the right a large bathroom. In a room to the W (perhaps the Queen's throne room) is a third dais; adjoining is a room for ablutions. – To the W of the palace is a *well*, with steps leading down to it. At the sides of the steps are reliefs of the Nile gods dispensing water, Thoth and Horus sprinkling Ramesses III with water, and the King before Khons-Neferhotep.



In the Temple of Ramesses III, Medinet Habu

Finally there is a series of interesting **reliefs**, mainly devoted to Ramesses III's military exploits, on the **outer walls** of the temple. – **South wall*, at the first pylon: fine hunting scenes; above, the King hunting mountain goats and wild asses; below, the King and his retinue hunting wild bulls in a marshy area abounding in fish and waterfowl. – W end of wall: a long *festival calendar*, listing the appointed sacrifices from the 16th day of the month of Pakhon (the day of Ramesses III's accession) to the 19th day of the month of Tybi. Below is a procession of priests carrying loaves and other food. – To right and left of the palace balcony (which is approached by a flight of steps) the King is depicted slaying enemy prisoners. In the embrasure of the window the King and his retinue are seen approaching the balcony.

The *west wall* has scenes from a war with the Kushites (Negroes) and the beginning of the series on the Libyan War. – S end of wall: the King in battle; triumphal procession with captured Kushites; presentation of prisoners to Amun. – N end of wall (Libyan War): the King in the presence of Amun and Khons, with Thoth behind him; the King with the falcon-headed Month behind him and four priests carrying divine images on poles in front of him; the King in his chariot, accompanied by his bodyguard.

The *north wall* continues the record of the Libyan War and celebrates a victory over the northern peoples in ten scenes at the W end, followed by five scenes devoted to the Syrian Wars.

W end of N wall. – 1: the King's departure for the war, with a lion beside his chariot; in another chariot in front is the standard of Amun-Re with a ram's head. – 2: a battle with the Libyans. – 3: the King addressing his troops, in five rows, with Libyan prisoners; the severed hands, etc., are counted (the total is given as 12,535). – 4: the King watches the mustering of troops from the palace balcony; standards are brought out and weapons distributed. – 5: the King departing for Syria, preceded by soldiers with lances and below bows; below, Shardana mercenaries. – 6: battle with the northern peoples in Palestine; the King in his chariot launching arrows at the enemy, identifiable as Zakari by their curious caps; children sitting in ox-carts. – 7: the King hunting lions; in the thicket a wounded lion, with another dying under the horse's feet; below, a parade of Egyptian troops and mercenaries. – 8 (seen properly only in slanting light): **naval battle with the northern peoples*, whose fleet is annihilated at one of the mouths of the Nile; from the shore the King shoots arrows at the enemy; below, one of the enemy ships has capsized; the Egyptian ships are distinguishable by the lions' heads on their prows (one vessel with many oarsmen – below, right – contains Zakari prisoners); bottom row, other

prisoners being marched away; the King trampling on prisoners, in front of him archers, hovering above him the goddess of Lower Egypt in the form of a vulture. 9: the King, on the palace balcony, receiving dignitaries who bring in the Zakari prisoners; bottom row, the severed hands being counted; left, the royal chariot; above, the "castle of Ramesses", perhaps the Palace of Medinet Habu. – 10: the King conducting two rows of prisoners (above Zakari, below Libyans) into the presence of the gods of Thebes (Amun, Mut and Khons).

E end of N wall (first court), upper row (left to right). – 1: the King storming a Syrian fortress. – 2: the King, having alighted from his chariot after the victory, pierces a Syrian with his lance. – 3: the King receiving the prisoners. – 4: the King presenting the prisoners to Amun and Khons, together with costly vessels. – Lower row (left to right): the King in his chariot attacking a Libyan stronghold; bringing in Libyan prisoners; receiving three rows of prisoners brought in by officers; returning home with prisoners and being greeted by dignitaries; and presenting the captured Libyans to Amun and Mut.

First Pylon, above, the King storming a Hittite fortress; below, a battle with the Libyans; the King alighting from his chariot and binding two captured Syrians.

On the N side of the temple forecourt, between the High Gate and the main temple, is the oldest part of the whole temple complex, the elegant little **18th Dynasty Temple** (peripteral), which was begun during the joint reign of Hatshepsut and Tuthmosis III and completed after Tuthmosis became sole ruler. Here as elsewhere Hatshepsut's inscriptions and her figure were obliterated or replaced by others. The divine images and names which were destroyed by Amenophis IV/Akhenaten were restored in the reigns of Horemheb and Sethos I. – The original entrance was on the E side; but the alterations and additions made by later Pharaohs (particularly by Ramesses III, who was also responsible for the reliefs on the outside walls) and during the Ptolemaic and Roman periods make it difficult to distinguish the original plan.

A gateway to the N of the High Gate leads into the second court of the temple, which lies to the left. It consists of a *cella* surrounded by a colonnade (added by Tuthmosis III) and six chambers to the rear, the oldest part of the building. Along the outside of the colonnade runs a parapet from which rise square pillars supporting the roof. The 16-sided columns within the colonnade were added later to prevent the collapse of the roof. – The reliefs depict Tuthmosis III (in the rear chambers also Tuthmosis I and II, replacing Hatshepsut) making offerings to various gods and performing other ritual acts. On the pillars to the right and left of the entrance are inscriptions by Horemheb, Sethos I and Pinudjem recording the building work done by them. The *cella*, with reliefs restored after their earlier destruction, had doors (restored by Euergetes II) at both ends. In the last room on the right is an unfinished shrine in red granite. – The structures on the N and S sides of the front colonnade are later additions, the one on the N side incorporating stones from earlier buildings (bearing the names of Ramesses II, Pinudjem and Achoris); note the small lattice windows and the rings on the upper parts of the columns.

The *Second Court*, to which we now return, dates from the Saite period, the granite gateway to the N from the early 26th Dynasty. At its E end is the *Second Pylon*, built by the Ethiopian ruler Shabaka and restored by Ptolemy IX Soter II, with a relief of Taharqa

grasping his enemies by the hair and smiting them. – The adjoining *Court of Nectanebo I* had four cluster-columns with closed capitals, linked by screens, along each side (two columns restored) and a gateway at the E end. Some 13 ft/4 m E of the gateway is the large *First Pylon*, built in the Ptolemaic period and incorporating many stones from earlier buildings (particularly the Ramesseum). In the central doorway Ptolemy IX Soter II and Ptolemy XII Neos Dionysos are depicted worshipping the gods.

Along the E side of the pylon, facing the *First Court* (130 ft/39.60 m long, 83 ft/25.40 m wide), was a colonnade, which had columns with rich floral capitals and high screens. Only the two central columns have been preserved. In front of one of the screens is a false door of red granite dating from the time of Tuthmosis III which was found in the pavement of the first pylon. The gateways into the court are now walled up; on the one to the S is an inscription in the name of the Emperor Antoninus Pius.

At the NE corner of the temple precinct lies the *Sacred Lake*, 60 ft/18 m square, with two flights of steps. – Some 45 yds/40 m NW of the lake is a *Nilometer*. A doorway inscribed with the name of Nectanebo I leads into a room beyond which is a corridor with a staircase descending to a depth of 65 ft/20 m. – Between the 18th Dynasty temple and the Nilometer is a small gateway with inscriptions in the name of the Emperor Domitian. It was rebuilt here – the original site is unknown – from stones which had been reused in a Coptic building.

Some 200 yards S of the High Gate is a small Ptolemaic **Temple of Thoth**, now known as the *Qasr el-Aguz*. It was dedicated by Euergetes II to a deity named Teephibus who was equated with Thoth, but was never completed. It consists of a wide vestibule and three chambers, one behind the other. On the left-hand entrance wall of the second chamber the King is depicted making offerings to Thoth, Imhotep and the deified sage Amenhotep. Only the lower row of reliefs was completed; the upper row was merely sketched in.

$\frac{3}{4}$ mile/1 km SE of Medinet Habu are the remains of a *royal city* founded by Amenophis III, with a large palace known as the "House of Joy", which contained the royal apartments and reception rooms, the dwellings of courtiers, the harem, the residence of Queen Tiye, a large festal hall dedicated to the celebration of the King's 2nd Jubilee, workshops, etc.

To the S, on the road to Armant (footpath from Medinet Habu, 50 minutes), is a well-preserved **Temple of Isis** of the Roman period, now known as the *Deir el-Shelwit*. It dates from the reigns of Hadrian and Antoninus Pius, and the ruined pylon has inscriptions in the names of Vespasian, Domitian and Otho. The



Colossi of Memnon

cella is surrounded by a number of smaller chambers, in one of which (far left from entrance) is a staircase leading to the roof.

Colossi of Memnon

Beside the road which runs from the Valley of the Queens and Medinet Habu towards the Nile are two prominent landmarks visible from a long way off, the famous ***Colossi of Memnon**. These two gigantic statues, carved from a very hard yellowish-brown sandstone quarried in the hills above Edfu, represent Amenophis III seated on a cube-shaped throne. They stood at the entrance to the King's temple, of which only scanty traces are left. In Roman Imperial times they were taken for statues of Memnon, son of Eos and Tithonus, who was killed by Achilles during the Trojan War.

The **South Colossus** is better preserved than the one to the N. It stands 64 ft/19.59 m high; the figure alone measures 52 ft/15.95 m, while the base (partly buried under the sand) is 13 ft/3.97 m high. With the crown, long since vanished, which it originally wore the total height must have been some 70 ft/21 m. The legs, from the sole of the feet to the knees, measure 20 ft/6 m; the feet themselves are 10½ ft/3.20 m long. The breadth across the shoulders is 20 ft/6.17 m, the length of the middle finger on one hand 4½ ft/1.38 m, the length of the arm from the finger-tips to the elbow 15½ ft/4.76 m.

On the left-hand side of the **North Colossus** is a smaller figure of Amenophis's mother Mutemwia, on the right his wife Ti; a third figure between the legs is no longer distinguishable. On each side of the

throne are figures in sunk relief of two Nile gods twining the traditional symbols of Upper and Lower Egypt, the lotus and the papyrus, round the hieroglyph meaning "unite", symbolizing the unity of the kingdom. This is the famous "musical statue" which attracted many visitors in Roman Imperial times. It was observed that the statue emitted a musical note at sunrise, and this gave rise to the myth that Memnon was greeting his mother Eos (the dawn) with this soft and plaintive note, whereupon his mother's tears (the morning dew) fell on her beloved son. Strabo expresses doubts on the subject, but Pausanias and Juvenal (2nd c. A.D.) accept the phenomenon as a fact. If the sound was not heard, it was taken as a sign that the god was angry. The sound ceased to be heard after the Emperor Septimius Severus, perhaps to propitiate the god, had the upper part of the statue rather clumsily restored. No satisfactory scientific explanation of the phenomenon has ever been put forward.


Numerous Greek and Latin inscriptions, in prose and verse, cover the legs of the northern colossus up to the height a man standing at the foot of the statue can reach, suggesting that it was this colossus that gave out the musical sound. The earliest inscription dates from the 11th year of Nero's reign, the latest from the reigns of Septimius Severus and Caracalla; most (27) date from the reign of Hadrian. There is only a single inscription by an Egyptian, in demotic script. Most of the inscriptions are dated. Among the travelers (sometimes alone, sometimes with their wives) who have immortalized themselves in this way are eight governors of Egypt, three epistrategi (military governors) of the Thebaid and two procurators. If the figure remained mute visitors frequently stayed on until the sound was heard; some were not content until they had heard it several times. In A.D. 130 the Emperor Hadrian, with his wife Sabina and a large retinue, stayed here for some days. From his reign date numerous Greek verses on the legs of the statue, most of them by the Court Poetess, Balbilla. One of her effusions, on the left leg, relates in 12 hexameters that Memnon greeted the Emperor before sunrise "as well as he could", but that at the second hour a clear note, as if from a copper instrument, was heard, followed later by a third note, so that all the world could see how dear Hadrian was to the gods. The best verses

are those by the "Imperial procurator and poet" Asclepiodotus on the front of the base: "Sea-born Thetis, learn that Memnon did not die. When his mother's beams bathe him in a warm radiance then his cry is heard in the Libyan mountains, separated by the Nile from hundred-gated Thebes. But thy son, ever eager for battle, now rests in Troy and Thessaly, eternally mute."

****Karnak and **Luxor:** see separate entries.

Tod

Upper Egypt. – Governorate: Qena.

 **Tourist Information Office,**
Tourist Bazaar,
Luxor;
tel. 22 15.

ACCESS. – Road from Luxor (12½ miles/20 km N). – Railway Station at Armant.

The village of Tod, the ancient Egyptian Djerti and Graeco-Roman Tophium, lies on the E bank of the Nile 12½ miles/20 km S of Luxor. It contains the picturesque remains of a large temple of the Ptolemaic and Roman Imperial periods dedicated to the war god Month.

HISTORY. – There seems to have been a temple here as early as the reign of Userkaf (5th Dynasty). It was rebuilt during the Middle Kingdom, in the reigns of Mentuhotep II and III (11th Dynasty) and Sesostri I (12th Dynasty), and thereafter embellished and much enlarged during the New Kingdom, in the reigns of Tuthmosis III and Amenophis II (18th Dynasty), Sethos I (19th Dynasty), the 19th Dynasty usurper Amenmesses, and Ramesses II and IV (20th Dynasty). Ptolemy VIII Euergetes II added a further temple and a sacred lake. – In the vicinity was a kiosk of the Roman period, and just outside the temple precinct were Roman baths.

Much of the **Ptolemaic temple** was later used as dwelling-houses, and a Coptic church was built on the site, so that in the course of the centuries the original structure has been considerably altered. The remains still visible include a wall, the stumps of four columns belonging to a colonnade of the Roman period, part of another colonnade and a chapel of the Theban goddess Tenenet, with a store-room for the temple treasures.

In the ruins of the 12th Dynasty temple was found the **"Treasure of Amenemhet II"**, a hoard of costly gold and silver articles and finely wrought metal utensils contained in four copper chests, most of them votive gifts from Mesopotamia. They are now in the Egyptian Museum in Cairo and the Louvre in Paris.

SURROUNDINGS of Tod. – 2 miles/3 km W, on the left bank of the Nile, is the town of **Armant**, which has a large sugar factory. It occupies the site of the ancient Egyptian *On*, known as the "Upper Egyptian On" to distinguish it from Heliopolis-On and also as *Per-mont* ("House of Month"), after the falcon-headed war god Month who was particularly venerated here. From Per-mont came the Greek name of *Hermionthis*. This is believed to have been the place of origin of the 11th Dynasty. In Roman Imperial times On was the chief town of a nome. 1½ miles/2 km NE are the scanty remains of a temple built in the early 11th Dynasty and altered and extended by Nectanebo II and the Ptolemies, in particular Cleopatra VII and Ptolemy XV Caesarion, which continued in use into Roman times. Stones from the temple, much of which was still standing in the 19th c., were used in the construction of the sugar factory and the quay along the river front.

N of Armant, on the edge of the desert, was found the **Bucheum**, the local counterpart of the Serapeum of Memphis (see under Saqqara). This was the burial-place of the Buchis bulls sacred to Month, which were interred here from the time of Nectanebo II to the reign of Diocletian. The associated burial-place of the sacred cows, the "mothers of the Buchis bulls", was also found.

Tuna el-Gebel

See under Mallawi

Valley of Kings

See under Thebes

Valley of Queens

See under Thebes

Wadi Feiran


See under Sinai

Wadi el-Gedid

See New Valley

Wadi Natrun

Lower Egypt. – Governorate: Mudiriya el-Tahrir.
Population: 20,000.

 **Tourist Information Office,**
Misr Travel Tower,
Cairo – Abbasia;
tel. 82 60 16.

ACCOMMODATION. – *Rest-house*, with overnight accommodation, in Bir Hooker.

ACCESS. – Side road branching off the desert road from Cairo to Alexandria at Bir Hooker, about half-way between the two cities.

The ***Wadi Natrun (Natron Valley)**, the Greek region of Nitria and the Roman Scythiaca, is a 20 mile/32 km long depression in the Western Desert between Cairo and Alexandria, some 50–55 miles/80–90 km from each city. Strung along the valley are 12 salt lakes, linked with the Nile by underground channels, which dry up almost completely in summer. The deposits in the lake basins and the surrounding area yield salt and natron, used for bleaching cloth and in the manufacture of soap and glass.

The Wadi Natrun is famous for the hermitages and monasteries which were established here from the 4th c. onwards and, together with the other desert monasteries (St Antony's, St Paul's and St Catherine's), had great influence on the development of Christianity. They were repeatedly raided, plundered and destroyed by Berber hordes, particularly in the 9th c., so that out of more than 50 monasteries which once flourished here there now remain only four houses occupied by Coptic monks. None of these monasteries have preserved their original aspect, and only a few scanty remains survive from the period of their foundation. They are all surrounded by defensive walls and have a watch-tower or keep

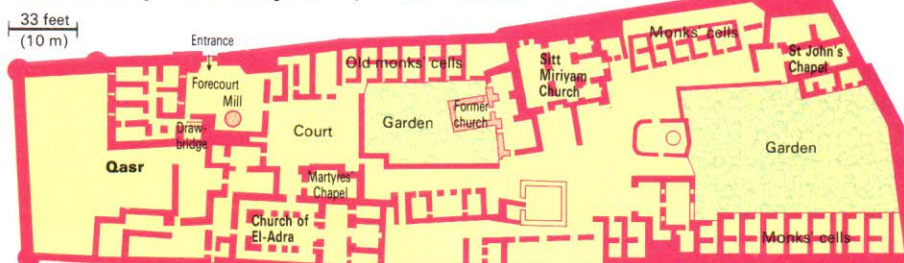


In the Deir Amba Bshoi

(*qasr*), entered by a drawbridge, in which the monks could take shelter in case of attack. – In order to protect the monks' seclusion only one monastery, the Deir Amba Bshoi, is open to visitors. For admission to the other monasteries it is necessary to obtain a permit from the Patriarch of Alexandria, granted only to visitors who can show a special reason for going (e.g. for purposes of study).

The most accessible of the monasteries is the ***Deir el-Suryan** (Monastery of the Syrians), a sombre-colored building surrounded by palms. It was founded in the 6th c. and purchased in the 8th c. by a wealthy and pious Syrian merchant named Tekrit for monks from Syria. Like the other monasteries in the Wadi Natrun, it was several times devastated by Berber raiders in the 9th c., and in the 14th c. it was visited by a devastating plague. In the 16th c. the monastery, then almost totally

Monastery of the Syrians, Wadi Natrun



abandoned, was taken over by Coptic monks, who still occupy it.

The monastery has two churches and a small chapel. The large **Church of el-Adra** dates in part from the 10th c. The excellent frescos in the choir, the carved wooden choir-screen and a number of stucco reliefs show techniques and ornament characteristic of Eastern (and Islamic) art in the medieval period. The church has many icons depicting saints of the Wadi Natrun, a fine iconostasis and a doorway with ivory inlays.

At one end of the monastery is the **Qasr** (Keep), with monks' cells, store-rooms and a kitchen for use in the event of a siege. From the top there is a fine view of the Deir Amba Bshoi. – The **Sitt Miriyam Church** (St Mary's) has a number of fine icons. – The monastery's valuable library, which contained early Syriac manuscripts and important Arabic and Coptic works, was dispersed in the mid 19th c. to Britain, the Vatican and Cairo.

$\frac{3}{4}$ mile/1 km SE of the Deir el-Suryan is the **Deir Amba Bshoi**, the only one of the four monasteries to admit visitors. It was founded at the end of the 4th c. by a hermit named Bshoi who had withdrawn to the solitude of the desert at an early age. Like the other monasteries, it is surrounded by a high and massive wall and has a church, monks' cells, various offices and a garden. It is occupied by some two dozen monks.

6 miles/10 km NW of the Deir el-Suryan, in a totally isolated situation, is the **Deir Amba Baramus**, said to have been founded by Maximus and Domitius, sons of the Emperor Valentinian (364–375). The monks in this monastery observe a very strict rule. Within the walls (built in

the 9th c. after a devastating Berber raid) are four churches. The large **Church of the Virgin** has a fine painted iconostasis. The smaller **Church of St Macarius** has a 13th c. pulpit. The monastery also has a **qasr**, the usual monks' cells and offices and a garden.

$4\frac{1}{2}$ miles/7 km SE of the Deir Amba Bshoi, at the SE end of the Wadi Natrun, is the **Deir Abu Makar** (Monastery of St Macarius), founded in the 4th c. by St Macarius the Great (c. 300–c. 380/390), in which Patriarch Theodosius I sought refuge in the 6th c. Apart from the three churches and the **qasr**, the buildings are modern. The principal church, and the oldest in the monastery, is the **Church of St Macarius**, which has an iconostasis dating in part from the 4th and 5th c. and fine frescos of the 10th–11th c. The old **qasr** has been converted into three chapels, one above the other, dedicated respectively to the Virgin, St Antony and the Archangel Michael; the frescos date from the 14th c.

SURROUNDINGS of the Wadi Natrun. – 2 miles/3 km W of the Deir Amba Baramus is the end of the **Bahr Belama** ("River without Water"), an old river-bed, perhaps a former arm of the Nile but now filled with sand, which runs N from the Dakhla and Bahriya oases (see those entries) into the Wadi Natrun. At this point it is $7\frac{1}{2}$ miles/12 km wide. Evidence of the erstwhile fertility of the valley is provided by petrified tree-trunks 26–33 ft/8–10 m long.

Scattered about in the desert some 30 miles/50 km NW of the Wadi Natrun, on the road to the City of St Menas, are about 700 hermitages and monasteries of the 5th–7th c., abandoned at various times down to the 15th c. and now covered by sand. The area, known



Monastery of St Macarius, Wadi Natrun


as **Kelya** (from Latin *cella*, "cell"), was rediscovered and partly excavated in 1964 during the construction of irrigation works. Of particular interest are the ruins of a 7th c. monastery with fine frescos.

Some 37 miles/60 km from Giza on the desert road from Cairo to Alexandria and 12½ miles/20 km before the turning for the Wadi Natrun a road goes off on the right and runs NE towards the Delta, coming in 14 miles/22 km to the Rosetta arm of the Nile. A short distance to the N is the *Kom Abu Billo*, the site of ancient **Terenuthis**, where remains of a temple dedicated to Hathor, "Mother of the Turquoises", and a cemetery used from the time of the 6th Dynasty to the 4th c. A.D. have been discovered. A distinctive feature of the late tombs is the occurrence of grave-stones (known as Terenuthis or Kom Abu Billo stelae) on which the dead man is depicted lying on a bier with his arms raised, with demotic or Greek inscriptions.

****Alexandria, **Cairo and Western Desert:** see separate entries.

Wadi el-Sebwa

Upper Egypt. – Governorate: Aswan.

 **Tourist Information Office,**

Tourist Bazaar,

Aswan;

tel. 32 97.

ACCESS. – Only by boat (inquire in Aswan).

Some 87 miles/140 km S of Aswan, in the Wadi el-Sebwa ("Valley of Lions"), is the well-preserved ***Temple of Sebwa**, in Egyptian **Per-Amun** ("House of Amun"), now re-erected at New Sebwa, 2½ miles/4 km W of its original site. It was built by **Ramesses II** on the same plan as the Temple of Gerf Husein, now engulfed by the waters of Lake Nasser, and was dedicated to Amun and the sun god Re-Harakhty, and also to the cult of the deified **Ramesses himself**.

THE SITE. – The ***temple** lies within a brick enclosure wall, part of which is destroyed.

A stone *gateway*, in front of which, to right and left, are a statue of **Ramesses II** and a royal sphinx, leads into the *First Court*, traversed by an avenue with three *lion-sphinxes* wearing the double crown on either side (from which the place takes its name). Behind these are stone purification basins. Passing through a ruined brick pylon, we come into the *Second Court*, on either side of which are two fine falcon-headed *sphinxes*, representing the sun god Re-Harakhty. To the left of this court is a small brick temple, in the main chamber of which is an *altar* dedicated to Amun-Re and Re-Harakhty; adjoining is a room containing two circular grain-stores.

From here a flight of steps leads up to a terrace on which stands the **Temple** proper. The entrance is formed by a well-preserved stone *Pylon* 65 ft/20 m high and 80 ft/24.50 m wide, in front of which stood four *colossal statues* of the King. One of these (to the left), holding a staff with a ram's head (the symbol of Amun-Re), is still erect; another (to the right), holding a staff with a falcon's head, lies on the ground. On the towers are badly weathered reliefs of the King smiting his enemies in the presence of Re-Harakhty and Amun-Re. The central doorway, with reliefs of the King making offerings to the gods, leads into the *Main Court*, 65 ft/20 m square, flanked by colonnades of five pillars, against which stand *colossal statues* of **Ramesses II**. The reliefs on the walls are poorly executed and of little interest (the usual offering scenes). To the left of the court is a slaughter-court, which has stones pierced with holes for tethering the sacrificial animals.

From the court another flight of steps leads up to a narrow terrace. Here, passing through double doors inserted in Christian times into the ancient doorway, we enter a large *Pillared Chamber* (41 ft/12.40 m long, 52 ft/15.70 m wide, 19 ft/5.90 m high), partly hewn from the rock. The roof is supported on six pillars which originally bore statues of the King and six plain pillars. Like many other Egyptian temples, the temple was converted in Christian times into a church, oriented from W to E; and the apse and the *altar* in front of it are still preserved. Most of the reliefs were covered over during this period. – Beyond the pillared chamber is a rock-cut *transverse chamber*, to the right and left of which are other rooms. The reliefs in this chamber show **Ramesses II** making offerings to various gods and to his own image. – On the rear wall are three *chapels*, the one in the center being the *Sanctuary*. Right-hand wall: the King presenting flowers to the sacred barque of Re-Harakhty, which is decorated with falcons' heads. Left-hand wall: the King making an offering to the barque of Amun, decorated with rams' heads. Rear wall: above, the solar barque, in which the ram-headed sun god Re-Harakhty is sitting under a canopy, worshiped by the King (left) and by three monkeys (right); below, a niche with statues (chiseled away) of the three deities worshiped in the temple, Amun, **Ramesses** and Re-Harakhty; to the right and left, the King making an offering of flowers. A figure of St Peter with a large key has been painted over the middle statue.

Also re-erected at New Sebwa was the **Temple of Dakka**, originally situated 25 miles/40 km farther N. The oldest parts of the temple, which was built on the site of an earlier temple, probably of the New Kingdom, and was dedicated to Thoth of Pnubs (an Ethiopian town), who was known to the Greeks as Paotnuphis, date from the time of the Ethiopian ruler Ergamenes and his contemporary Ptolemy IV Philopator. The pronaos was added by Euergetes II, and with the building of the sanctuary and the pylon in Roman Imperial times the temple reached its present form. It is aligned from N to S and thus, unlike most Nubian temples, lies parallel to the river.

The temple is entered by a well-preserved *Pylon* in the outer enclosure wall. The towers of the pylon each

have a groove for a flagstaff; they bear a few reliefs and many Greek and some demotic and Meroitic inscriptions by visitors to the temple. On the left-hand wall of the doorway the King is depicted making offerings to Thoth, Tefnut and Hathor (above) and to Isis (below).

It is well worth while climbing to the top of the pylon. In each tower is a staircase leading up from the porter's lodge through three rooms on successive floors to the platform. In the W tower are inscriptions left by visitors and scratched footprints marking the spot where the worshippers stood. From the W tower the roof of the central doorway can be reached.

No trace now remains of the court between the pylons and the pronaos. The *Pronaos* or Vestibule has two plant columns linked with the side walls by screens. The mural reliefs show the King in the presence of the various deities worshiped at Dakka. Particularly notable is a relief on the W wall in which he is presenting to Thoth a palette, borne by Isis and Nephthys, which is probably a symbol of Osiris. On the rear wall (to left, above) are reliefs depicting an Ethiopian ruler. The pronaos was later converted into a church and decorated with religious paintings, some remnants of which can still be seen. – The door in the rear wall was originally the entrance to the older temple. On the left jamb Philopator is depicted in presence of Re, Khnum and Isis, on the right-hand one before Amun-Re, Re-Harakhty, Harendotes and Isis. Within the doorway an Emperor is seen presenting an image of Maat to Thoth of Pnubs and the lion-headed goddess Tefnut.

Beyond the pronaos is a *transverse chamber*, from which a staircase of the Roman Imperial period leads up to the roof of the temple. At the top is a crypt in the thickness of the wall. – Beyond this again is the *Chamber of Ergamenes*, which has only one relief of interest (right-hand wall), depicting the King making a libation of wine to a god described as the "Pharaoh of Senmet" (Bigga) and the goddess Anuket. – In the E wall is a doorway of later construction giving access to two rooms. On the rear wall of the second room are two lions sitting face to face; above them is a baboon (Thoth) worshipping a lioness (Tefnut); higher still are two ibises.

A little way S of the original site of the Dakka Temple was the village of **Kuban**, with remains (now lost under the waters of Lake Nasser) of the ancient settlement of *Beki*, which commanded the road to the gold-mines of Umm Garayat.

Some 30 miles/50 km N of Abu Simbel, on a crag close to the Nile, there formerly stood the picturesque ruin of the ancient Fortress of **Qasr Ibrim**, the Roman *Primis*. Its situation made this the most important strategic point in Nubia. From the early 16th c. the fort and surrounding area were held by Bosnian mercenaries originally sent by Sultan Selim I to conquer Nubia. In 1812 it was taken by the fleeing Mamelukes, but was recaptured and destroyed by Ibrahim Pasha later that year. The ruins of Qasr Ibrim are now drowned in Lake Nasser; but before it disappeared under the water a number

of reliefs in memorial niches below the fortress were cut out of the rock and set up at New Sebwa. The site was also carefully investigated and important texts and other remains were recovered.

The little **Temple of Maharraqa** (or *Ofeduina*), originally situated near the villages of Ofeduina and Birba, 30 miles/50 km N of the Wadi el-Sebwa, was also brought to New Sebwa before it disappeared under Lake Nasser. It stood on the site of ancient *Hierasycaminus*, the "city of the sacred sycamore tree", which in Ptolemaic and Imperial Roman times lay on the southern frontier of Egypt. The temple, dedicated to Sarapis, was built in Roman times but was left unfinished. Entered on the E side, it has an open court bordered on three sides by covered colonnades. The columns on the S side are linked by screens, with a doorway in the middle leading into the main chamber. At the NE corner is a spiral staircase of dressed stone leading up to the roof of the colonnade.

****Abu Simbel, *Amada and **Aswan:** see separate entries.

Wadi Tumilat

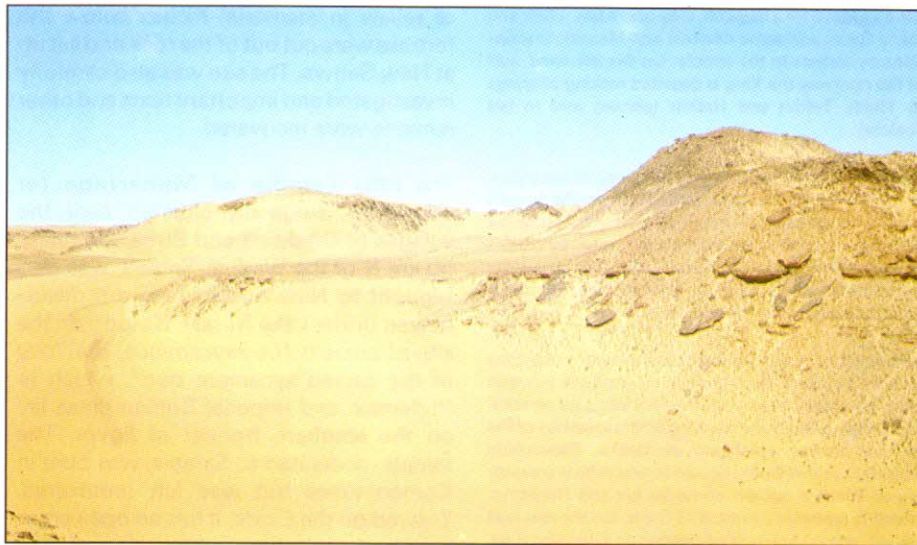
See under Ismailia Canal

Western Desert/ Libyan Desert

North-West and New Valley Frontier Districts.

The **Western (Libyan) Desert**, the north-eastern part of the Sahara extending E to the Nile Valley, is an almost entirely empty and barren region of rocky, stony and sandy desert with a total area of almost 772,000 sq. miles/2,000,000 sq. km, of which some 266,400 sq. miles/690,000 sq. km are within Egypt and the rest in Libya and Sudan.

This desert – one of the most inhospitable regions in the world – came into being over a period of some 600 million years through the build-up of alternate layers of marine deposits and continental sediments which were convulsed by up-thrusts and subsidences of the earth's



The Western Desert – view from St Simeon's Monastery, Aswan

crust and reshaped into a huge plateau. This was then broken up by further subsidence, folding and erosion into ridges and shelves, great terraces and wide basins. These basins reach down in the N to well below sea-level (Qattara Depression -440 ft/ -134 m, Wadi Natrun -80 ft/ -24 m); farther S they are only just above sea-level and are enclosed by steeply scarped hills.

Imprisoned within the layers of sediments are large underground stores of water left over from ancient seas. In the depressions the water occasionally finds its way to the surface or can easily be tapped by sinking wells, making possible the development of luxuriant oases. Strung across the desert in a wide arc are the oases of Kharga, Dakhla, Farafra and Bahriya, and in the extreme NW of Egypt, near the Libyan frontier, is the great Oasis of Siwa. Between these major oases are a number of small oases and watering-points, of importance only as staging-

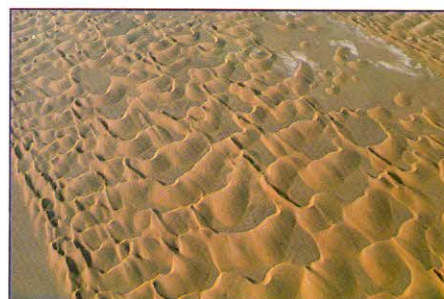
points for caravans. In a different category is the Fayyum Oasis, which is supplied not by fossil water but by water from the Nile.

In particularly low-lying areas salt-water from the Mediterranean seeps into the ground-water; and in such depressions (e.g. in the Qattara Depression) the high rate of evaporation and absence of leaching by rain lead to the formation of extensive salt-marshes.

The higher regions of the desert are for the most part without water or vegetation, covered by gravel or pebbles. The water-less depressions are frequently traversed by sand-dunes 100 – 200 ft/ 30 – 60 m high, driven by the trade winds into a NNW–SSE alignment. – The arid climatic conditions, interrupted only by occasional cloudbursts, and the wide temperature variations over the day lead to a very rapid erosion process.



Erosional formations



Sea of sand – a bird's-eye view



The Western Desert near the Fayyum Oasis

HISTORY. – Abundant finds of fossils show that in the course of the earth's history the Western Desert, like the Sahara as a whole, has experienced several pluvial periods, broadly corresponding to the glacial periods of more northerly regions, during which it had abundant plant and animal life. The last of these rainy periods ended more than 20,000 years ago, giving place to the aridity which determines the aspect and the life of the region today. – Archaeological evidence shows that the oases were settled from the Palaeolithic onwards by semi-nomadic tribes who practiced a primitive kind of agriculture in these fertile spots. The shallow artesian wells of these early days, however, soon dried up, and the population declined. Thereafter the oases were of importance only as bulwarks against the repeated penetrations by the Libyans into the Nile Valley; and from the time of Ramesses II onwards fortresses were built to provide protection along the edge of the desert bordering the Mediterranean. During this period, too, the remoteness and inaccessibility of the oases made them places of refuge for those fleeing from persecution and places of banishment for political opponents.

In the 6th c. B.C. the Persians introduced new techniques of well construction into Egypt, and these were subsequently refined, making it possible to draw ground-water from greater depths. The oases enjoyed a heyday in Graeco-Roman times, when new towns and other settlements were established, with magnificent temples the remains of which are still impressive. During the medieval period, however, they declined into insignificance; the wells dried up and the population shrank to a fraction of what it had once been.

In our own time the oases of the Western Desert can look forward to a fresh period of prosperity. Minerals (phosphates, iron, oil) have been discovered in considerable quantities and are in process of being developed. At the same time a great agricultural redevelopment programme is in progress. It is planned by deep boring (down to 4900 ft/1500 m) for fossil water and the use of modern irrigation techniques minimizing evaporation to bring into cultivation, as the "New Valley", the valley between the Kharga, Dakhla, Farafra and Bahriya oases and to resettle it with fellahin from the Nile Valley and Nubians. Although the first results of this program have been encouraging, it seems likely that the limited reserves of

ground-water, with little rainfall to replenish them, will set natural limits to its development.

Warning

The desert holds serious hazards for drivers. Before setting out on a journey across the desert make sure that you have sufficient supplies of water and gasoline (petrol); important spare parts should also be taken. It is advisable to drive in convoy. Do not leave the main road or track unless you have an adequate map – or preferably an experienced guide.

ROUTES THROUGH THE DESERT. – **ROADS** (sometimes subject to sand-drifting): from Cairo (Giza) to Farafra and Medinet el-Fayyum; from Beni Suef to Medinet el-Fayyum; from Asyut (Manqabad) via Kharga to Dakhla; (under construction) from Dakhla to Farafra. – **DESERT TRACKS:** from Mersa Matruh to the Siwa Oasis; from El-Alamein to the Qattara Depression. – **CARAVAN ROUTES:** from the western oases to the Darfur Oasis in western Sudan, an ancient route (now known as the Darb el-Arbai, "Road of 40 Days"), which after the introduction of the camel in the 6th–5th c. B.C. became a major trade route and is still in use today; from Cairo (Giza) via El-Maghra, Bir Abu Gharadik and the Qattara Depression to the Siwa Oasis; from Bahriya via the Sitra Oasis or from Farafra via the El-Bahrein Oasis to the Siwa Oasis; from Sollum or Sidi Barani to the Siwa Oasis (closed military area).


*Bahriya, *Dakhla, Farafra, *Fayyum, *Kharga and *Siwa oases and Qattara Depression: see separate entries.

White Monastery

See under Sohag

El-Zagazig

Lower Egypt. – Governorate: Sharqiya.
Population: 100,000.

 **Tourist Information Office,**
Misr Travel Tower,
Cairo – Abbasia;
tel. 82 60 16.

ACCESS. – By road from Cairo (53 miles/85 km SW) via Bilbeis.

The rising provincial capital of El-Zagazig lies on the Muweis Canal (Bahr Muweis), the ancient Tanitic arm of the Nile, from which the Mashtul Canal branches off here. The chief center of the Egyptian cotton and corn trade, with large cotton-ginning factories, it is a town of largely Western aspect.

There is a small *Museum* containing archaeological material from the surrounding area.

On the south-eastern outskirts of the town is the Hill of **Tell Basta**, with the extensive remains of ancient **Bubastis** (Egyptian *Per-Bastet*), capital of the Bubastite nome. The walls of some ancient brick buildings survive to a considerable height. Below the SW side of the hill, usually lying in water, are the remains (granite blocks, columns, architraves and other architectural fragments, some of them with inscriptions and reliefs, and a few statues) of the *Temple of Bastet*, the town's tutelary goddess, which was excavated by the Egypt Exploration Fund in 1887–89; they are likely, however, to be of interest only to specialists. The temple was begun by Cheops and Chephren, underwent much alteration at the hands of Ramesses II and other later kings and was given its final form by the 22nd Dynasty rulers who had their

The **festival of Bastet** was described by *Herodotus* (c. 490–c. 420 B.C.) in the following words:

"When the Egyptians travel to Bubastis they do so in the following manner. Men and women sail together, and in each boat there are many persons of both sexes. Some of the women make a noise with rattles, and some of the men play pipes during the whole journey, while the other men and women sing and clap their hands. When they come to a town on the way, they lay to, and some of the women land and shout and mock the women of the place, while others dance and get up to mischief. They do this at every town lying on the Nile; but when they come to Bubastis they begin the festival with great offerings and sacrifices, during which more wine is consumed than during the whole of the rest of the year. The Egyptians say that some 700,000 men and women make this pilgrimage every year."


The prophet Ezekiel, in his prophecy on the desolation of Egypt, refers to Bubastis under the name of **Pi-beseth** (Ezekiel 30: 17).

capital at Bubastis and by Nectanebo II (30th Dynasty). It then consisted of four large halls with a total length of 600 feet in which the festivals of Bastet were celebrated.

Nile Delta: see that entry.

Zawiyet el-Aryan

Middle Egypt. – Governorate: Giza.

 **Tourist Information Office,**
Misr Travel Tower,
Cairo – Abbasia;
tel. 82 60 16.

ACCESS. – By road from Giza (3 miles/5 km N).

The two unfinished pyramids of Zawiyet el-Aryan, dating from the 3rd and 4th Dynasties, lie on the edge of the Western Desert 3 miles/5 km S of the Pyramids of Giza.

The **Northern Pyramid**, lying farther into the desert, is known as the *Shughl Iskandar* ("Alexander's Excavation") after its excavator, Alexander Baranti. It is believed to have been destined for the burial of a King of the 4th Dynasty but to have been abandoned at a very early stage in its construction. The pyramid was apparently planned on a considerable scale, with a base measurement of 590–660 ft/180–200 m. A rock-cut ramp 28 ft/8.50 m wide and 360 ft/110 m long runs down to a depth of 82 ft/25 m, leading to a square shaft in which the tomb chamber was to have been constructed. The foundations and paving of the chamber, in red granite, were completed, and in it stands the finely worked royal sarcophagus of pink granite, which was to have been set into the pavement.

1 mile/1.5 km to the SE is a low mound of rubble marking the site of a stone **Step Pyramid** which is ascribed to King Khaba (3rd Dynasty). The exterior was apparently completed, with five steps and a base measurement of 272 ft/83 m, but the interior was left unfinished. – In an early tomb in the immediate vicinity was found a seal impression with the name of the Pre-Dynastic or Early Dynastic King Narmer, whose dates have not been precisely established.

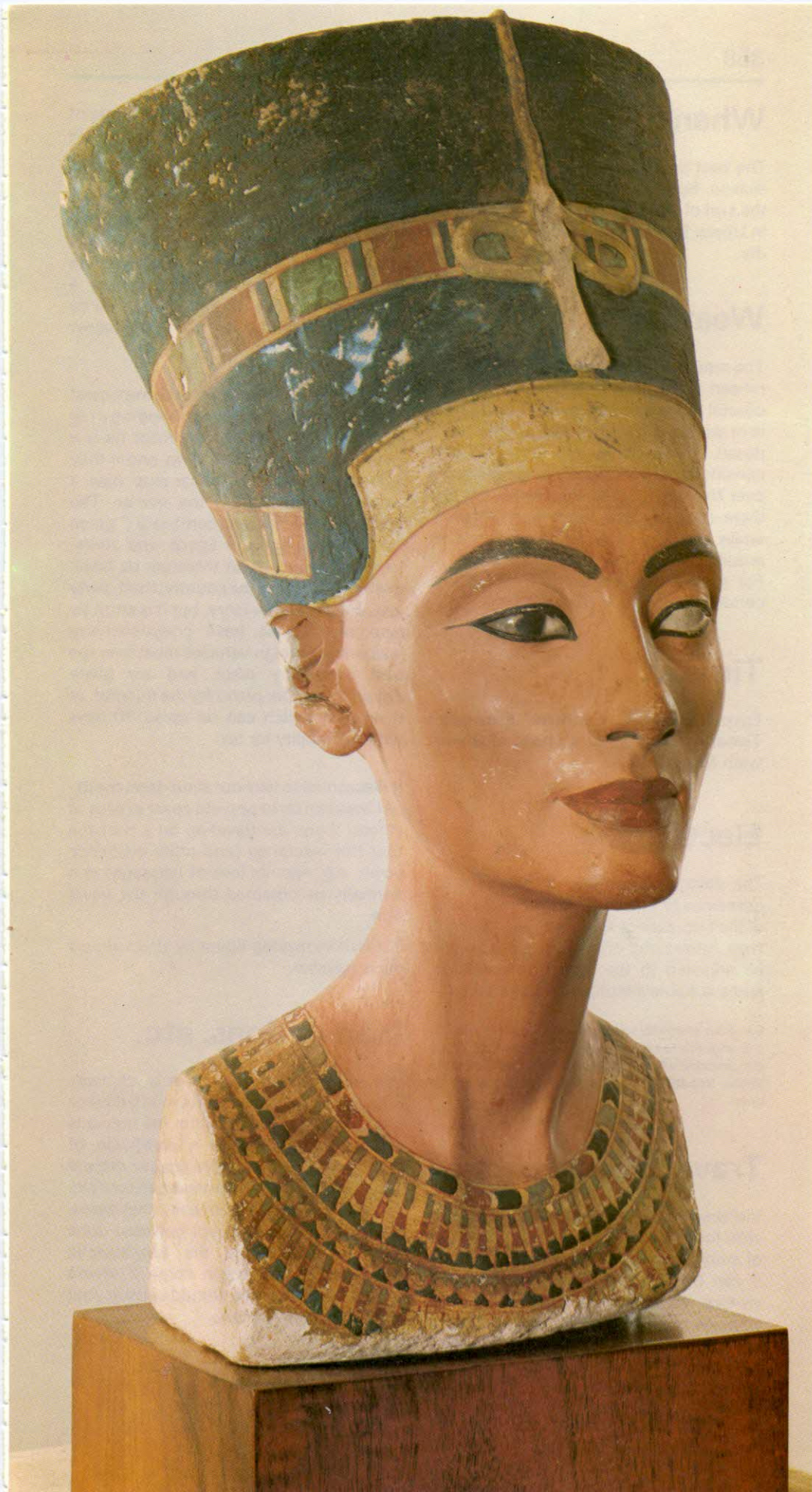
**** Giza:** see separate entry.

Practical Information

Visitors to Egypt will find it very different from the countries of the West. The differences are particularly marked in the fields of culture and religion, as well as in social structure, economic life and mental attitudes, and set up considerable barriers to understanding for those unfamiliar with the country. Accordingly the best plan, at any rate on a first visit, is to join one of the many

organized tours that are now available and thus be spared all the trouble of making your own arrangements. It is sometimes difficult for individual travelers to secure accommodation and arrange for excursions on their own: nor should the advantage of having competent guides and couriers be underestimated.

**When to go, Weather
Time, Electricity
Travel Documents
Inoculations, etc.
Customs Regulations
Currency
Postal Rates
Getting to Egypt
Travel in Egypt
Language
Accommodation
Food and Drink
Health
Manners and Customs, Tipping
Spas
Water sports, Diving
Golf, Entertainment
Calendar
Shopping and Souvenirs
Opening Times
Information
Museums with Egyptian Material**



When to Go

The best time to visit Egypt is the winter season, from about the end of October to the end of April. The summer, particularly in Upper Egypt, is very hot and extremely dry.

Weather

The moderating influence of the Mediterranean is felt to any degree only in the coastal regions, where most of the rainfall is in winter. The rest of the country has a desert climate with very little rain and considerable variations in temperature over the day. During the winter months there can be night frosts in the desert, while the day temperature may rise to around 86 °F/30 °C.

For a more detailed account of climatic conditions in Egypt, see pp. 12–13.

Time

Egypt observes **Eastern European Time**, which is 2 hours ahead of Greenwich Mean Time.

Electricity

The voltage is normally 220 volts A.C., occasionally 110 volts. Power sockets are of the two-pronged European continental type. Razors and other appliances should be adjusted to the appropriate voltage, and a suitable adaptor should be taken.

Since the electricity supply is occasionally unreliable, it is advisable to take a powerful pocket-torch. This is also essential when visiting underground chambers in tombs, temples, etc., where the lighting may not be good.

Travel Documents

Visitors to Egypt must have a **passport** valid for at least 6 months beyond the date of entry. A *visa* is also required: although it can be issued at the point of entry, visitors will be well advised to get it in advance by applying in plenty of time to the nearest Egyptian consulate. Children under 16 must either be entered in their parents' passport or have one of their own. A visa is normally valid for three months,

with a stay of one month from the date of arrival; but this can be extended to six months when in Egypt.

Visitors must report to the local passport authorities within 48 hours of arrival. If they are staying in a hotel this will be done by the hotel. – Visitors traveling on their own are required to purchase a minimum amount of Egyptian currency when entering the country (see below under Currency).

Car-drivers must have an **international driving license**. If they are bringing a car into Egypt with them they must have a *carnet de passage en douane*, and if they are not the owner of the car must have a written authority from the owner. The international insurance certificate ("green card") is not valid in Egypt, and short-term **insurance** must therefore be taken out when entering the country; third-party insurance is compulsory, but it is strongly recommended to have *comprehensive insurance*. Foreign vehicles must bear the oval *nationality plate*, and are given *Egyptian number plates* for the duration of their stay, which can be up to 90 days without liability for tax.

It is essential to take out short-term **medical insurance** to provide cover in case of illness. If you are traveling on a package tour this insurance (and other insurance cover, e.g. against loss of baggage) can normally be obtained through the travel firm.

For visitors leaving Egypt by air an *airport tax* is payable.

Inoculations, etc.

Visitors who have been in a cholera-infected area within the previous 5 days or in a yellow fever area within the previous 6 days must produce a certificate of inoculation. – Precautions against *malaria* (pills) are strongly recommended for visits to the Delta, the Fayyum and other oases, and parts of Upper Egypt between June and October. Since the prophylactic treatment should begin some 2 weeks before departure, you should consult your doctor in plenty of time.

Health

See p. 372.

Customs Regulations

On entering the country visitors must complete a *customs declaration* (Form D) listing articles they have brought in with them, in particular cameras, binoculars, tape-recorders, typewriters, sports equipment, etc., and all forms of foreign currency. They will be given a copy of the completed declaration, and must produce this when leaving Egypt. Personal effects and gifts up to a total value of 20 Egyptian pounds can be taken in duty-free.

On leaving the country visitors must present their copy of Form D, and must show that they are taking out again all the items listed on it. They may take out articles purchased in Egypt to the value of 100 Egyptian pounds; the export of antiquities, however, is permitted only with special authority.

Currency

The unit of currency is the **Egyptian pound** (£E) of 100 *piastres* (PT) and 1000 *millièmes*.

There are *banknotes* for 5, 10, 25 and 50 piastres and 1, 5, 10, 20 and 100 pounds and *coins* in denominations of $\frac{1}{2}$, 1, 2, 5, and 10 piastres.

Exchange rates are subject to fluctuation. There is a special tourist rate which is considerably more favorable than the normal rate.

Tourist exchange rates

£E1 = £0.25 sterling
£1 sterling = £E4.00

Compulsory exchange of currency.

Only limited amounts of Egyptian currency can be changed back in Egypt.

Visitors may not bring in or take out any Egyptian currency. There are no restrictions on the amount of foreign currency that may be brought in, but all cash, travelers' checks and other forms of currency must be entered on the customs declaration. Foreign currency may be taken out up to the amount entered on the

customs declaration less any amounts changed into Egyptian money.

Changing money. – Foreign currency can be changed only at banks and authorized exchange offices, and each transaction must be noted on the Customs declaration form: this is important when it comes to changing money back on departure. It is advisable to ask for some small notes and coins. – Eurocheques are accepted only by a few of the larger banks. The most convenient places to change money are the offices of American Express or Thomas Cook.

Postal Rates

Letters (up to 20 g) to Europe 20 PT, by air 23 PT.

Postcards to Europe 15 PT, by air 18.5 PT.

Getting to Egypt

The most convenient way of getting to Egypt is *by air* (direct flights from London to Cairo). – There are passenger and car *ferry services* from Venice (either direct or with intermediate ports of call) and Ancona (via Piraeus or Heraklion) to Alexandria. – It is occasionally possible to get a passage on a *cargo ship* from a North Sea port or from Venice; but this method of transport is only for those who have plenty of time at their disposal.

Travel in Egypt

By Road

The only part of the country with a relatively dense network of roads is the Delta area, between the Mediterranean coast and Cairo, where most of the population is concentrated. The condition of the roads, apart from the main roads into the cities, is moderate to poor. The desert tracks to the oases are of sand consolidated by the passage of traffic, and are frequently uneven and corrugated.

Driving on desert tracks calls for a sturdy and well-equipped vehicle. A full set of tools should be taken, together with a selection of essential spare parts and an extra spare wheel. An ample supply of drinking-water – at least 8 or 9 pints/5 litres per person per day – is a "must". Always travel in a convoy of at least two vehicles. Take a local guide if you possibly can, and inform the police in advance of your proposed route (this is obligatory in some cases). If you have a breakdown do not leave your vehicle, since it is easier for a search-party to find a vehicle than an individual; and never venture off the marked track. Stretches of corrugated track should be taken either at a very low speed (under 20 m.p.h./30 km.p.h.) or sufficiently fast to carry the vehicle over the bumps without falling into the hollows. This is, of course, very hard on the vehicle, and may loosen nuts or even break welded joints. The resistance offered by the rough road surface and the need to drive in low gear lead to a considerable increase in gasoline (petrol) consumption: it is absolutely essential, therefore, to make sure that you have sufficient supplies of fuel. Vehicles which become bogged down in sand may have to be winched out. – The fine sand will find its way into the vehicle through the smallest cracks; cameras and other apparatus should, therefore, be protected against it.

Vehicles travel on the right, with passing (overtaking) on the left. At junctions between roads of equal status traffic coming from the right has priority. In practice, however, traffic regulations are very frequently disregarded, so that visiting drivers should exercise extreme care and watchfulness. In Cairo and Alexandria the traffic is very heavy and, by European or North American standards, chaotic; and in the country the local people pay very little attention to motorized traffic. Moreover, since direction signs are normally written only in Arabic, foreign drivers may have difficulty in finding their way.

Night driving should be avoided; and indeed some roads (such as the road from Suez to Hurghada on the Red Sea) are closed at night. For a trip of any length it is better to join an organized tour.

A foreigner involved in an accident, whether he is the guilty party or not, should go immediately to the nearest police post and report the accident, since the reaction of the local people who will rapidly appear on the scene is unpredictable.

Speed limits: in built-up areas **31 m.p.h./50 km.p.h.**, with trailer **18½ m.p.h./30 km.p.h.**; outside built-up

areas **50 m.p.h./80 km.p.h.**, with trailer **31 m.p.h./50 km.p.h.**

Egyptian standard gasoline (petrol) has poor anti-knock qualities and is unsuitable for European and American engines. It is advisable to fit a gasoline (petrol) filter.

Car rental. – The big international car rental firms have offices in Cairo and Alexandria, where cars can be rented with or without driver.

By Air

The principal international airport in Egypt is Cairo (Heliopolis), to which there are direct flights from London. Cairo Airport is also of importance for its services to the Arab countries and the Near East generally, and as a staging-point for pilgrims on their way to Mecca and Medina.

In addition to its international services the national airline, **Egypt Air**, also flies



domestic services to Alexandria, Port Said, Abu Simbel, Aswan, Hurghada, Luxor and Kharga in the New Valley. For these services advance booking is advisable.

Air Sinai flies from Cairo to the principal places in Sinai and to Eilat in Israel. *Nifertiti Airlines* fly services between Cairo and Tel Aviv.

By Rail

There are a number of railway lines in the Delta serving the main towns in this area, between Alexandria, Port Said, Suez and Cairo. The most important line in the country is the one between Cairo and Alexandria, on which there are frequent services (at intervals of between 1 and 2 hours). There is also a line along the Nile from Cairo via Luxor to Aswan, mainly

used by tourists, with air-conditioned sleeping-cars and restaurant cars. In view of the great demand for seats advance booking is essential.

By Bus

Most of the regular bus services are in the Nile Delta and to the Suez Canal. Standards of comfort and punctuality frequently leave much to be desired. – The excursion coaches run by the Government travel agency, *Misr Travel*, are comfortable and reliable; for the most part they cater for organized groups.

By Boat

There are comfortable *passenger ships* on the Nile, running very popular cruises lasting several days. They normally ply between Aswan and Luxor, but some also sail from Cairo. The organized cruises include excursions to sights near the river; beds and meals are provided on board. – There are also *sailing-boats* (feluccas) plying between Luxor and Aswan; simply equipped, with accommodation for some 15 passengers (no beds, but sleeping-bags on deck), they serve meals of standard Egyptian type.

Tourist High Spots of Egypt

- * Sights of major interest
- * Sights of outstanding interest



There are occasionally also organized cruises through the Suez Canal and in the Red Sea.

From the Aswan High Dam there are sometimes *hydrofoil* services to Abu Simbel. There is also a regular service (2nd and 3rd class only) on Lake Nasser to Wadi Halfa (Sudan).

Language

The official language of Egypt is **Arabic**, which belongs to the Semitic language family. Northern Arabic spread with Islam over large territories in North Africa and the Near East, forming many different dialects, among which *Egyptian Arabic* occupies a special place.

The foreign languages most commonly spoken by educated Egyptians are French and English; in recent years increasing attention has also been paid in Egyptian schools to German.

Arabic is fundamentally different from the Indo-European languages, not only in grammatical structure but also in the *script* it uses. Running from right to left, the Arabic script is essentially concerned with the consonantal structure of words, which determines their semantic content. Since the numerous dialects of Arabic differ mainly in their use of vowels, a consonantal script of this kind is much more widely applicable than a fully developed phonetic alphabet would be.

The 28 characters of the Arabic alphabet vary considerably according to whether they occur at the beginning, middle or end of a word (initial, medial and final positions) or stand by themselves (independent position). No generally agreed system of transcription into the Latin alphabet has yet been devised; and since Arabic has some sounds which have no equivalent in that alphabet a word will appear in different forms in an English, a French or a German transcription. The pronunciation followed in this book is essentially that of the Lower Egyptian dialect as spoken in Cairo. The table on p. 363 gives the formal transcription of the characters, with numerous diacritic (distinguishing) marks; in the Arabic vocabulary given in the following pages,

however, a simpler form of transcription is used, without diacritic marks, designed to convey the approximate pronunciation to an English-speaking reader. The glottal stop is represented by an inverted comma (').

Greetings, etc.

English	Arabic
<i>Greeting:</i> Peace be upon you!	es-salamu 'alekum!
<i>Response:</i> And peace and God's mercy and blessing be upon you!	we-'alekum es-salam warahmet allah wabarakatuh!
<i>This greeting is only used to Muslims. For Christians the greeting is:</i>	
May your day be a happy one!	naharak sa'id!
<i>Response:</i> May your day be a happy and blessed one!	naharak sa'id we- mubarak! or naharak laban! (<i>literally, "may your day be as white as milk!"</i>)
<i>Greeting:</i> Good morning!	sabahkum bil-kher! or sabah el-kher!
<i>Response:</i> May God grant you a good morning!	allah yisabbe'hkum bil- kher!
<i>Greeting:</i> Good evening!	mesakum bil-kher! or mesikum bil-kher!
<i>Response:</i> May God grant you a good evening!	allah yimesikum bil-kher! or mesakum allah bil- kher!
<i>On going to bed:</i> May your night be happy!	leltak sa'ida!
<i>Response:</i> May your night be happy and blessed!	leltak sa'ida we- mubarak!
English	Arabic
<i>On visiting or meeting someone the first question is:</i>	
How is your health?	izayyak? or kef halak (kef kefak)? or esh halak?
<i>Response (first merely expressing thanks):</i>	
God bless you?	allah yibarik fik!
or God preserve you!	allah yih fazak!
<i>and then:</i>	
Well, thank God!	el-hamdu lillah!
<i>After a member of a group has taken a drink the others' say, raising their hands to their heads:</i>	
Enjoy your drink, sir!	hani'an ya sidi!
<i>Response:</i> May God grant it pleases you!	allah yehannik!
<i>On handing something to someone:</i>	
Take it!	khud!
<i>On taking something:</i>	
May God increase your good deeds!	kattar allah kherak! or kattar kherak!
<i>Response:</i> And yours also!	ukherak!
<i>On leaving:</i>	
In God's care!	'alallah!
or In God's protection!	fi amani'llah!
or Let's go!	yalla bina!

Arabic Alphabet

Name	Independent	Final	Medial	Initial	Transcription	Pronunciation
alif	ا	ـا	—	—	ʾā	glottal stop
ba	ب	ـب	ـبـ	بـ	b	b
ta	ت	ـت	ـتـ	تـ	t	t
tha	ث	ـث	ـثـ	ثـ	t̤	th (as in 'thing')
gim	ج	ـج	ـجـ	جـ	ġ	g (hard)
ḥa	ح	ـح	ـحـ	حـ	ḥ	h (guttural)
kha	خ	ـخ	ـخـ	خـ	ḫ	ch (as in 'loch')
dal	د	ـد	—	—	d	d
dhal	ذ	ـذ	—	—	ḏ	th (as in 'the')
ra	ر	ـر	—	—	r	r (rolled)
za	ز	ـز	—	—	z	z
sin	س	ـس	ـسـ	سـ	s	s
shin	ش	ـش	ـشـ	شـ	š	sh
ṣad	ص	ـص	ـصـ	صـ	ṣ	s (emphatic)
ḍad	ض	ـض	ـضـ	ضـ	ḍ	d (emphatic)
ṭa	ط	ـط	ـطـ	طـ	ṭ	t (emphatic)
za	ظ	ـظ	ـظـ	ظـ	ẓ	z (emphatic)
ʿain	ع	ـع	ـعـ	عـ	ʿ	(a harsh guttural sound)
ghain	غ	ـغ	ـغـ	غـ	ġ	gh (guttural)
fa	ف	ـف	ـفـ	فـ	f	f
ḳaf	ق	ـق	ـقـ	قـ	q	k, q (velar)
kaf	ك	ـك	ـكـ	كـ	k	k (palatal)
lam	ل	ـل	ـلـ	لـ	l	l
mim	م	ـم	ـمـ	مـ	m	m
nun	ن	ـن	ـنـ	نـ	n	n
ha	ه	ـه	ـهـ	هـ	h	h
waw	و	ـو	—	—	w(ū)	w
ya	ي	ـي	ـيـ	يـ	y(i, ā)	y

English	Arabic	English	Arabic
<i>To someone setting out on a journey:</i>		air mail	al-bardi al-gawi
In safety!	ma'as-salama!	airport	matar
<i>Response:</i>		almond	loz
May God preserve you in safety!	allah yisallimak!	always	daiman, tamalli
<i>Meeting someone on a journey:</i>		America	amerika
Welcome!	ahlan wa sahan! or marhaba!	American	amrikani
<i>Response:</i>		angry	za'lan
Twice welcome!	marhabten!	apricot	mishmish
<i>To a visitor:</i>		An Arab	ragil 'arabi
I beg you (to come in, to take something, to eat something)!	tafaddal (tefaddal, itfaddal)! <i>fem.</i> tafaddali (itfaddali)! <i>plural</i> tafaddalu (tefaddalu, itfaddalu)!	arm	bilad el-'arab
Will you not join us (in a meal)?	bismillah! (<i>literally, "in the name of God"</i>)	arrival	dira'
<i>Response:</i>		arrive	wusul
May you enjoy it!	bil-hana!	ask	yusil
Take care! Beware!	u'al, <i>fem.</i> u;il	at	is'al
I am under your protection: save me!	ana fi'ardak!	automobile	'and
My house is your house!	beti betak!	autumn (fall)	'arabiya, otomibil
Be so good; do me a favour	i'mil ma'ruf!	back	kharif
<i>Exclamation of surprise:</i>		bad	dahr, wara
What God wills (happens)!	mashallah!	baggage	battal
As God wills!	inshallah!	baker	'afsh
By God!	wallah! or wallahi!	banana	khabbaz
By your head!	wahyat rasak!	barley	moz
By the life of the Prophet!	wahyat en-nabi!	basket	shi'ir
By the life of your father!	wahyat abuk!	bath-house	guffa
O heavens!	ya salam!	bazaar	hammam
		beans	suk
		beautiful	fasulya
		bed	kwaiyis, gamil
		bedouin	serir
		bee	badawi
		beer	nahla
		before	bira
		behind	kabl
		below	wara
		bench	taht
		beside	mastaba
		better	gamb, 'and
		between	ahsan, kher
		big	ben
		bill	kebir
		binoculars	hisab
		bird	naddara
		bite	ter
		bitter	'add
		black	murr
		blacksmith	iswid
		blind	haddad
		blood	a'ma
		blue	damm
		boat	azrak
		book	filuka
		bookseller	kitab
		boot	kutbi
		bottle	gazma
		box	kizaza
		boy	sanduk
		brandy	walad
		bread	'araki
		break	'esh
		breakfast	kasar
		bridge	futur
		bring	kubri, kantara
		Britain	gab; (<i>imperative</i>) gib!
		British	ingiltira
		broad	inglizi
		brother	'arid
		brown	akh
		brush	asmar
		bury	fursha
		bus	dafan
		butcher	otobis
		butter	gazzar
		button	zibda
			zirr

Months and days of the week

January	yanayir
February	fibrayir
March	maris
April	abril
May	maya
June	yunya
July	yulya
August	aghustus
September	sibtambir
October	uktobar
November	nufimbir
December	disimbir
Sunday	il-hadd
Monday	il-itnen
Tuesday	it-talat
Wednesday	il-arba'
Thursday	il-khamis
Friday	ig-guma'a
Saturday	is-sabt
year	sana
month	shahr
week	usbu', gum'a
day	yom

Useful Words and Phrases

above	fu'u
address	'unwan
after	ba'd
afterwards	ba'den
air	hawa

Arabic Figures

(read from left to right)

•	١	٢	٣	٤	٥	٦	٧	٨	٩	١٠
0	1	2	3	4	5	6	7	8	9	10

Numbers

0	sifr	30	talatin
1	wahid (<i>m.</i>), wahda (<i>f.</i>)	40	arbi'in
2	itnen	50	khamisin
3	talata	60	sittin
4	arba'a	70	sab'in
5	khamisa	80	tamanin
6	sitta	90	tis'in
7	sab'a	100	miya, (<i>before nouns</i>) mit
8	tamanya	200	miten
9	tis'a	300	tultumiya
10	'ashara	400	rub'umiya
11	hidashar	500	khumsumiya
12	itnashar	600	sittumiya
13	talatashar	700	sub'umiya
14	arba'tashar	800	tumnumiya
15	khamastashar	900	tus'umiya
16	sittashar	1000	alf
17	saba'tashar	2000	alfen
18	tamantashar	3000	talat alaf
19	tisa'tashar	4000	arbat alaf
20	'ishrin	5000	khamzat alaf
21	wahid wa ishrin	100,000	mit alf

After the numbers 2–10 the following noun is in the plural; after the number 2 the dual is used, at any rate by educated Egyptians (*kalben*, "two dogs"). After the numbers from 11 upwards the noun is in the singular (*talatin kalb*, "30 dogs", but *talata kilab*, "three dogs").

Ordinals

1st	el-auwal (<i>m.</i>)	5th	khamis, khamisa
	el-auwala or	6th	sadis, sadsa
	el-ula (<i>f.</i>)	7th	sabi', sab'a
2nd	tani (<i>m.</i>), taniya (<i>f.</i>)	8th	tamin, tamna
3rd	talit, talta	9th	tasi', tas'a
4th	rabi', rab'a	10th	'ashir, 'ashra

Fractions

$\frac{1}{2}$	nuss
$\frac{1}{3}$	tilt
$\frac{1}{4}$	rub'
$\frac{3}{4}$	talat irba'
$\frac{1}{10}$	'ushr

English

calf
call
camel

camel-boy
car
carpet
carriage
castle
cattle
cause
causeway
cave

Arabic

'igl
nadah
gamal; hagin (*riding camel*)
gammal
'arabiya, otomobil
siggada, busat
'arabiya
kasr
bakar
sabab
gisr
maghara

English

cemetery

chair
change (money)
cheap
cheese
chemist's
chicken
Christian
church
cigar
cigarette
class, first

Arabic

karafa, gabbana, madfan,
makbara
kursi
saraf
rakhis
gibna
saidaliya, agzakhana
farkha
nusrani
kinisa
sigara afrangi
sigara
berimo

English	Arabic	English	Arabic
class, second	sekondo	father	ab(u)
clean (adj.)	nadif	fear	khaf khof
clean (verb)	naddaf	feather	risha
clever	shatir	fee	ugra
close (verb)	kafal	festival	'id
clothes	hudum, malabis	field	ghet
coat	sitra	fig	tin
coffee	kahwa	find	laka
cold (noun)	bard	finger	sub'a
cold (adj.)	barid	fire	nar
color	lon	fish	samaka
consul	kunsul	flag	bandera
consulate	kunsulato	flea	barghut
convent (of dervishes)	tekkiya	flower	zahra
cook (noun)	tabbakh	fly (noun)	dubbana
corn	kamh, ghalla	fog	shabura
cost: what does this cost?	di bikam?	food	akl
cotton	kutn	foot	rigl
country	watan	for	'alashan
cow	bakara	forbidden	mamnu'
crocodile	timsah	foreign	gharib
cup	fangan	forget	nisi
customs	gumruk	fork	shoka
cut	kata'	fortress	kal'a
dark	'itim	fountain	sebil
dark-colored	ghamik	fowl	farkha
dates	balah	fresh	taza
daughter	bint	friend	habib, sahib, sadik
day	yom, nahar	fruit	fakha, fawakih
dead	mayyit	garden	ginena
deaf	atrash	garlic	tum
dear	ghali	get off (riding animal)	nizil inzil
too dear	di ghali ketir	we want to get off here	ninzil hina
deep	ghamik	gift	bakshish (tip)
desert	gebel, khala, sahra	girl	bint
diarrhoea	ishal	give	ada
died	mat	glass	kubbaya
difficult	sa'b	go	rah ruh
dinner	'asha	gold	dahab
dirt	wasakha	goldsmith	gohargi
dirty	wisikh	good	tayyib kuwayyis
district	balad	goods	buda'a
do	'amal	goose	wizza
doctor	doktor	grapes	'inab
dog	kalb	gratuity	bakshish
donkey	homar	grave	turba
door	bab	green	akhdar
drink (verb)	shirib, ishrab	guide	turguman
dry	nashif	hair	sha'r
duck	batta	hairdresser	hallak
each	kulli wahid	half	nuss
ear	widn	hammer	shakush
earth	ard	hand	id, yadd
east	shark	harbor	mina
eat	akal kul	hat	burneta
I should like to eat	biddi akul	head	ras
egg	beda	healthy	salim
Egypt	masr	hear	simi'
embankment	gisr	heart	alb
embassy	sifara	heavy	tekil
empty	fadi	help	sa'id, yisa'id
England	bilad el-ingliz	here	hina
English	inglizi	high	'ali
enough	kifaya, bass, bizyada	hill	gebel, hadaba, tell
entrance	dukhul	hire	ugra (fare)
envelope	zarf	hold	misik
Europe	orobba, bilad el-afrang	home	bet, watan
European	afrangi	honest	amin
evening	'ashiya	honey	'asal
everything	el-kull	horse	hosan
eye	'en	hospital	mustashfa
face	wishsh	hot	sukhn (food, drink), harr (weather)
fall (autumn)	kharif	hotel	funduk, lokanda
far	ba'id		

English	Arabic	English	Arabic
hour	sa'a	milk	laban
house	bet	minaret	ma'dna
how?	izayy	mineral water	moyya ma'daniya
how much?	kam	minute	dakika
hungry	ga'an	mirror	miraya
hurry (verb)	ista'gil	mist	shabura
hut	isha	mistake	ghalat
ice	telg	Mohammedan	Muslim
ill	'ayyan, marid	monastery	der
illness	marad	money	fulus
immediately	halan	money-changer	sarraf
in(side)	guwa	month	shahr
interpreter	turguman	moon	kamar
intoxicated	sakran	more	aktar
iron	hadid	morning	subh, sabah (<i>early</i>); daha (<i>forenoon</i>)
island	gezira		
Jew	yahudi	mosque	gami'
judge	kadi	mosquito	namusa
jug	ibrik	mother	umm
keeper	khafir	mount (riding animal)	rikib
key	muftah	mountain	gebel
knife	sikkina	mouth	fumm
knock	khabbat	much	ketir
know	'irif	music	musika
lady	sitt	name	ism
lake	birka	napkin	futa
lame	a'rag	narrow	dayyik
lamp	lamba	near	kurayyib
land	barr	necessary	lazim
lane	hara	neighbor	gar
language	lisan, lugha	neighborhood	bilad
large	kebir, 'azim	never	abadan
late	wakhri	new	gedid
laundry	ghasil	news	khabar
laugh	dihik	newspaper	garida
lavatory	twalett, kabine	night	leil
lay (down)	hatt	nilometer	mikyas
lazy	kaslan	no	la
lead (noun)	rusas	noon	duhr
leave	tarak, yitruk	north	bahari
left	shimal	nose	manakhir
leg	rigl	not	mush
lemon	lamuna	now	dilwakt
letter	gawab	Nubia	nuba, bilad el-barabra
lie (verb)	kidib	number	nimra
light (noun)	nur	oasis	waha
light (verb)	walla'	obelisk	misalla
little (adj.)	sughayyar khafif	often	ketir
little (adv.)	shuwayya	oil	zet
lock (noun)	kalun	old	kadim
locomotive	wabur, atr	olives	zetun
London	londra	onion	basala
long	tawil	only	bass
look for	dauwar	open (verb)	fatah
lose	dayya'	orange	burtukan
low	wati	out(side)	barra
luggage	'afsh	ox	tor
lunch	ghada	pack (verb)	hazam
mad	magnun	pain	waga'
make	'amal	palm	nakhla
man	ragil; (<i>human being</i>)	pants (trousers)	bantalun
	insan	paper	warak
market	suk	parents	waliden
marriage	farah	passport	basabot
mat	hasira	pay (noun)	ugra
match	kabrita	pay (verb)	dafa'
meal	akl	peach	khokha
meat	lahm	pen	risha
medicine	dawa	pepper	filfil
melon	shammam	perhaps	balki, yimkin
merchant	tagir	physician	doktor
midday	duhr	piastre	kirsh
middle	wust	pig	khanzir
midnight	nuss el-leil	pigeon	hamama

English	Arabic	English	Arabic
pilgrim	hagg	short	kusayyar
pistachio	fustuk	show (verb)	warra
plain (noun)	suhul	shut	kafal
plate	sahn	sickness	marad
please	min fadlak	silent, be	sikit
plum	barkuka	silk	harir
pocket	geb	silver	fadda
poison	simm	sing	ghanna
policeman	polis askari	sir	afandi; (to a European)
pomegranate	rumman		khawaga
pond	birka	sister	ukht
poor	fakir, maskin	sit	ka'ad
port	mina	sky	sama
porter	sheyal	sleep	nam
postcard	tazkaret busta	slippers	fantuffi, shibshib
post office	busta	slowly	shwayya shwayya, 'ala
pot	kidra		mahlak
poultry	firakh	small	sughayyar
pound (£)	gineh	small change	fakka
prayer	sala	soap	sabun
pretty (good)	kwayyis	son	ibn, walad
previously	kabl	sort	gins
price	taman	soup	shurba
prophet	nabi	sour	hamid
pyramid	haram	south	kibli
question	su'al	speak up	itkallim
quickly	yalla, kawam	sphinx	abul-hol
railway (railroad)	es-sikka el-hadid	spoon	ma'laka
rain	matar	spring (of water)	bir, sebil, 'ain
razor (blade)	mus	spring (season)	rabi'
ready	hadir	square (noun)	midan
receipt	wasl	stamp, postage	busta
red	ahmar	stand up	kam
register	tasgil	star	nigma
reliable	amin	station	mahatta
religion	din	stay	fidil
remain	fidil	steamer	babur el-bahr, markib
rent	ugra, agar	still	lissa
rest (verb)	istirayah	stone	hagar
rice	ruzz	stop!	ukaf, 'andak!
rich	ghani	straight on	dughri
(to) right	yamin	street	tarik, darb, sikka
rise	kam	strike	darab
river	nahr	strong	shadid
road	tarik, darb, sikka	stupid	balid
roast (adj.)	mashwi	sugar	sukkar
roast (noun)	rostu	suitcase	sanduk
roast (verb)	shawwa	summer	sef
roof	sath	sun	shams
room	oda	sunrise	tulu' esh-shams
rope	habl	sunset	maghrib
ruin	kharaba, khirba	sunshade	shemsiya
run	gara	sweet	helu
saddle	sarg	Syria	esh-sham
salt	malh	table	sufra, tarabeza
sand	raml	tailor	khayyat
satisfied (had enough food)	shab'an	take	khad
say	kal	taxi	tax, taxi
school	kuttab, maktab (elementary); madrasa (secondary)	tea	shay
		teacher	mu'allim
scissors	makass	tent	khema
scorpion	'akraba	thank you	kattar kherak
sea	bahr	theater	tiatro
see	shaf	there	henak
servant	khaddam	thing	haga
shave	halak	thirsty	'atshan
sheep	kharuf	ticket	tazkara
shine	nawwar	tie (up)	rabat
ship	markib	time	wakt
shirt	kamis	tip	bakshish
shoe	gezma	tired	ta'ban
shop	dukkhan	tobacco	dukhkhan
		today	en-nahar-da
		toilet	twalett, kabine

English	Arabic	English	Arabic
tomb	turba	wish (verb)	talab
tomorrow	bukra	with	wiya
tongue	lisan	without	min gher
too little	shuwayya	woman	mar'a, hurma
too much	ketir	wood	khashab
tooth	sinn	work	shughl
toothpaste	ma'gun es-sinan	write	katab
towel	futa	year	sana
town	madina	yellow	asfar
travel	safir	yes	aiwa, na'am
tree	shagara	yesterday	embarih
trousers (pants)	bantalun	yet	lissa
true	sahih	young	sughayyar
ugly	wihish		
understand	fihim		
unnecessary	mush lazim		
valley	wadi		
vegetables	khudar		
very	ketir, kawi, khalis		
village	beled		
vinegar	khall		
visit (noun)	ziyara		
wages	ugra, kira		
wait	istanna		
waiter	garson		
waken	sahha		
war	harb		
wash	ghasal		
watch (noun) (hour)	sa'a		
water	moyya		
water-melon	battikh		
weak	da'if		
weather	hawa		
week	gum'a		
well (adj.)	salim, mabsut		
well (noun)	bir, sebil		
west	gharb		
wet	mablul		
when?	imta		
where?	fen		
where from?	min en		
white	abyad		
why?	ashshane eh; leh		
wide	'arid		
wind	hawa, rih; khamsin, samum (<i>desert wind</i>)		
window	shibbak		
wine	nabid, nebit		
winter	shita		

Glossary of Topographical Terms

spring	ain
gate, door; defile	bab
lake; river (Nile)	bahr
house	beit
well, cistern	bir
lake, pool	birka
port	bur
road, track, lane	darb
monastery	deir
mosque	gami
hill, mountain	gebel
island, peninsula	gezira
bath-house	hammam
pyramid	haram
village	kafr
ravine, watercourse	khor
artificial mound	kom
station	mahatta
mosque	masgid
town	medina
religious school	medresa
square	midan
river	nahr
fortress	qala
bridge	qantara
castle, fortress	qasr
cape	ras
street	sharia
road, track	sikka
artificial mound, hill	tell
river, valley (usually dry)	wadi
small mosque, chapel	zawiya



Hotels on the Corniche road, Luxor

Accommodation

Hotels

In spite of the considerable efforts that have been made to develop the hotel industry the capacity of Egyptian **hotels** is still insufficient to cope with the growing demands of tourism. Hotels with a high standard of amenity are for practical purposes to be found only in Port Said, Alexandria, Cairo, Luxor and Aswan; and only hotels in the two highest categories (see below) are likely to match up to European or North American standards of comfort. Individual travelers will find it practically impossible to get a room unless an advance booking has been made.



Bungalow, Jolie ville Hotel, Giza

Hotel Tariffs

official	Category in this guide	Rate per night in £E	
		1 person	2 persons
*****	L	50-100	60-120
****	I	18-50	25-60
***	II	13-40	20-50
**	III	12-30	18-45
*	IV	5-12	6-18

In 4 and 5 star hotels payment must be made in hard currency

Youth Hostels

There are now some two dozen **youth hostels** in Egypt. To obtain admission visitors must produce a membership card issued by their national youth hostels association. The maximum stay in the same hostel is three days, but this may be extended if the accommodation is not required for new arrivals. There is no age limit.

Information: **Egyptian Youth Hostel Association**,
Sharia Dr Abdel Hamid Sayyid 7,
Maaruf,
Cairo;
tel. 75 80 99.

Camping

There are only very limited facilities for camping and caravanning in Egypt. So far there are no more than three authorized camp sites, one in Alexandria, another on the Mediterranean coast west of Alexandria and the third at the Pyramids of Giza. "Camping sauvage" (i.e. not on camp sites) should be avoided.

Food and Drink

The restaurants of the large hotels usually offer an international menu. The everyday cuisine of Egypt is very similar to that of other Arab countries: there are practically no characteristically Egyptian dishes.

The Arab dishes which visitors will encounter in Egypt are usually very fatty, and sometimes rather too highly seasoned for Western tastes, while sweet dishes tend to be too sweet. Egyptian cuisine as a whole lacks the refinement of many other Mediterranean cuisines, and visitors will only rarely find a dish which particularly appeals to their taste.

Much use is made of mutton, beef and poultry (but not pork, which is prohibited by the Koran), usually grilled, more rarely stewed in a herb stock. The meat is accompanied by rice, black beans, dark brown bread and a variety of salads, vegetables and sauces, highly seasoned with herbs and spices.

The sweets and pastries, in line with Arab tastes, make abundant use of sugar, honey or syrup, oil, almonds and other nuts to produce a variety of tempting and nutritious confections.

MEAT DISHES

molokhiya	a spicy soup containing meat, rice and garlic
kebab	lamb on the spit
kofta	grilled meat balls
fata	boiled mutton and rice mixed with breadcrumbs
ta'amia	rissoles of minced meat and broad beans
kalawi	kidneys grilled with herbs
hamam mashwi	grilled pigeon
hamam fil tagen	roast pigeon on rice, with cream
gambari	prawns
dolma, wara inab	vine leaves stuffed with minced meat and rice
mosaka	aubergines stuffed with minced meat

VEGETABLES, ETC.

ful medames	black beans in oil, with lemon and salt
kusa	a gherkin-like vegetable, courgette
humus	a thick sauce made with chick peas, lemon, sesame oil
tahina	a sauce made from ground sesame, groundnuts and spices
dima	spiced tomato sauce
salata beladi	green salad
'esh beladi	dark brown or white bread

SWEETS

mahalabiya	rice or cornflour pudding with rose water and nuts
konafa	a cake with a cream or nut filling
ataif	pancakes dipped in syrup
baklawia	a pastry with nuts, honey, syrup and oil

DRINKS

kahwa	Turkish-style coffee
shay	tea
karkade	iced mellow-blossom tea
bira	beer
nebit	wine (see next page)
erkesus	a brown liquorice drink
arak	date brandy
asir fakh	fruit juice
<i>lamun</i>	lemon
<i>tienshoke</i>	prickly pear
<i>gawafa</i>	guava
<i>roman</i>	pomegranate
<i>'asab</i>	sugar-cane
ma'daniya	mineral, water

Wine (*nebit, nabid*)

In ancient Egypt the vine was cultivated from the earliest times. There were vineyards all the way along the Nile Oasis

from Alexandria to Aswan, yielding grapes which were made into wine. Many reliefs and paintings dating from different periods (e.g. the wall-paintings in the Theban necropolis) depict the grape harvest and the making of wine, as well as the various vessels in which wine was stored or drunk. There are also hieroglyphic inscriptions recording the output of wine-producers and the turnover of wine merchants.

The old-established tradition of wine-making was continued by the Greeks and Romans, and Roman poets celebrated the quality of Egyptian wines imported to Rome. When Islam arrived in Egypt from the Arabian Peninsula, however, wine-making died out, since Mohammed had prohibited the faithful from drinking any alcoholic liquor.

Wine-production did not revive in Egypt until the end of the 19th century, when a Greek named Nestor Gianaclis acquired some land to the SE of Alexandria and planted vines which he brought in from Greece, Italy and France. The area was one in which there had been vineyards in the time of Ramesses II and the Romans had later produced their *vinum mariticum*. After the First World War Gianaclis's son-in-law Nicholas Pierrakos extended the vineyards and improved the quality of the new Egyptian wines to such an extent that they became popular among the upper classes of the population and at the Court.

After Egypt became a republic the Gianclis estate was nationalized under Nasser's land reform program and combined with other wine-making establishments in the Alexandria area to form a single large State enterprise.

The wine-growing estate of Abu Hummus, on the north-western fringe of the Delta, now covers the considerable area of 17,300 acres and produces some 3,963,012 US gallons/150,000 hectolitres of wine annually. The workers on the estate are mainly bedouin who have taken to a settled life, with the addition of some seasonal workers brought in during the grape harvest (June to September).

Since Islam still prohibits the consumption of alcohol, Egypt cannot export its wine to the neighboring Arab States, and efforts are now being made to find markets in Western countries. Much of the

output (mainly white wine) is distilled in Alexandria to produce brandy for export; some is sold within Egypt to the considerable minority of Coptic Christians and to tourists (who will find it available in restaurants and shops); and the rest of the grape crop comes on to the market in the form of table grapes or raisins.

Egyptian Wines

WHITE WINE	Characteristics
Cru des Ptolémées	light-colored, very slightly sweet
Reine Cléopâtre	golden yellow, sweet; a dessert wine
Muscat d'Égypte	heavy, sweet; a dessert wine
Nefertiti	light, sweet, with an aroma of muscatel
Castel Nestor	light-colored, sweet, with a delicate bouquet
Village Gianaclis	greenish, dry
ROSE WINE	
Rubis d'Égypte	light-colored, dry
RED WINE	
Omar Khayyam	dark red, dry, heavy, with an aroma of dates
Château Gianaclis	dark red, smooth, dry
Pharaoh's Wine	dark red, light, dry

Manners and Customs

Visitors to Islamic countries who want to understand the behavior and attitudes of the inhabitants and to avoid unnecessary difficulties in dealing with them should take care to regulate their own conduct in such a way as to avoid offending local susceptibilities.

Muslims have a different way of life and different modes of thought from those to which the Western visitor is accustomed. They have different values and different habits, which tourists should avoid disregarding or disparaging. Since to the Muslim religion, law, politics and economic life are all bound up together, criticism in any of these fields may be felt as a slight on his faith.

Unduly light or casual clothing should be avoided, particularly when visiting mosques; shoes must be taken off before entering a mosque, and entry is not permitted during the periodic prayers. Kissing and other displays of affection between the sexes in public are regarded with extreme disapproval. — Female visitors should, for their own protection, avoid unduly revealing dress; women with bare shoulders or wearing shorts are regarded as fair game. In country areas it is

Looking after your health

As in many other hot countries, the non-acclimatized tourist must take sensible precautions to safeguard his health. Adequate protection against the sun (head-covering, sunglasses, protective cream) is essential; and exposure to the midday heat should be avoided. In order to compensate for the body's loss of water by perspiration it is necessary to drink a lot and to take plenty of salt, either in food or in the form of salt tablets.

It is easy to get a stomach or intestinal infection from eating unpeeled fruit, salad or food bought in the street or from drinking dubious water. Charcoal tablets are usually ineffective; the best plan is to consult your doctor before leaving home and take suitable medicines with you. The water is usually safe to drink in the cities, though heavily chlorinated. Bottled mineral water is obtainable everywhere.

To forestall possible infections it is advisable to use hot tap-water for washing fruit and any dishes or cutlery used, and also, after cooling, for brushing teeth. Water heated to at least 135 °F/57 °C (too hot to bear on the naked hand) is not completely sterilized but is at least pasteurized: i.e. it

will kill most of the pathogens liable to cause stomach and intestinal infections.

In spite of the considerable measure of success achieved in controlling it **bilharzia** (schistosomiasis, hookworm disease) is still prevalent in Egypt. The hookworm lives mainly in stagnant or sluggishly flowing fresh water, and its larvae penetrate the skin and establish themselves in the liver, from which they make their way into other parts of the body, particularly the intestines and bladder. So far as possible, therefore, contact with stagnant or sluggish water should be avoided.

Eye infections (trachoma) are not uncommon. They are transmitted by flies or by direct physical contact: it is unwise, therefore, to lend your binoculars or camera to a stranger. — Frequent showering can bring on "*Nile fever*", an irritation of the sweat glands.

Precautions against *malaria* are necessary during the summer months, particularly in the Delta, the Fayyum and other oases, and parts of Upper Egypt. Since the prophylactic treatment should begin some two weeks before departure, you should consult your doctor in plenty of time.

advisable to wear a head-scarf. In general women who are "decently" dressed are treated with respect. Women engaged in needlework are regarded as especially virtuous.

Great discretion is necessary in photographing women, children, poor people or beggars, since this is regarded by Muslims as infringing human dignity and may on occasion lead to violent reactions. Much that the tourist regards as picturesque is to the native merely primitive and backward: here too, therefore, great care should be exercised in taking photographs. Features of military importance, including airfields, railway stations, bridges, etc., should not be photographed.

Offence will be caused by visitors who show amusement at the muezzin's call to prayer or at men engaged in the act of prayer. – During the Ramadan fast (see box below) eating, drinking and smoking in public must be avoided during the day. It is regarded as discourteous not to accept an invitation; refusal is possible only with an adequate excuse. In the

Islamic social order relations of acquaintanceship and friendship imply obligations: the host's whole household is at the disposal of a guest, and the same hospitality is expected of visitors when they receive guests.

A visitor to a Muslim house must never ask for pork or for alcohol, but he can eat and drink freely whatever he is offered. Plates, cups and glasses should always be passed with the right hand, since the left hand is traditionally considered impure. When the guest takes his leave it is customary for him to make an appropriate gift to his host. When asking for directions or other information from someone in the street it is advisable to seek confirmation by putting the same question to a second or even a third person.

Tipping

Given the low rates of pay and the high level of unemployment in Egypt, **bakshish** plays an important part in the life of the country. Many families depend

The Faith of Islam

The overwhelming majority of the Egyptian population profess **Islam**, one of the great monotheistic world religions, with a total of some 530 million adherents throughout the world. The word Islam means submission to God. Believers in Islam are known as **Muslims**; they do not like to be called Mohammedans.

The life of Muslims bears the strong impress of their religion. The basic requirement of the Islamic faith, as laid down in the **Koran**, the Muslim sacred book, is unconditional obedience to the will of **Allah**, the only true God. The prescriptions of the Koran are supplemented by laws derived from the traditions recording the deeds and utterances of the founder of Islam, the Prophet **Mohammed** (b. in Mecca c. 570, d. in Medina 632).

Every field of Muslim life is regulated by laws, rules and customs which differ from country to country (Sunnites, Shiites; various schools of theology and brotherhoods) but are all based on the *five fundamental duties of Islam*:

1. the **profession of the true faith** (*shahada*): "I testify that there is no God but Allah, and Mohammed is his prophet."
2. **prayer** (*salat*), to be performed five times daily, after ritual ablutions. The words to be recited (in Arabic always) and the actions of prayer are precisely specified. During prayer the believer must face in the direction of Mecca.

3. **almsgiving** (*zakat*). Every Muslim is obliged to give regular alms (between 2½% and 10% of his income) for the poor and needy.

4. **fasting** (*saum*). During the fast of *Ramadan* (the ninth month of the Muslim lunar year) no food or drink may be taken, and smoking and the inhaling of perfume are prohibited, between sunrise and sunset.

5. the **pilgrimage to Mecca** (*hagg*). Every free Muslim of full age is required, if his health and financial situation permit, to make the pilgrimage to the principal shrine of Islam, the Kaaba in Mecca, at least once during his life.

There are also a number of important prescriptions on the believer's food and drink – a ban on pork, blood and alcohol, a requirement to eat only meat that has been ritually slaughtered – and detailed regulations on bodily cleanliness and on the behavior of married people (polygamy being permitted), parents and children.

Within the family the husband enjoys absolute authority. The wife remains in the background, with the house and family as her province. The family is, as a matter of course, the extended family. Thinking, feeling and behavior are conditioned by the needs of the community.

Throughout the Islamic world there is now an increasing consciousness of its own values and possibilities, and increasing stress is being laid on the religious and cultural traditions of Islam.

on the supplementary income they gain from performing small services, selling matches and souvenirs, and so on. Moreover the faithful are required by the Koran to support the needy, and accordingly the Egyptians themselves always give bakshish for any service rendered.

The principle is that bakshish must be justified by some help or service rendered, but that in these circumstances it is obligatory. A beggar can be dismissed with the phrase "Allah ya'tik" ("May God give to you"), an importunate youth with "Ma fish bakshish" ("Nothing doing"). Since practically all the Egyptians with whom visitors come in contact will expect a gratuity, it is advisable to keep a good supply of small change. In hotels and restaurants it is usual to give between 10% and 15% of the bill. Porters should be given 20–50 piastres. Taxi-drivers and bus-drivers also expect bakshish.

Spas

The dry climate of Aswan is good for rheumatism, colds, etc. The hot sulphur and saline springs of Helwan, at temperatures of up to 91 °F/33 °C, are used in the treatment of rheumatism and skin diseases.

Water Sports

There are attractive bathing beaches on Egypt's Mediterranean and Red Sea coasts, and many hotels have swimming-pools with perfectly safe water. Because of the danger of bilharzia infection, however, bathing in inland waters should be avoided at all costs. Beaches which have been developed for the holiday trade have facilities for a variety of water sports (surfing, sailing, etc.).

Diving

The Red Sea, with its coral reefs and abundance of underwater life, is popular with snorkelers and scuba divers. The principal holiday centers are Ain Sukhna and Hurghada (fully equipped diving center). If you bring your own scuba gear you may need an adaptor for the air cylinders.

It should be borne in mind that there are more poisonous species of marine creatures in tropical waters than in more temperate latitudes. Fire corals, actinias (sea anemones) and jellyfish (including the Portuguese man-of-war, *Physalia physalis*, and the Mediterranean diced jellyfish, *Charybdea marsupialis*) give severe stings; lance and diadem sea-urchins have poisonous spines which break off easily; the red firefish, scorpionfish and stonefish have poisonous fin-spines; and moray eels, rays, barracudas and sharks can also be dangerous. It is advisable, therefore, to inquire locally about possible hazards before diving in unfamiliar waters. Attention should also be paid to local regulations on underwater fishing.

Snorkelers in particular can easily forget that salt-water and strong sun can very quickly cause sunburn: it is a good plan, therefore, to wear a light-colored cotton shirt or T-shirt. Caution is advisable in touching unknown marine creatures for fear of stings; stout rubber gloves will give protection. On no account should you feel inside cavities in banks of coral.

Golf

There are golf-courses at Cairo (Gezira Sporting Club, 18 holes; Mena House Hotel, 9 holes) and Alexandria, and visitors are readily admitted to temporary membership.

Entertainment

The programs of entertainments for tourists frequently include *belly dancing* – though the performances arranged for foreigners are sometimes very different from the traditional style.

Calendar

Three different calendar systems are in use in Egypt. The **Muslim calendar** has a purely lunar year of 12 months, alternately with 30 and 29 days; the normal year has 354 days, the leap year 355. The Muslim New Year thus moves right through the *Gregorian calendar*, which is also used in Egypt, in the course of 33 solar years. – The **Coptic calendar** is of importance only in the religious life of the Copts, who for other purposes use the Gregorian calendar. The Coptic year begins on August 29 and is based on the Julian calendar.

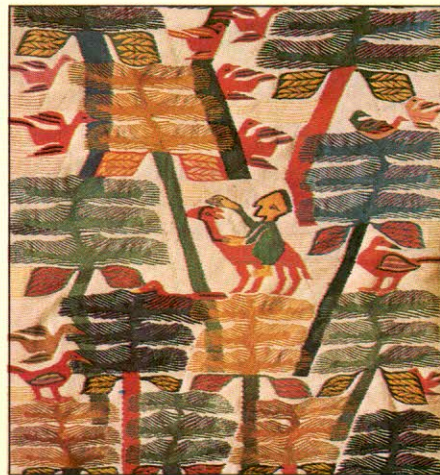
The **weekly day of rest** is **Friday**.

Shopping and Souvenirs

Visitors will find a wide range of wares in the **bazaars**, including in particular leather goods, carpets, spices, perfumes, galabiyas (jellabas: the long flowing cotton garments which are the everyday wear of the Egyptians), alabaster vases and figures, silver ornaments and scarabs.

Shopping is an affair that requires plenty of time; for bargaining is a form of social communication practiced not only in bazaars but in most ordinary shops, and a customer who pays the price asked without haggling is something of a disappointment to the shopkeeper. As a broad rule of thumb the customer should counter the asking price by offering about half that amount, and after further bargaining might expect to settle for somewhere between two-thirds and three-quarters of the original price. In the main tourist centers it may be possible to bring the price even lower. It should be borne in mind, however, that because of the low

Particularly attractive are the **figured carpets** made in the village of Harrania, SW of Cairo. This craft was established as a social experiment by the art scholar Ramses Wissa Wassef with the object of developing the spontaneous creative urge of fellahin children. The carpets have no standard patterns, and each one is individual and unique. Their decorative themes include the scenery of the Nile Valley, scenes of everyday village life, plants and animals.



Figured carpet from Harrania

Egyptian wage rates most goods are fairly cheap anyway and that it hardly becomes visitors from more prosperous countries to drive too hard a bargain.

Caution is required in buying alleged "antiquities", which almost invariably turn out to be fakes. Genuine antiquities are only occasionally offered for sale, and in any event it is in practice impossible to get an export license. Excellent copies are, however, on sale in the Egyptian Museum in Cairo.

Opening Times

Shops are usually open from 9 a.m. to 1 p.m. and from 5 p.m. to a late hour in the evening.

Banks normally open at 9 a.m. and close at 1 p.m.

Most banks, shops and offices are closed on Friday.

Information

Tourist Information Offices

HEAD OFFICE:
Misr Travel Tower,
Cairo – Abbasia;
tel. 82 20 16, 82 54 47
and 82 39 36.

BRANCH OFFICES at the Pyramids of Giza and Cairo International Airport, and at Alexandria, Luxor and Aswan.



Egyptian State Tourist Office,
630 Fifth Avenue,

New York, NY 10020;
tel. (212) 246 6960.
3001 Pacific Avenue,

San Francisco, CA 94415;
tel. (415) 346 9704.
62A Piccadilly,

London W1;
tel. (01) 493 5282.

Tourist Police

HEAD OFFICE:

Shari Adly 5,

Cairo;

tel. 91 26 44 and 91 20 98.

BRANCH OFFICES at the Pyramids of Giza, Cairo International Airport and Cairo Central Station, and also at Alexandria, Luxor and Aswan.

Misr Travel

HEAD OFFICE:

Shari Talaat Harb 1,

P.O. Box 1000.

Cairo;

tel. 75 00 10 and 75 01 68.

BRANCH OFFICES at Shari Talaat Harb 7 and 9 and Shari Qasr el-Nil 43, Cairo, and at Alexandria, Port Said, Suez, Damietta, Tanta, Luxor and Aswan.

Automobile et Touring Club d'Egypte (ATCE)

Shari Qasr el-Nil 10,

Cairo;

tel. 74 33 55, 74 33 48 and 74 31 91.

Shari Salah Salem,

Alexandria;

tel. 96 94 94 – 95.

CONSULATE:

Shari el-Horreya 110,

Alexandria;

tel. 80 19 11, 2 56 07, 2 28 61 and 2 84 58.

United Kingdom

EMBASSY:

Shari Ahmed Ragheb,

Garden City,

Cairo;

tel. 2 08 52 and 2 08 50.

CONSULATE:

Shari Mina 3,

Alexandria;

tel. 4 71 66 and 4 94 58.

Canada

EMBASSY:

Shari Mohamed Fahmi el-Sayed,

Garden City,

Cairo;

tel. 2 31 10, 2 31 19, 2 31 58 and 2 64 15.

Airlines**EgyptAir,**

Shari Adly 6,

Cairo;

tel. 92 09 99, 90 05 54 and 92 24 44.

Nifertiti Airlines,

c/o EMCO Travel Tours,

Shari Talaat Harb 2,

Cairo;

tel. 97 04 44.

British Airways,

Shari Abdel Salam Aref 1,

Cairo;

tel. 75 99 77 and 75 99 14.

Midan Saad Zaghlul 15,

Alexandria;

tel. 3 66 68.

Embassies and Consulates**Egypt***Embassy,*

2300 Decatur Place, NW,

Washington, DC 20008;

tel. (202) 234 3903-4.

Consulate,

1110 Second Avenue,

New York, NY 10022;

tel. (212) 759 7120.

Embassy,

75 South Audley Street,

London W1;

tel. (01) 499 2401.

Consulate,

19 Kensington Palace Garden Mews,

London W8;

tel. (01) 229 8818 – 9.

Embassy and Consulate,

240 Laurier Avenue,

East **Ottawa;**

tel. (613) 234 4931 and 234 4741.

United States

EMBASSY:

Shari Latin America 5,

Cairo;

tel. 2 82 19.

Breakdown Service

The Automobile et Touring Club d'Egypte runs a breakdown service on the main trunk roads in the Delta.

International Telephone Codes

From the United Kingdom to Egypt

010 20

From the United State or Canada to Egypt

011 20

Direct dialing from Egypt to the United Kingdom, the United States or Canada is not possible. There are considerable delays on operator-connected calls.

Museums with Egyptian Material

EGYPT

Alexandria	Graeco-Roman Museum
Aswan	Museum (on Elephantine)
Cairo	Egyptian Museum
Luxor	Museum of Ancient Egyptian Art
Mallawi	Museum
El-Minya	Museum

AUSTRALIA

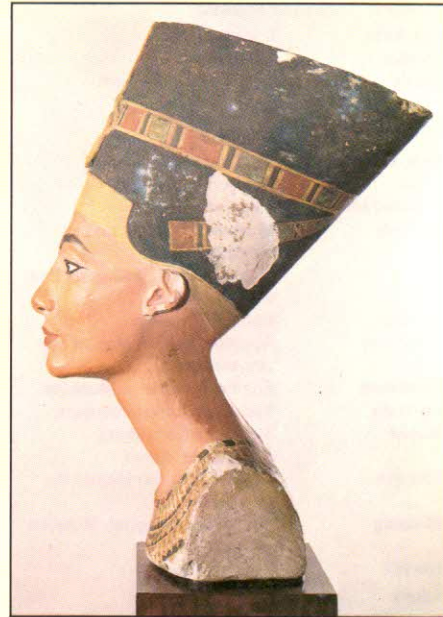
Melbourne	National Gallery of Victoria
Sydney	Australian Museum Nicholson Museum of Antiquities

AUSTRIA

Vienna	Kunsthistorisches Museum
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BELGIUM

Antwerp	Vleeshuis Museum
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Limestone bust of Queen Nefertiti (Egyptian Museum, West Berlin)



Obelisk from Luxor in the Place de la Concorde, Paris

Brussels	Musées Royaux d'Art et d'Histoire
Liège	Musée Curtius
Mariemont	Musée de Mariemont

BRAZIL

Rio de Janeiro	National Museum
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CANADA

Montreal	Ethnological Museum Museum of Fine Arts
Toronto	Royal Ontario Museum

CUBA

Havana	National Museum
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CZECHOSLOVAKIA

Prague	Náprstkovo Muzeum
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DENMARK

Copenhagen	National Museum Ny Carlsberg Glyptotek Thorvaldsen Museum
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FRANCE

Avignon	Musée Calvet
Grenoble	Musée de Peinture et de Sculpture
Limoges	Musée Municipal
Lyons	Musée des Beaux-Arts Musée Guimet
Marseille	Musée d'Archéologie Méditerranéenne
Nantes	Musée des Arts Décoratifs
Orléans	Musée Historique et d'Archéologie de l'Orléanais
Paris	Institut d'Égyptologie Musée du Louvre Musée du Petit Palais Musée Rodin
Toulouse	Musée Georges Labit

GERMANY (Democratic Republic)

East Berlin	Bodemuseum
Dresden	Albertinum
Leipzig	Ägyptisches Museum

GERMANY (Federal Republic)

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Essen	Museum Folkwang
Frankfurt am main	Liebieghaus
Hamburg	Museum für Kunst und Gewerbe
	Museum für Völkerkunde und Vorgeschichte
Hannover	Kestner-Museum
Heidelberg	Ägyptologisches Institut der Universität
Hildesheim	Roemer-Pelizaeus-Museum
Karlsruhe	Badisches Landesmuseum
Munich	Staatliche Sammlung Ägyptischer Kunst
Tübingen	Ägyptologisches Institut der Universität
Würzburg	Martin-von-Wagner-Museum

GREECE

Athens	National Museum
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HUNGARY

Budapest	Szépművészeti Múzeum
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IRELAND

Dublin	National Museum
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ITALY

Bologna	Museo Civico
Florence	Museo Archologico
Mantua	Museo del Palazzo Ducale
Milan	Museo Archeologico
Naples	Museo Nazionale
Palermo	Museo Nazionale
Parma	Museo Nazionale di Antichità
Rome	Museo Nazionale
	Museo Nazionale
	Museo Gregorio Egiziano (Vatican)
	Museo Nazionale Romano delle Terme Diocleziane
Rovigo	Museo dell'Accademia dei Concordi
Trieste	Museo di Storia e d'Arte
Turin	Museo Egizio
Venice	Museo Archeologico

JAPAN

Kyoto	University Archaeological Museum
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MEXICO

Mexico City	Museo Nacional de Antropologia
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NETHERLANDS

Amsterdam	Allard Pierson Museum
Leyden	Rijksmuseum van Oudheden
Otterloo	Rijksmuseum Kröller-Müller

POLAND

Cracow	Muzeum Narodowe
Warsaw	Muzeum Narodowe

PORTUGAL

Lisbon	Fundação Calouste Gulbenkian
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SPAIN

Madrid	Museo Arqueológico Nacional
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SUDAN

Khartoum	Sudan Museum
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SWEDEN

Linköping	Östergötland Museum
Lund	Kulturhistoriska Museet
Stockholm	Medelhavsmuseet
Uppsala	Victoria Museum

SWITZERLAND

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Geneva	Musée d'Art et d'Histoire
Lausanne	Musée Cantonal d'Art et d'Histoire
	Musée Cantonal des Beaux-Arts
Neuchâtel	Musée d'Ethnographie
Riggisberg	Abegg-Stiftung

UNITED KINGDOM

Bristol	City Museum
Cambridge	Fitzwilliam Museum
Dundee	Museum and Art Gallery
Durham	Gulbenkian Museum of Oriental Art and Archaeology
	Royal Scottish Museum
Edinburgh	Art Gallery and Museum
Glasgow	Burrell Collection
	Hunterian Museum
Leicester	Museum and Art Gallery
Liverpool	Merseyside County Museum
	School of Archaeology and Oriental Studies
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	Horniman Museum
	Petrie Collection
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Norwich	Castle Museum
Oxford	Ashmolean Museum
	Pitt Rivers Museum

UNITED STATES

Baltimore (MD)	Walters Art Gallery
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Temple from Dendur (Metropolitan Museum of Art, New York)

Berkeley (CA)	Robert H. Lowie Museum of Anthropology	Pittsburgh (PA)	Museum of Art
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Los Angeles (CA)	County Museum of Art	Toledo (OH)	Museum of Art
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Philadelphia (PA)			

USSR

Leningrad	Hermitage
Moscow	Pushkin Museum of Art

YUGOSLAVIA

Zagreb	Arheološki Muzej
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