

C H A P. III.

Of THEBES.

I WENT on the thirteenth to the Sheik at Zenieh, with a letter I had from his superior, and the Sheik of Fushout; and making him a present, he was very civil, and took care to make a return by a present of a sheep. I went to Carnack, which is part of the antient Thebes, where there are the ruins of a most magnificent temple. I began to measure the first gate I came to on the north, and to take an account of it in my book. The man the Sheik of Fushout had sent with me, who had no authority here, pretended to tell me I should not venture to do so, before I had been with the great Sheik, who had encamp'd near the river to the north. I order'd him to shew me the way to him, and they conducted me to the village of Carnack, where I found the Sheik I had been with in the morning, who sent a man with me to see the ruins; and the secretary came whom the great man had sent to go along with me. I asked him if I might measure and write down my observations. He told me I might do what I pleased, and stay'd with me two or three hours; and the people of the village came round me, when they observed I was measuring the temple. This first day I had not taken care to have any provisions brought, and desiring the man that was sent with me to bring me some bread, he went and brought me of such fare as they have, and I dined in the temple; and having order'd my boat to lie under the encampment of the Sheik, I waited on him in his tent. He ask'd if we would not sup with his secretary; which we excused, being fatigued, and went to our boat. These encampments are in the regular manner of an army: In the middle was the large green tent of the Sheik, who sat in a corner of it, with three or four of his officers sitting by him; they go
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and encamp about in this manner all over their territories, to get in their tributes or rents, which are paid in kind. The secretary came with me to the boat, and came into it, and took some little refreshments. I continued here viewing the temple as long as I pleased, and order'd the men to provide a dinner for me in the boat and bring it to the temple, which they did every day. The cavalcade of the Sheik passing by, a great number of them rid into the temple and talk'd to me; and one day a single man on horseback came and told me that there was a large cavern under the temple, where often a great number of rogues lay hid, and bid me take care, seeming to design to intimidate me. The Sheik's son of the place came to me, and conducted me to a part of the temple inhabited by the women, and giving them notice to keep out of the way, I went in, and view'd it, with all manner of liberty. One day the Caia or first officer of the Sheik came and dined with me, and I made him a present; which he return'd, by making me a present of a lamb.

The great and famous city of Thebes was on both sides of the river ; Thebes. some say it was built by Ofiris, others by Bufiris the second of that name, and that it was about eighteen miles round ^p, others say it extended ten miles in length ^q. On the west side was the part call'd Memnonium, from the temple and statue of Memnon there. In the time of Strabo, the city seems to have been chiefly on the east side, and was call'd the great Diof- Diofpolis. polis, on account of the famous temple built there to the Deity they chiefly worshipped, which probably was the temple of Carnack. About a league south of it is Luxercin, where are remains of another grand building, which was probably the temple or monument of Osymanduas; and the antient Diofpolis seems to have been between these two temples; as the grand entrances to both are that way. The hundred gates of Thebes are mention'd by many authors, and are commonly thought to have been gates of the city; but there are no signs of walls round it, nor were wall'd towns common in Egypt. And as there are remains of such fine gates about their temples, it might be thought that these might give occasion, as Diodorus observes, for this observation of the poet; but as he mentions that two hundred chariots could be sent out of them with armed men, this may be thought not to agree so well with the gates of the temples, unless we suppose that they join'd in some solemn acts of religion before they went out to war: Others however think they might be rather so many palaces of Princes or great men of the city, who could each of them on any exigency, send out so many chariots to the war; and this interpretation seems to be countenanced by the poet, who immediately after he has mention'd the great wealth of their houses, speaks of their hundred gates, and of the chariots and men that could be sent out of them. Carnack is a very poor village, in which the people have mostly built their cottages among the ruins to the south of the temple. There were four remarkable temples

^P Τὸν μὲν ἔν περιέβλεον αὐτὸν ὑποσησάθαι σαδίων
ἐκατὸν ἢ τεσσαρῶν κῆλα. Diodorus i. p. 42.

⁹ Δείκνυται δ' ὅτι τινι τῶ μεγέθει αὐτῆς ἐπὶ οὐδοκόνοια
σαδὺς τὸ μήκος· ἐστὶ δ' ἔρως πλείων. Καὶ τέτατον δὲ τὰ πολ-
λὰ ἡγερωτέρως Καμβύσης· νυνὶ δὲ καμηδὸν συνοικεῖται·
μέρος δ' ἐστὶν ἐν τῇ Ἀρξείᾳ, ἐν ᾗ περ ἡ πάλις. Strabo
xvii. p. 816.

Καὶ μέγροπολις Διὸς πόλις μεγάλη. Ptol. iv. c. 5.

Ἔνιοι δὲ φασιν ὅτι πύλας ἐκὰς τὸν ἐρχομέναι τὴν πόλιν,

ἀλλὰ πολλὰ ἢ μεγάλα προπύλαια τῶν ἱερῶν, αἳ φ' ὧν
ἐκατόμβυλον ὠνομάζεσθαι, καθάπερ εἰ πολὺν πύλον. Diodo-
dorus i. p. 43.

³ Thebæ, ut Homero dictum est, centum portas, five, ut alii aiunt, centum aulas habent, totidem olim principum domos: Solitæque singulas, ubi negotium exegerat, dena armatorum milia effundere. *Pomponius Mela* l. xi. c. 9.

at Thebes; and this is, without doubt, the temple mentioned by Diodorus Siculus, as of a most extraordinary size, though in no part incredible to any one, who has examined the great remains of this stupendous building, the ruins of which extend near half a mile in length, and he computes it to have been above a mile and a half in circumference; he says also, that the height of the temple was forty-five cubits, and that the walls of it were twenty-four feet thick, in both which respects it will appear, that this temple, in some parts of it, exceeds the account Diodorus gave, though it has been looked on as an extravagant relation^c; a plan of this temple, and a section of the middle part of it, and a view of the gates may be seen in the twenty-eighth plate.

In order to understand the nature of this temple, and of Egyptian temples in general, I have below given Strabo's^d description of them. There are no less than eight grand entrances to the temple, to three of which there were avenues of sphynxes of a great length, two of them having sixty statues on each side, according to the manner of building with the Egyptians, who commonly had before their temples what the Greeks called the Dromos, marked A, about a hundred feet wide, and three or four times as long, adorned in this manner. After this, to one of the entrances are four grand gateways, B C D E, that lead to the temple; they are about thirty-five feet deep, one hundred and fifty in length, and must, before the ground was raised, be from fifty to sixty feet high; there is an entrance to them at one end, and a flight of stairs that leads up to the opening, over the door in the middle; for these buildings are open in the middle, as may be seen in the view of them: From this part there is another flight of steps, up the middle of the other side of the building that lands at the top: These buildings lessen very much every way from the bottom to the top, like a pyramid; for which reason I call them the pyramidal gateways. It appears from three medals that have been found, that they put statues over the door-place; in one of them I met with in Egypt, seems to be an eagle; in another I have seen two canopuses, with the lotus flower on the heads of them; and in the drawing of a fourth, a statue with a pike in the left hand, and something in the right. The first of these four gates B is of red granite, finely polished, and beautifully adorned with hieroglyphics, in four compartments in the height of it on each side of the gate without, and three in the inside, in each of which are the figures of two men, bigger than the life, and of exquisite workmanship; further on each side are colossal figures, with hieroglyphics under them, which are in height about fifteen feet above ground, and in this

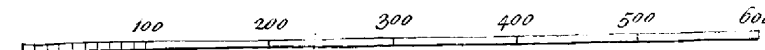
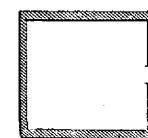
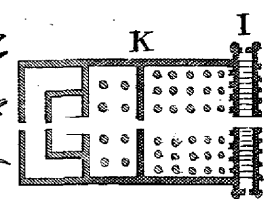
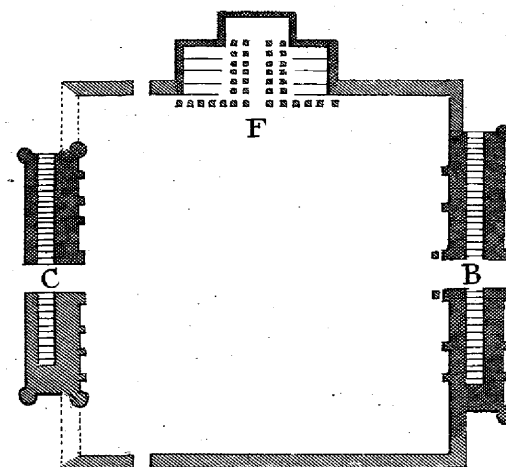
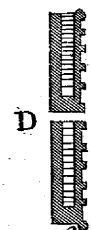
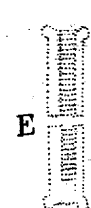
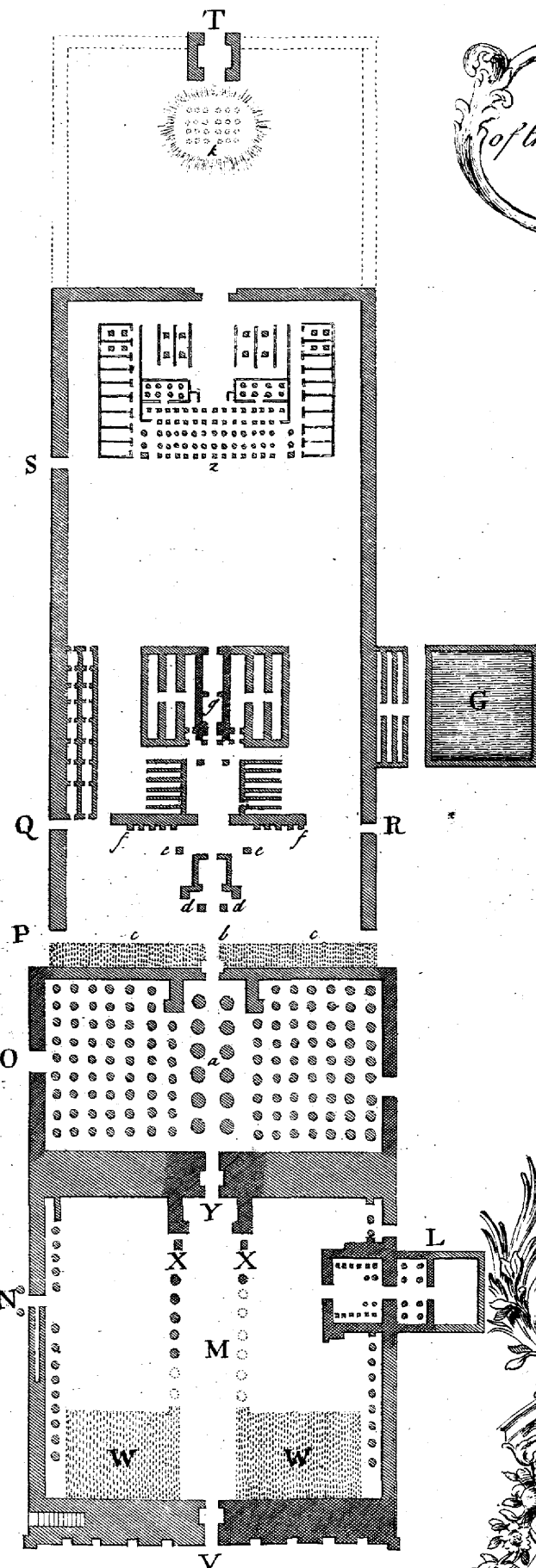
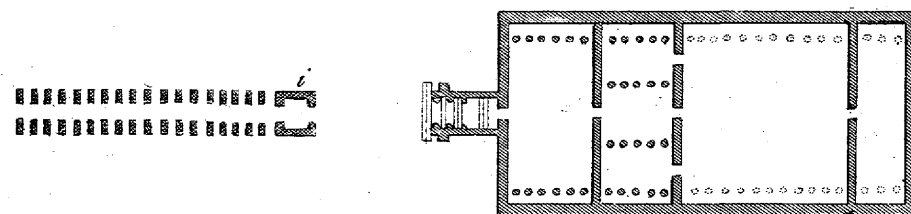
^c Τετάρων γὰρ ἱερῶν καίλασκευασθέντων τὸ τε κάλλος καὶ τὸ μέγεθος θανυμασῶν, ἐν εἶναι τὸ παλαιότατον τρισπείδεκα μὲν σταδίων τὴν περιμέτρων, πέντε δὲ καὶ τετραρσένοντα πηχῶν τὸ ὕψος, ἑκαοσι δὲ καὶ τετάρων ποδῶν τὸ πλάτος τῶν τοίχων. Diodorus l. p. 43.

^d Strabo gives this description of the Egyptian temples.

Their temples are built in this manner.

At the first entrance is a court or avenue, paved with stone, about one hundred feet wide, and three or four hundred feet long, and sometimes more; this is called the Dromos, ὁ Δρόμος. On each side are sphynxes, in two rows, about thirty feet apart. After this, is one or more large vestibles, τὸ πρόπυλον. After that is the temple,

ὁ ναός, which consists of a large court or ante-temple, ὁ πρόναος, and the innermost temple, ὁ σηκός, which is not very large, and in which there is no sculpture, or at least, if there is, 'tis of some beast, but never of the human figure. At the further end of the ante-temple are sort of wings, of the height of the temple, the walls being as far distant from one another, as the breadth of the foundation of the walls of the temple; and are so built, as to incline towards one another for about seventy-five or ninety feet in height; on these walls, very large figures are cut, much like the Hetruscan and Greek works. Strabo xvii. p. 805.



latter manner the others are adorned, without such compartments as are in the granite gateway. On each side of these gates there seem to have been colossal statues; on the outside of the first, is a red granite statue on one side, and on the other, a statue of a sort of granite composed of small pebbles; one also remains within, of white marble, the head being off; it has round the middle a belt, with a short dagger stuck into it. These statues have each of them in one hand, the cross with a handle, which is said to represent the four elements; I took some measures from one, and found the hand to be sixteen inches broad, and the head five feet six inches long; on the back of the stone, behind their heads, is a tortoise, cut in an oval, and some other hieroglyphics about it; on the other side are fragments of such another statue. I saw likewise on the outside of the gate, many pieces of a rough sort of red marble, like porphyry, and of that yellow spangling marble which is imitated at Venice. The next gate, C. is very much ruined, but has only two stories of colossal figures to the south, and one to the north. The third gate, D. has hieroglyphics all round, and colossal figures of men; here likewise are remains of a statue of white marble, the head of which has a serpent work'd on its casque; it is five feet diameter, and measured four feet and a half from the lower part of the neck to the top of the head. The fourth gateway, E. is now a heap of ruins; before it are some pieces of a red granite statue, the trunk of which I found to be seven feet and an half broad. To the east of these gates is the building, F. and also a large pond, G. which probably was a reservoir of the Nile water, for the use of the temple: These gateways were called by the Greeks ante-gates or vestibules, (*τὰ πρόπυλα*.) From them walls were built, that extended not only to the other gates, to make the entire enclosure of the temple, but also to enclose the particular courts between the gates and the temple. At the entrance within the enclosure of the temple, towards the obelisks, are ruins of a colossal statue, of red granite. And though this entrance from the south was so grand, yet it was the way only to the side of the temple, the situation of the ground not permitting such an entrance to the front, where every thing else is executed in the grandest manner; which I shall describe in its place.

About a hundred and fifty paces to the west is another superb entrance, with the same kind of avenue of sphynxes leading to such a gateway H, as is represented by the upright, Z. adorned likewise with hieroglyphics. A hundred and eighty-three paces from this, is a grand pyramidal gateway, I, and adjoining to it is the large building K. divided into several parts, and seems to have continued on to the temple. I got admission into it by the particular favour of the Sheik, though it is the habitation of the women. To the east of this is another entrance, L. to what I call the ante-temple, M, which is to the west of the grand building; as there is likewise on the north side of that court at N. A fifth entrance O. is the temple itself on the north side, where there seem'd to be considerable buildings, now almost entirely buried by the rubbish, which was probably thrown there from some village that formerly was near. A sixth entrance, P. is also from the north, where every thing likewise is buried, and is opposite to the first grand entrance mentioned to the south. A seventh, Q. is further to the east on the same side; and another opposite to it, R. It is probable there was an entrance also further on at S, for near it is a grand gate; and be-

tween that and the temple, ruins of great buildings, which I suppose led to the temple, though by reason of the ruinous state of that part of it, I could not fix the entrance. It is probable there was another opposite to it, and that the twelfth entrance, T. was at the east end, at some distance from the great eastern building. This grand gateway appears not to have been finished, and it is from this to the great pyramidal entrance in the west front I am going to describe, that I suppose the temple must be near half a mile in length. The grand entrance V. to the west, which may be called, at pleasure, either a gateway or a front to the great court before the temple, is the most magnificent of the kind that probably was ever built in Egypt; and it may be a mark of its antiquity that it is built in the most simple and plain manner, without any hieroglyphics or other ornaments; very much resembling what we call the rustic; it is forty feet broad, the bottom part being a solid wall of that thickness. There seem to have been stairs up to the lower windows, from the north end, where at present it is much ruined, so as that one may easily go up; and probably there was a passage to the other side over the gateway, now a heap of ruins, from whence the stairs might be continued up to the top, as they are in other buildings of the like nature; for in the front there are two stories of eight small windows; the upper story is near the top, which is so ruined in most parts, that at a distance they appear something like battlements. Within this is a large open court, having on each side, at the first entrance, a terrace, W. eighty feet broad, and six feet above the ground, as it is now raised, to which I suppose there were steps up from the colonnade which is on each side of this ante-temple. These pillars have square capitals; and on each side of the middle walk, to the inner part of the temple, there was a very grand colonnade of pillars, above forty feet high, and eight feet diameter, with large capitals like a vase, only worked with some figures in lines: On the top of these capitals is a square stone, as for a pedestal to place statues on: At the further end of these pillars, are two colossal statues, X. of red granite, on pedestals four feet wide, and six feet long; the heads are broke off, and the statues much disfigured: The pilasters behind the statues are adorned with hieroglyphics, and so also is an oval below the navel of the statue. Strabo says, that within the gateways, was the temple, which consisted of the ante-temple, and the temple properly so called, or the inner temple, which seems to be the most sacred part of it: What I have described must be the ante-temple; what follows in the description of the Egyptian temples, is somewhat difficult; for it is said, that at the further end ^w of the ante-temple are a sort of wings, of the height of the temple, the walls being as far distant from one another, as the foundation of the walls of the temple, and so built, as to incline towards one another for seventy-five or ninety feet in height ^x. In this manner the walls, almost intirely ruined, seem to be built between this ante-temple

^w So the word *πρόκειται*, seems to mean, at the further end, or advanc'd before it, that is, between the ante-temple and the inner temple, &c; so these words, though very obscure, seem to be understood: "Ἐπειτ' εἰς τὸ πρότερον προῖόντι, καὶ πενυῶσας γραμμάς μέχρι πηχῶν πηνήκοντα ἢ ἐξήκοντα. This may be in the manner of the pyramidal gates described, in which the walls incline inwards, so as

to be much narrower at top than at bottom: Possibly the meaning may be, that each wall was built in such a manner on the outside, with a plain, inclining the one towards the other.

^x I measured the pyramidal top of the great obelisk, which was fallen, and found it to be ten feet nine inches long, and that 'twas five feet nine inches square, at the bottom of the pyramid.

and the inner temple, on each side of that grand entrance, Y, which may be seen in the plan, and has more of the beautiful magnificence in it, than any other building I ever saw, the door itself being very high, and yet in a just proportion; and the walls on each side of the passage, as well as the doors, are adorned with most beautiful hieroglyphics, and figures of men, in six compartments, above nine feet high and twelve wide, every compartment having the figures of three men in it; these buildings in the temple being described to have been adorned with sculptures of men, after the Greek and Hetruscan manner. Beyond this, is the inner temple itself, a, in which there are sixteen rows of pillars one way, and eighteen the other, the two middle rows are eleven feet diameter, the others eight, with capitals of a square stone only on them; over the two middle rows, the temple was higher than in the other parts, having over the space between the two pillars, a sort of windows with twelve lattices of stone in each of them, made something like the holes in the walls of cities, to spy out at, and to annoy the enemy with their arms; these seem to be designed to convey light into the temple, which is something extraordinary, there being rarely any windows in the Egyptian buildings. Every part of this temple is covered, inside and out, with hieroglyphics and other representations, in a very extraordinary manner; and it is of this part of the temple that our author seems to speak, when he says, that they put no statues in it, nor any human figure, but sculptures of animals; and in some other temples I have observed, that the human body has always on it the head of some bird or beast: This must be understood of the inside of the temple; for the outside of this building is beautified in a very grand manner, chiefly on the north side, where there are representations of battles with horses and chariots, one of which I observed was drawn by stags. At the other end of this inner temple there was an entrance, b. now in ruins, and without it, what I took to be a raised terrace, c. about thirty feet wide, the front of which has carved on it two barks with covers on them, like the Venetian gondolas; at one end of it is a sculpture, resembling a ray of the sun; in the boat, men are represented working it along with their poles, and one stands towards the head of the bark, and receives the homage of the others. Here is the grand entrance described from the south, and on each side of the entrance into the temple itself, at the east end of it, are two obelisks, d. having only one column of hieroglyphics, and are sixty-three feet four inches high, and six feet square. Further to the east, are two other obelisks, e. seven feet six inches square, and seventy-three feet high; the obelisk to the south is fallen down; they have three columns of hieroglyphics all the way down: All these obelisks, are of red granite. A little further, a wall is built on each side to the north and south; and on the west side of it are several colossal busts or half statues at f. very much defaced. Continuing on along the middle to the east, we came at length to the small granite room, g. with a room on each side of it, which seems to have been a place of more than ordinary sanctity, and the entrance to it is adorned with a very particular sort of square columns; one of them I observed, was a knot of three such pillars as are represented at h. It is possible this granite room was the place allotted for the beautiful noble virgin, that was annually

ally consecrated to the Deity in a very strange manner'. All along on each side are several apartments much ruin'd, which might serve both for the priests and for the beasts they kept for sacrifice. And about a hundred and sixty feet to the east is another large building z. consisting of several small apartments, on each side of a spacious colonnade, as if for the officers of the temple. To the north, without this enclosure, are ruins of buildings, with the grand gate, i. before them, which seem to have led to the temple. Further to the east of the other building, are signs of a colonnade, k. almost buried in the ground; to the east of this is the most eastern grand gate, T. mention'd as unfinish'd, where the enclosure of this vast temple ends^z.

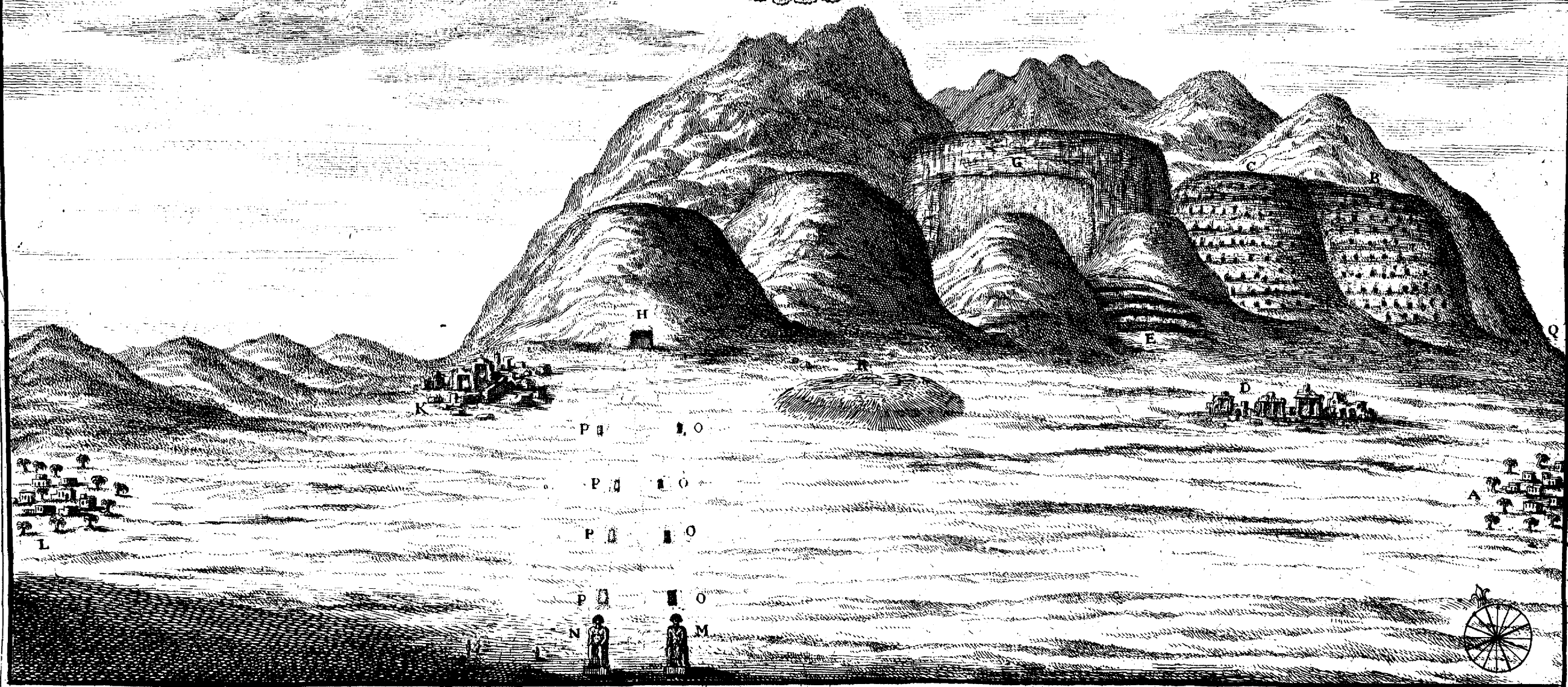
Temple east
of Carnack

The Sheik's son offer'd to go with me to a temple four miles to the east of Carnack, and he came early in the morning to the boat with horses, and laying a carpet on the bank of the river, I entertain'd him with coffee, and we set forward towards the temple; the son also of the Caia, or steward of the great governor went along with us. The plain to the east naturally runs into a coarse grass, much like a rush, great part of it lying waste; and where it is sown, the ground is laid in broad low hillocks, round which there are small irregular channels, the corn not being sown at top of these hillocks, but only near the channels, in order, I suppose, that it may be the more easily water'd; for men raise the water out of the Nile into a small canal, which conveys it to all parts. I omitted to enquire how they cultivated the land, which is probably only by harrowing in the corn. About four miles east of Carnack, are the remains of a temple fronting to the north west, a plan of which may be seen in the twenty-seventh plate at D. with a plan of the grand gate, E. which stands in that manner to the temple, and an upright of it, F. It is about two hundred feet north of the temple, and is adorn'd with four compartments of hieroglyphics. The walls in the front of the temple between the pillars, are about seven feet high, cover'd also with hieroglyphics. Among those on the gate, a person is represented offers something that is round, it may be some fruit, to a person sitting in a chair; another offering beasts. The heads, legs and arms of the figures are defaced. The pillar on each side of the door is that beautiful one Numb. 11. in the second plate of the architecture of Egyptian columns; the other pillars are of Numb. 7. of the first of those plates; but being so near to one another, I suppose they were without bases. At the further end, where I conjecture there was a door on each side, I saw the remains of a square pillar of red granite, which might be the ruins of a door-case. All this temple is very much destroy'd, except the front, which is not perfect. The grand gate is intire; and I saw a sphynx near it about four feet long. It is probable the antient Thebes extended formerly to this place. The

^y Strabo xvii. p. 816.

^z About the gates of the temple I took particular notice of the following hieroglyphics. On one a man offers to the Deity, in each hand a vase like a chocolate dish, having on each arm something resembling a folded napkin. In another, one seems to offer himself to two Deities, which by some emblems, I conjectured to be the sun and moon. A man offers something like apples to one on a throne; four Deities being on thrones above, as on another floor. A bird like a hawk, on

a pillar somewhat resembling the Corinthian order. A peacock on another, with the bell capital; both which are in the plate of Egyptian pillars. A man standing before four monkeys, which are on two floors, as I think two on each floor. Three trees on a pedestal. It is to be observed that the heads, hands and legs of many of the figures are defaced; but those cut on granite remain intire, as they could not be so easily disfigured, by reason of the hardness of the stone.



View of Thebes, on the West of the Nile. A. Great Temple. B. Way to Sepulchres. C. Hills over them. I.

A View of Thebes, on the West of the Nile.

Ruins of Other Temples. R. Medinet habou I.



*The Sepulchres of the Kings of Thebes.
To the Honourable William Herbert.*



patriarch's map has Maximianopolis, a bishop's see, in this situation, call'd in Arabic, Medmut, which may be one of the villages of old Thebes, mention'd by Strabo, that might after increase to a small town.

Returning I view'd the ruins of what I supposed to be a round temple, and appear'd to have been a hundred and seventy-five feet diameter. I saw also some remains of a grand gate to the west of it. Having view'd these things, we return'd, and I entertain'd my conductors with coffee at the boat, and made the Sheik's son a present that I thought would be agreeable to him. This young man had shewn me great civility, imagining that I might be a physician, and desired my advice in a certain case. The next day I spent in reviewing the great temple of Carnack, and taking several heights. I had thoughts of going to Luxerein, and so coming from that place to take leave of the great man; but his Caia, who came to me very kindly, told me it was best to take leave of the Sheik before I departed, so I waited on him. He was very civil, and told me I might see Luxerein without any trouble; and when I was return'd, the secretary sent me provisions from the Sheik's kitchen. Part of Thebes, which was west of the river, is now call'd Gournou; but the Memnonium, which was the most western part, I take to be now call'd Medinet Habou. When I went on that side, I sent to the Sheik, to whom I had a letter from the great Sheik of Fushout; he came to the boat, and conducted me to his house at the village of Gournou, mark'd A. in the view I have given of this side in the twenty-ninth plate. The Sheik furnish'd me with horses, and we set out to go to Biban-el-Meluke, and went about a mile to the north, in a sort of a street, on each side of which the rocky ground about ten feet high has rooms cut into it, some of them being supported with pillars; and, as there is not the least sign in the plain of private buildings, I thought that these in the very earliest times might serve as houses, and be the first invention after tents, and contrived as a better shelter from wind, and the cold of the nights. It is a sort of gravelly stone, and the doors are cut regularly to the street. We then turn'd to the north west, enter'd in between the high rocky hills, and went in a very narrow valley. We after turn'd towards the south, and then to the north west, going in all between the mountains about a mile or a mile and a half, as represented in the plan mark'd N. in the thirty-first plate. We came to a part that is wider, being a round opening, like an amphitheatre, and ascended by a narrow steep passage about ten feet high, which seems to have been broke down thro' the rock, the antient passage being probably from the Memnonium under the hills, and it may be from the grottos I enter'd on the other side. By this passage we came to Biban-el-Meluke, or Bab-il-Meluke, that is, The gate or court of the Kings, being the sepulchres of the Kings of Thebes. Diodorus Siculus* makes mention of them as the very wonderful sepulchres

Sepulchres
of the Kings
of Thebes.

* Είναι δὲ, φασί, καὶ τάφους ἐν ταῖς ταῖς ἀρχαῖαι βασιλείαις θαυμαστὰς, καὶ τῶν μέγα γενεῶν τοῖς εἰς τὰ παρθενία φιλοτιμύμενοις ὑπερβολὴν ἐκ ἀπολείπειν. Οἱ μὲν ἔν τῳ ἱερῷ ἐκ τῶν ἀναγραφῶν ἔφασαν εὐρίσκειν ἐπὶ πρὸς τοῖς τετραγώνοις τάφους βασιλικὰς· εἰς δὲ Πτολεμαῖον τὸν Λάγυ διαμῖναι, φασίν, ἐπὶ τῷ αἰδέκα μόνον, ὃν τὰ πολλὰ κατέφθαλλο κατ' ἑς χροῖνας παρὰ ἑαλομεν ἡμεῖς εἰς ἐκείνας τὰς τόπους. Diodorus l. i. p. 43.

Ἵπερ δὲ τῷ Μεμνονεῖ, θῆκαι βασιλείων ἐν σπηλαίοις λαομηταὶ περὶ τετραγώνοις, θαυμαστὰς καλεσκεινόμεναι, θείας εἶναι. Strabo xvii. p. 816.

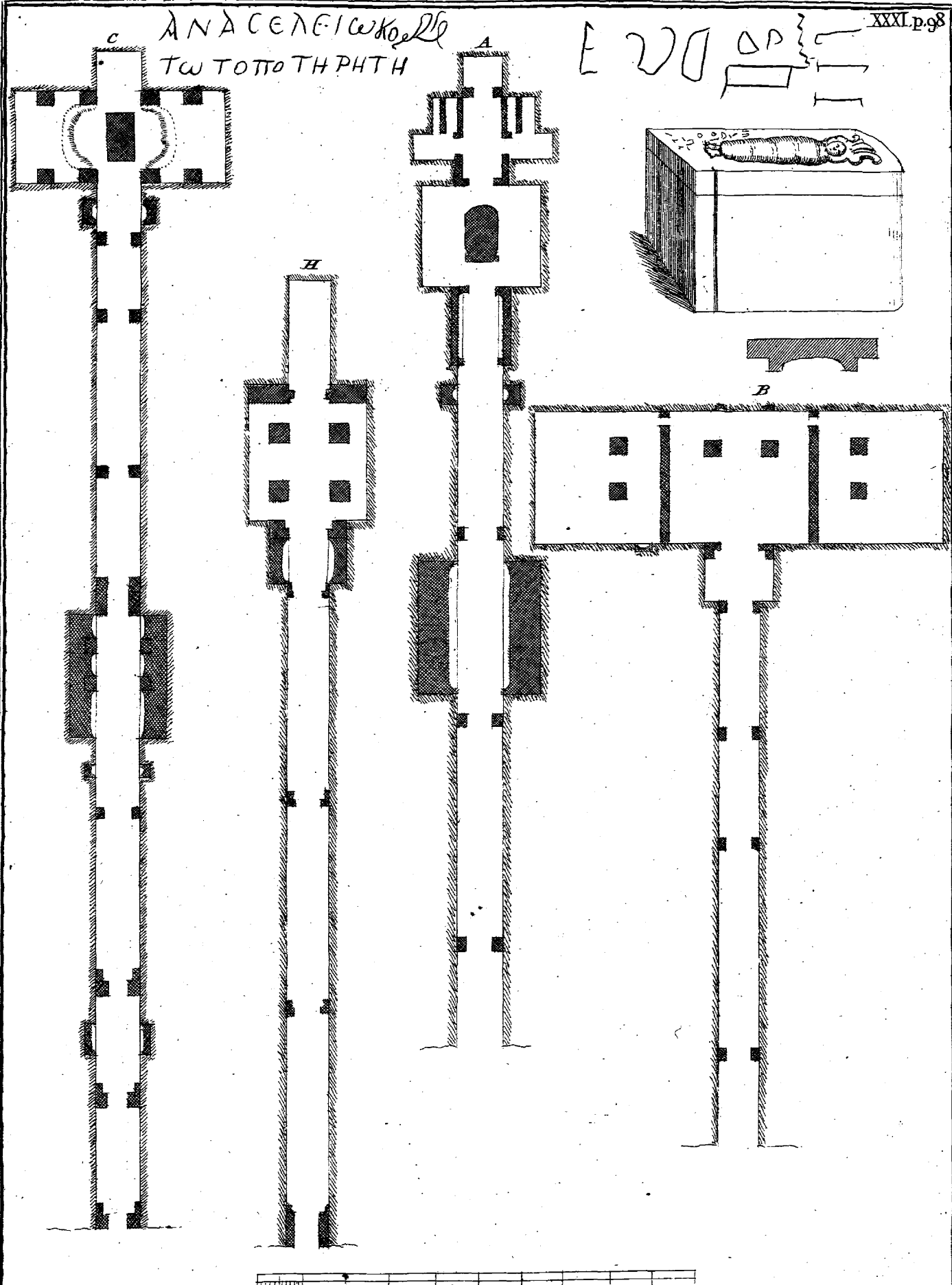
It is very probable that what Strabo calls τὰ σπήλαια, are the same as Pausanias calls αἱ σύριγγες, which signifies not only pipes or tubes, but any passages or grottos under ground; and near these, our author says, the famous colossal statue stood.

OBSERVATIONS

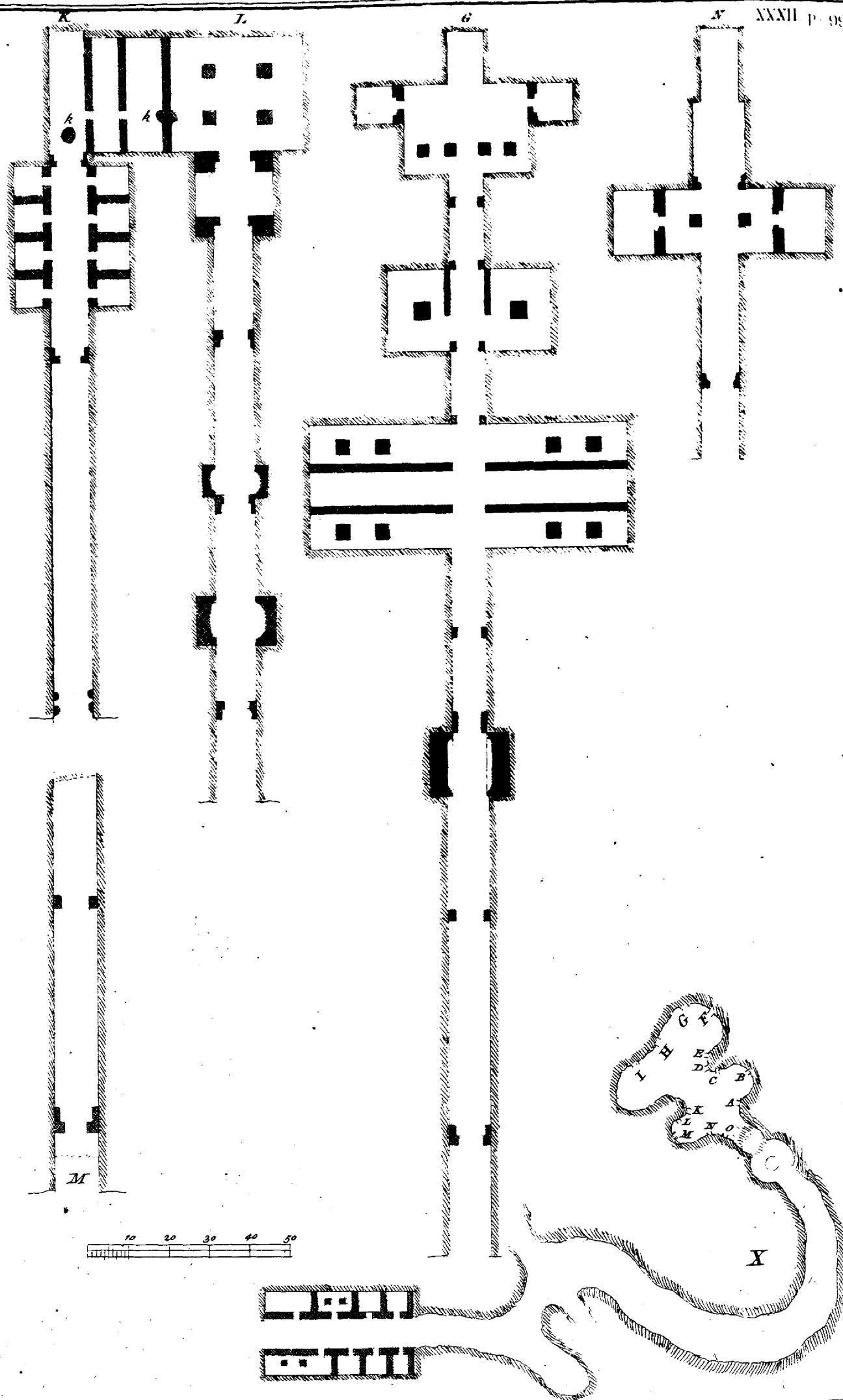
of the Kings of Thebes, such as never could be exceeded by any thing that was afterwards executed in this kind. He says forty-seven of them were mention'd in their histories, that seventeen only remain'd to the time of Ptolemy the son of Lagus, as the historians of that time, and particularly Hecataeus relates; and adds that most of them were destroy'd in his time; tho' probably many of the forty-seven he mentions were built, and not cut into the hills like these that remain, as it is not easy to destroy such sort of monuments. Strabo says that above the Memnonium were the sepulchres of the Kings of Thebes, in grottos cut out of the rock, being about forty in number, wonderfully executed, and worthy to be seen. In them he says were obelisks with inscriptions on them, setting forth the riches, power and empire of those Kings, as far as Scythia, Bactria, India, and Jonia, their great revenues and their armies, consisting of a million of men. The inscriptions on these obelisks were probably hieroglyphical; and they must have been small, it may be of the size of the obelisk mention'd in a window in the castle of Cairo. The vale where these grottos are, may be about one hundred yards wide, as represented in the thirtieth plate. There are signs of about eighteen of them, as mark'd in the view in this plate; D E F I. and O. are stopped up: To the rest, if I made no mistake, the plans correspond in the thirty-first and thirty-second plates. However, it is to be remark'd that Diodorus says seventeen of them only remain'd till the time of the Ptolemies; and I found the entrances to about that number, most of which he says were destroy'd in his time, and now there are only nine that can be enter'd into. The hills on each side are high steep rocks, and the whole place is cover'd with rough stones that seem to have rolled from them; the grottos are cut into the rock in a most beautiful manner in long rooms or galleries under the mountains, which are of a close white freestone that cuts like chalk, and is as smooth as the finest stucco-work. The galleries are mostly about ten feet wide and high; four or five of these galleries, one within another, from thirty to fifty feet long, and from ten to fifteen feet high, generally lead to a spacious room, in which is seen the tomb of the King, with his figure cut in relief on the lid, as I saw it on one. In the furthest room of another, the picture of the King is painted on the stone at full length; both the sides and ceilings of the rooms are cut with hieroglyphics of birds and beasts, and some of them painted, being as fresh as if they were but just finish'd, tho' they must be above two thousand years old. The sepulchre A. particularly is most beautifully adorn'd with hieroglyphics cut into the stone and painted. The entrance, which is a descent, is cut thro' the rock, being open at top for thirteen feet; then for eight feet more to the door, the ceiling is an inclined plain, as the descent under it; over the door the beetle is cut in a circle, and a man sitting on each side; the galleries within have hieroglyphics cut on each side; first in a sort of a compartment next to the ceiling in manner of a frieze; lower, figures are cut out representing mummies; below these, for seven feet from the ground, are hieroglyphics all down the sides, divided by lines into different columns; in the middle of the ceiling there are figures of men for about three feet in breadth, with stars on each side. Among the hieroglyphics, I observed many goats heads. The tomb of the King, (the plan of which may be seen in the thirty-first plate A.) is of one stone of red granite, seven feet

ΑΝΔΕΛΕΙΩΚΟΡΕ
ΤΩ ΤΟΠΟΤΗΡΗΤΗ

Ε 20 ΔΡ



PLANS of the Sepulchres of the Kings of Thebes.



PLANS of the Sepulchres of the Kings of Thebes, And of the Way to them. X

feet nine inches high, eleven feet eight inches long, and above six feet broad, the cover being made as represented to shut into it: On it is cut the figure of the King in mezzo-relievo, and a hieroglyphical inscription, as may be seen in the plate over the tomb, which probably is some account of the Monarch. This room is adorn'd with hieroglyphics in different columns, with figures of men, hawks and bulls. In the last room are two inscriptions, made probably by some persons who came to see the place^a; one of them is in the thirty-first plate. In the several sepulchres, the parts that are shaded are niches, commonly about four feet above the ground; the large ones might be to deposite bodies in, and the smaller for little statues. The grotto C. towards the middle part, is a descent, and the several stories of hieroglyphics are cut parallel with the ground; the ceiling of the room where the tomb was is cut archwise; round the pedestal of the tomb which seems to have been there, the room is cut down three feet six inches lower than in the other parts, in a rough manner; the tomb is taken away, but the red granite top remains eleven feet long, and six feet and a half broad. In the furthest room is a figure, I think in relief, with the arms across on the breast; over it is a globe, and a man kneels on each side of the apartment H. In the great room there is a statue of a man with a sceptre in his hand, and on the ceiling is a large figure of a man painted at top, with a particular sort of sceptre also in his hand, and wings hanging down lower than the feet, and covering the whole body, being a very extraordinary figure, and the painting exceeding fresh. At the entrance on each side are four men cut into the stone above the natural size, having heads of hawks and other animals; on the inside a tortoise, and a man with a goat's head are cut within a circle on each of the pilasters. At the entrance of K. a large bull's head is cut in relief, and by a hole mark'd k. at the further end of it, there is a communication with L. The grotto B. is cut with a descent all the way from the entrance. Some of them, particularly that mark'd M. seem never to have been finish'd; and two or three have so much rough stone in them, like the chipping of the rock, that those who enter, cannot walk upright in them. Having view'd these extraordinary sepulchres of the Kings of Thebes with the utmost pleasure, by the help of the wax-lights we brought, and being much fatigued, we thought to sit down and take some refreshments we had brought, in this retired place; but unfortunately we had forgot to bring water: The Sheik also was in haste to go, being afraid, as I imagined, lest the people should have opportunity to gather together if we staid out long. From Gournou to this place there is a very difficult foot way over the mountains, by which the people might have paid us an unwelcome visit, tho' we were under the protection of the Sheik, who might likewise be well pleased to protract the time, that he might prolong our stay, in order to have more of our money for his horses and people, and also in expectation of a greater present. Returning from this place, I observed in the plain to the north, many entrances into the rocks, which probably were of the nature of the grottos I observed on each side of the way as I came.

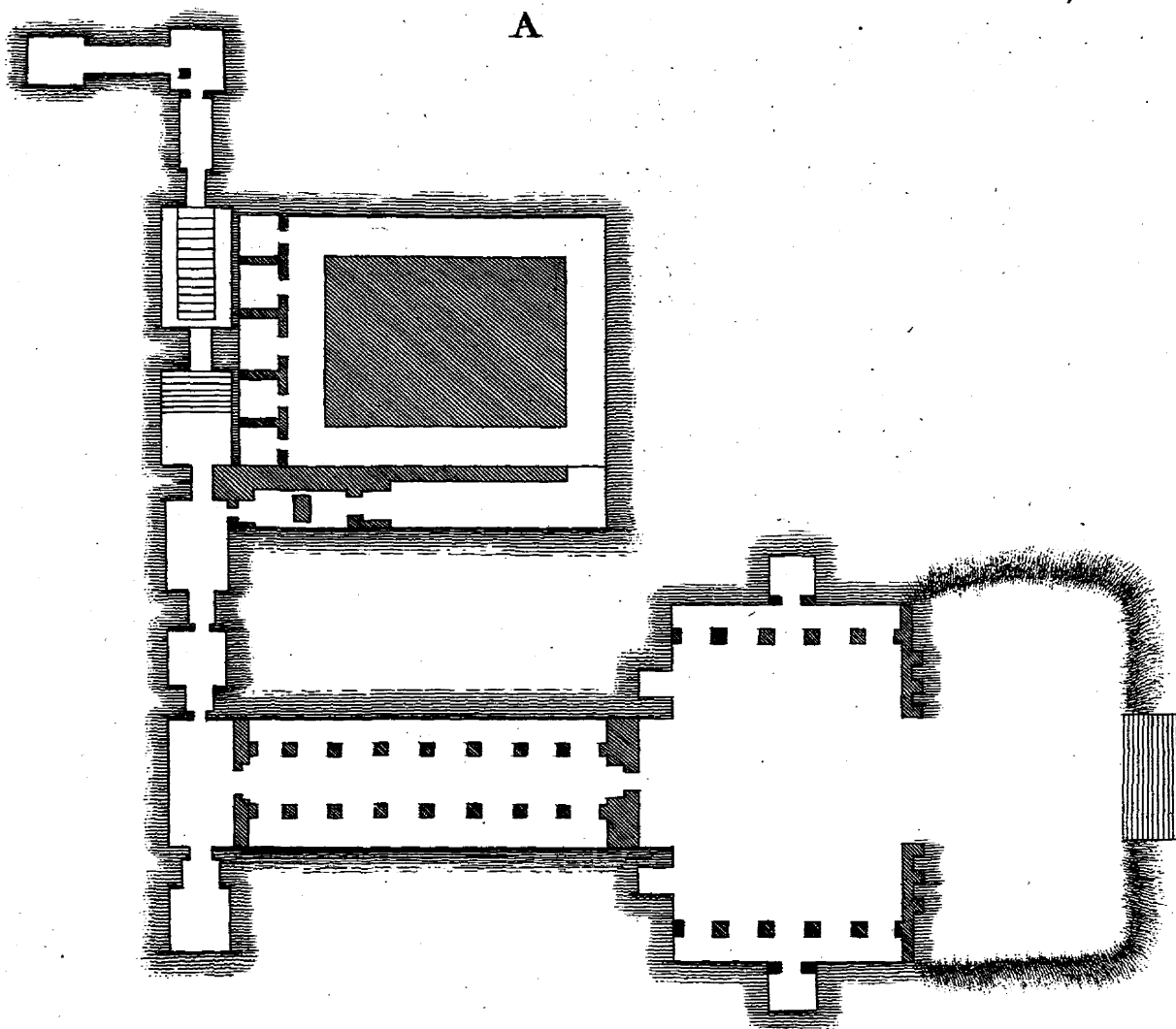
^a This is the other inscription; Januarius PP VI. DIEI miravi locum filium Eliani Varina valet omnes.



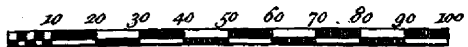
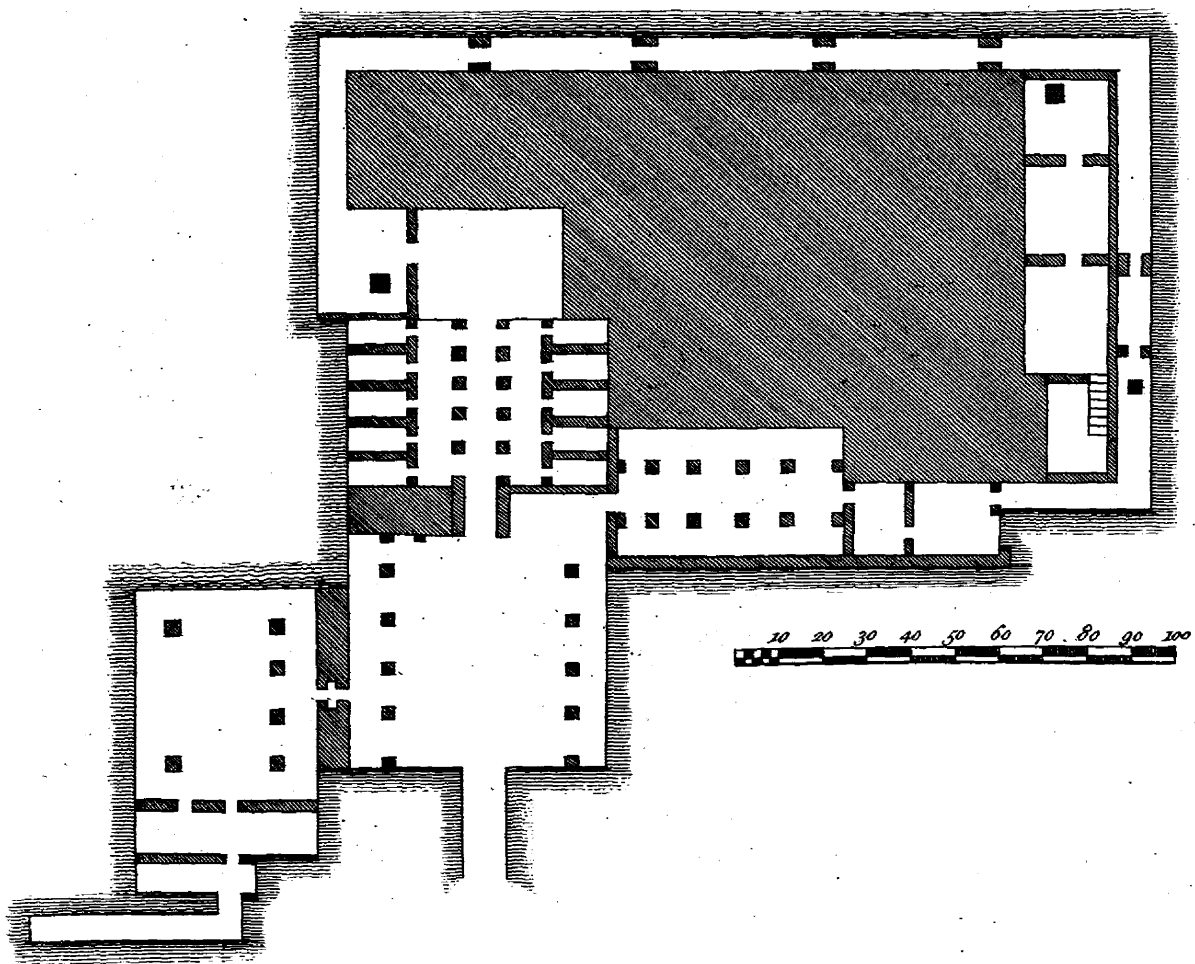
OBSERVATIONS

The Sheik was so civil and humane as to stay and eat with me, which is what they rarely do. The next day I went into two very extensive apartments cut in the rock, on the south side of those hills we went to the day before, being in between the foot of the hills, at the place mark'd G. in the twenty-ninth plate. To one of them A. in the thirty-fourth plate, is a descent of ten steps to an area cut in the rock, which leads to a room in which are square pillars cut out of the rock: Beyond that there is a long room with pillars on each side in like manner; all the apartments are adorn'd with hieroglyphics; but the stone is scaled in such a manner, and is so black in some of the first apartments, that there is great reason to think the place has been damaged by fire. Beyond these rooms, the apartments extend to the right, there being several steps down; one part leads to a gallery cut round the rock, which has some apartments on one side; and in this, as well as in the apartments of the other grotto mark'd B. are holes cut perpendicularly down to other apartments below, where I saw doors and openings, and where probably there are as many apartments as above. One would almost imagine that these places were habitations for the living, and possibly might be cut under the palaces of the Kings of Thebes, if they were not the very palaces themselves, to retire to when they pleased, from their tents or other places more exposed to the wind or heat. The other grotto B. is cut under a small hill, which is between E. and C. near the appearance of a grand entrance in under the mountains. The way to that entrance is by a valley, which seems to have been divided into four parts by walls or mounds, of which there are still remains: That which is most to the east is deep, and looks like a quarry of black flint stone, being much deeper than the others. I thought it might have been a reservoir of the Nile water, and for that reason formerly paved with stones, in order to make it hold the water. The other three parts go towards some remains of buildings, as represented in the thirty-fifth plate; the granite door A. leads to the building B. which is all ruin'd, except a small part of the front. To the west is a room C. over which there is a well-turn'd arch, with a half round at the spring of it; the door at the north end has likewise a half round on each side of it, and is of granite. It appears to have been used as a Christian church, and the hieroglyphics have been cover'd over with plaister, which are in small columns, exquisitely well cut; Christ with a glory is painted on the plaister. As this was a church, it is probable the arch over this building is a Christian work. In the small room D. to the south are many bones, which seem'd to have been burnt; and if there had not been linen with them, I should not have thought they had been embalm'd, but burnt by accident. The rock at the mountain has been made perpendicular by art; the people said there was an entrance there under the hill, and 'tis probable it was a passage to which there was a descent, and that all has been fill'd up. I took a particular view of the large temple, a little way to the south east, for such it seems to have been; a plan of it is in the same plate. At all the square pillars E. are statues, as represented at K. with the heads broke off, which seem to have had on them the long cap, that is often seen in the hieroglyphics; for there is enough remains of those caps on the pillars to shew what they were. These statues have the lituus in one hand, and the flagellum or whip in the other, as commonly seen with the statue

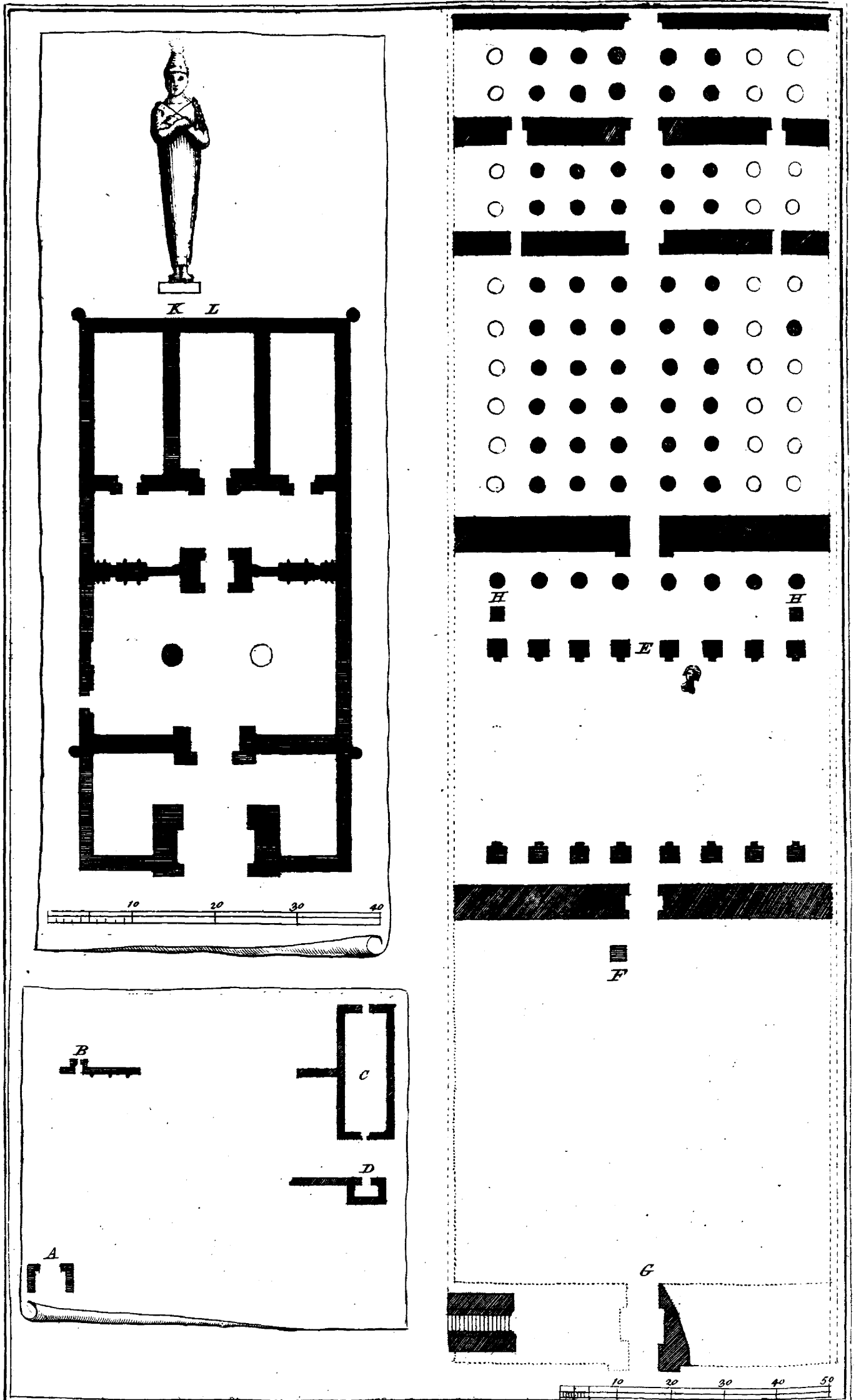
A



B



PLANS of two SUBTERRANEAN GROTTOES at THEBES.



PLANS of two Temples, and of some Ruins at Thebes, on \bar{y} West.

statue of Osiris. There are ruins of a pyramidal gate at G. to the south of this building, and of a very large colossal statue; it is broke off about the middle of the trunk, the head is six feet broad; from the top of the head to the bottom of the neck, it measures eleven feet, and so it does from the bottom of the neck to the navel; it is twenty-one feet broad at the shoulders; the ear is three feet long, and one foot four inches broad; and the foot is four feet eight inches broad. In the second court, at H H, are remains of two statues of black granite; that to the west, which is sitting, measured from the hand to the elbow five feet, thence to the shoulder four feet; the head is three feet and a half long, and the ear is one foot in length. The statue to the east is three feet five inches long in the foot; at a distance from it is the head with the cap; it is three feet six inches long, and behind it is the ornament of the dome leaf. Some persons have thought that one of these is the statue of Memnon. Many other pillars of this building are destroy'd, as represented in the plan; but from the ruins it appears to have been a very magnificent building in this way. From the temple I went to the statues which I shall call the colossal statues of Memnon; they are towards Medinet-Habou. The Sheik hurried me from this place, saying he was near his enemy; so I set out early the next morning, and spent above half a day at these statues: They are of a very particular sort of porous hard granite, such as I never saw before; it most resembles the eagle stone. The statue is represented in the thirty-sixth and thirty-seventh plates; they look to the south south east, and are on a pedestal or plinth entirely plain. That to the north is thirty feet long, and seventeen broad, the pedestal of the other is thirty-three feet long, and nineteen feet wide, and they are about thirty feet apart: That to the south is of one stone. The statue to the north has been broken off at the middle, above the arms, that lie on the hams; and it has been built up with five tier of stones; one to the top of the clinch of the elbow, another almost half way up the arm, one to the armpits, the fourth to the neck, and the fifth the head and neck, of one stone. The other tiers have two stones in front, except that the middle tier has three, and there are two stones in the thickness of the statue: The feet are broken a quarter off from the toes; but as I did not take a particular draught of the parts of the statue that are maim'd, I thought it better to give it entire from the drawing and observations I did make. I found the height from the bottom of the foot to the top of the knee, to be about nineteen feet; from the bottom of the foot to the ankle, two feet six inches; to the top of the instep, four feet; the foot is five feet broad, and the leg is four feet deep; the ornament behind the head seem'd to be the dome leaf, as I have it on a statue of Harpocrates. At the side of the legs, as represented, are two reliefs, and one between the legs, of the natural height, but much defaced: Between the former and the great statue, are hieroglyphics. The pedestal of the imperfect statue is crack'd across, at the distance of about ten feet from the back part; there are also some flaws and cracks in the other statue, but it is of one stone, which I dare positively affirm, and in which I could not be mistaken, having been twice at the statues. I spent half a day there, and took down in my notes an account of every stone, of which the upper part of the other is built. On the

Statues of
Memnon.

pedestal of the imperfect statue is a Greek epigram, which may be seen in the fifty-fifth plate; and on the insteps and legs, for about eight feet high, are several inscriptions in Greek and Latin, some being epigrams in honour of Memnon, others, the greater part, testimonies of those who heard his sound, and some also in unknown characters; all the inscriptions are ill cut, and in bad language, both on account of the hardness of the stone and the ignorance of the people, who probably made money by cutting these inscriptions for those that came to hear the sound. I copied them with all the exactness I possibly could, tho' many of them were very difficult to be understood, and they are engraved in the thirty-eighth and thirty-ninth plates; for I was not entirely undisturbed whilst I was doing it; but after I had been at this work some time, the Arabs came about me, and said, they would not permit me to copy every thing in that manner, and some of them attempted to pull me away; but I continued on copying them out, till I had finished them all. The common people have the weakness to imagine that inscriptions discover treasures.

Going on from these to the north north west, at a hundred paces distance in a line from the broken statue, are the very imperfect ruins of another statue lying on the ground, and one hundred paces farther, such another, two hundred paces from that, is another statue, of which there are greater remains, being broken and fallen down, the back part with hieroglyphics on it lies uppermost, and is thirty feet six inches long; it is of a mixture of white and brown marble. Further on a little to the right, among the trees, is a statue almost intire, being a yellow granite, in very small grains, with some little flints in it; the statue is twelve feet long, from the head to the fork, and the shoulders were four feet broad above the ground, a small part being sunk into the earth. Going on to the hills, I observed an area cut out of the rock, and many stones lying about it, with hieroglyphics on them; this seems to have been a part of the grand temple to which these statues lead, as a sort of avenue; and I suppose there were other statues, in a line from the great ones. About half a mile from this area, are the remains of Medinet-Habou, to which probably the buildings of this temple extended; and all this together, I take to be the antient Memnonium; the ruins of the other temple on this side, being a mile to the east, and seem to have no relation to these: The name also of Medinet-Habou is a confirmation that this was the Memnonium, for in the itinerary it is called Papa, a word almost universally used for father, so that Medinet-Habou seems to signify the City of the Father, and, as I observed elsewhere, Abydus may have the same derivation, where there was a famous temple or palace of Memnon.

Memnonium.

I have already remarked, that in the temple to the east there are remains of two statues of black granite, one has been thought, by some, to be the famous statue of Memnon, which at the first or second hour, they pretend, uttered a sound, occasioned, as some would have it, by the rays of the sun striking on it; others are of opinion, that it was the statue I have already described, with the inscriptions on it; in order to judge of which, it may be proper to consider what the antient authors say on this subject, and the arguments on each side.

Strabo

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XXVI IOV HADRIANI
IMP NTHATER
NEPOS PRAEF
AUDIT MEMNONEM
XII. PMAPT IIOA IS

VIENNA
IANICINS TFOIVERUS
PC III CYRAUDI MP
MER ONDVS

IVNI SULANA UE
CLELIA AFRICANI
VXOR AUDI MEMNONEM
PRID FEBR HORATIS
ANNO IMP DOMITIANI AUG
CVMIAM TERTIO VENISSEM

ANNO VII IMP CAESARIS
NERVA ETRAIANI AUG
QVIBVS MAXIMVS PRAEF
AUDIT MEMNONEM
HORA II S SECUNDA

TET TIT LXI
PRAEF AEG
AUDIT
MEMNONEM
XIII KAPRILIS
VEROPIRIALL BIRVIDC
HORAT

CMAENIVS HANIOCIVS
DOMO CORINTHIZIE CXICITITEM
VIMM NIM AUDI MEMNONEM ANTE SECUR HORAM
XIII NNICIII TITIANO COSEODEM DIE
HORA PRIMA DEIDEM DIEI

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ΜΕΜΝΟΝΟΣ ΟΥΧΟΤΤΙΟΣ ΑΚΟΥΣΕΤΑΙ
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ΗΚΟΥCΕΝ ΕΛΘΩΝ ΤΟΥ ΘΕΟΥ ΤΟΝ ΗΧΟΝ
ΛΞ ΑΔΡΙΑΝΟΥ ΚΑΙ CΑΡΟC ΤΟΥ ΚΥΡΙΟΥ ΕΠΩΩΝΟ

V. NIANA SALLPTIAS
FELIX AUGCLIBERTVS
PROCURATOR USIACVS
HORA PRIMA SEMIS
MEMNONEM
AUDIVIT

CΕΡΟΝΟC ΥCΟΥΑΤΗ
ΕΠΑΡΧΟC ΠΕΙΡΗ
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IMUSIVS
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II

CLAUDIVS MAXIMVS
7. IIII XXIIANDIVI
HORA PRIMA

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 UTIDVS MARTIUS
 SERO OOOIII ET UARO CDS
 HORA DIES ANTEPRILAAA
 MVLPIVS PRILIANVS
 PRAEF AEO
 VIKALARTIAS DIX
 IRON COS ITERUM HORA
 DIEI SECUNDA XVONL EGICHTAS
 VILLELANNON ELL
 PCNYCCTOIA
 CUYTIX
 MAROTWCACOEK
 INO CANNINIO KEIX
 HORISEITE THC
 MEMNONIISVATIS CANON
 AUDIT ET DONAT CAR
 MEA
 CORDADEIS

AVDIVI
 OSCARINHOCTAPADMAICHOYCA
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Strabo ^b speaking of Thebes, says, that there were in his time several villages on the site of it, part of them on that side which was in Arabia, where the city then was, part on the other side, where the Memnonium was. Here were two colossal statues of one stone, near one another, one being entire; the upper part of the other was fallen down, from the seat, as it was said, occasioned by an earthquake. It was thought, that once a day a sound was heard, as of a great blow, from that part which remained on the seat and base. When he was there, with Ælius Gallus and others, he heard the sound; and whether it came from the base, or the statue, or the people about it, he could not say; the cause not appearing, he would rather believe any thing, than that a sound should be occasioned by any particular manner in which the stone is composed.

Pausanias ^c says, that Cambyfes broke it, and that then the upper part, from the middle, was seen lying neglected on the ground; the other part, every day at sun rising, uttered a sound like the breaking of a string of a harp when it was wound up ^d. Philostratus gives this account: He says, the place where the temple was built, was much like an antient forum, of which sort of forum there are remains in the most antient cities, with fragments of their columns, and the foundations of their walls: Moreover, they say, that statues of Mercury are seen there, partly destroyed by time, and partly by force. But the statue of Memnon, representing a youth, is turned towards the sun; it is of black stone, both the feet of it are set even together, according to the manner of making statues * to the time of Dædalus; the hands rest on the thighs, as if in a posture to get up; the manner and look of the eyes and mouth appear like a person speaking; but this they less wondered at, as they were not yet acquainted with the virtue of this statue. But when the rays of the sun came on the statue, which was about sun rising, they related what was very wonderful, they say the statue spoke as soon as ever the rays of the sun came to its mouth. And Pliny, speaking of Basaltes, (which, he says, was of the colour and hardness of iron) reckons among statues of this stone, that which was thought to be the statue of Memnon at Thebes, in the temple of Serapis, which, they say, made a noise every day about sun rising, when the rays of the sun came on it. Tzetzes calls it the column that uttered

^b Μέμνον δ' ἐστὶν ἐν τῇ περὶ τὴν Μελιτῆν, ὅπερ τὸ Μελιτῆν ἐνταῦθα δὲ δύο κολοσσῶν ὄντων μονολίθων ἀλλήλων πλησίον, ὁ μὲν σώζεται, τὸ δ' ἑτέρον τὰ ἄνω μέρη τὰ ὑπὸ τῇ καθέδρᾳ πρὸς τὴν γένεσιν, ὡς φασι. Περί τούτου δ' ὅτι ἀπὸ καθ' ἡμέραν ἐκείνην, φέρεται, ὡς ἀνὰ πληγῆς οὐ μεγάλης, ὑπολείπεται τὸ τῆς μέμνονος ἐν τῷ θρόνῳ καὶ τῇ βάσει μέρος. . . . Διὰ τὸ ἀδελφὸν αἰτίας, πᾶν μᾶλλον ἐπὶ ἐκείνῃ πιστεύειν, ἢ τὸ ἐν τῶν λίθων ἔστω τέλει γένεσιν ἐκπεσεῖν τὴν ἡμέραν. Strabo xviii. p. 816.

^c Ἐστὶ γὰρ ἐν τῇ καθήμενῳ ἀγάλματι Ἡλίου, Μέμνονα ὀνομάζουσιν οἱ πολλοί. . . . ὁ Καμβύσης διέκοψε, καὶ νῦν ὅπου ἐν κεφαλῇ ἐς μέσον σώμα ἦν ἀπὸ τῆς μέμνονος, τὸ γὰρ λοιπὸν καθήκει τε καὶ ἀνὰ πᾶσαν ἡμέραν ἀνιχνεύει ἡλίου βοῆς, καὶ τὴν ἡμέραν μάλιστα εἰσάγει τὴν νύκτα καὶ ἡμέρας ῥαγίστης χορῆς. Pausanias i. c. 42.

^d Τὸ γὰρ χωρίον ἐν ᾧ ἱερῆται, φασι μὲν περὶ τοῦ ἐκείνου ἀγορεύειν ἀρχαίαν, οἷον τῶν ἀγορῶν ἐν πόλεσι πρὸς οἰκηθείσαις λείπονται σελῶν παρεχόμεναι τρυφῇ, καὶ ταχέως ἵχνη, καὶ θάλασσας καὶ φιλίας. Εξ μὲν τε ἀγάλματι τὰ μὲν ὑπὸ χειρῶν διεφθέρηται, τὰ δ' ὑπὸ χροῦς τὸ δ' ἀγάλματι τετραφῆται πρὸς αἰλίαν, μὲν γὰρ γενεάσκον λίθῳ γὰρ εἶναι μέλαν. Εὐμβροχέειν γὰρ τὸ πᾶσι ἀμφὶ καὶ τὸ ἀγάλ-

μαποῖται [†] ἐπὶ Δαίδαλῳ, καὶ τὰς χεῖρας ἀπερείδαν ὁρῶν ἐς τὸ θάλασσαν καθῆσθαι γὰρ ἐν ὁρμῇ τῇ ὑπανίστασθαι. τὸ γὰρ ἡμῶν τῆτο, καὶ τὸ ὁφθαλμῶν νοῦν, καὶ ὅπου τὰ σώματι ὡς φεγγαμένῳ ἀδελφῷ καὶ τὸ μὲν ἄλλον χροῖον ἦτον θαυμάσαι φασι. ἔγωγε δὲ ἐνεργὰ φαίνεται πρὸς βαλάντιον τὸ ἀγάλματι ἀκλινῶς, τὸ γὰρ γίγνεται πρὸς ἡλίου ἐπιτολῆς, μὴ καταχεῖν τὸ θαῦμα φεγγαῖαν μὲν γὰρ πρὸς χροῖον ἀκλινῶς ἐλθόντος αὐτῷ ἐπὶ σώματι. Philostratus De vita Apollonii Tyanei, l. vi. c. 3.

* So ἐπὶ here seems to mean, and, not as some have interpreted it, *after the time* of Dædalus, who may be presumed to have brought in the manner of setting one foot before another in statuary.

^e Invenit eadem Ægyptus in Æthiopia, quem vocant basaltem, ferrei coloris atque duritiæ. . . .

Non absimilis illi narratur in Thebis delubro Serapis, ut putant, Memnonis statua dicatus; quem quotidiano folis ortu contactum radiis crepare dicunt. Plin. Nat. Hist. l. xxiv. c. 7.

a sound when it was day, and says it was of a mixed red or spotted stone. For some account of the history of Memnon, and of the arguments that are used on both sides, in relation to this statue, see below'. We went in

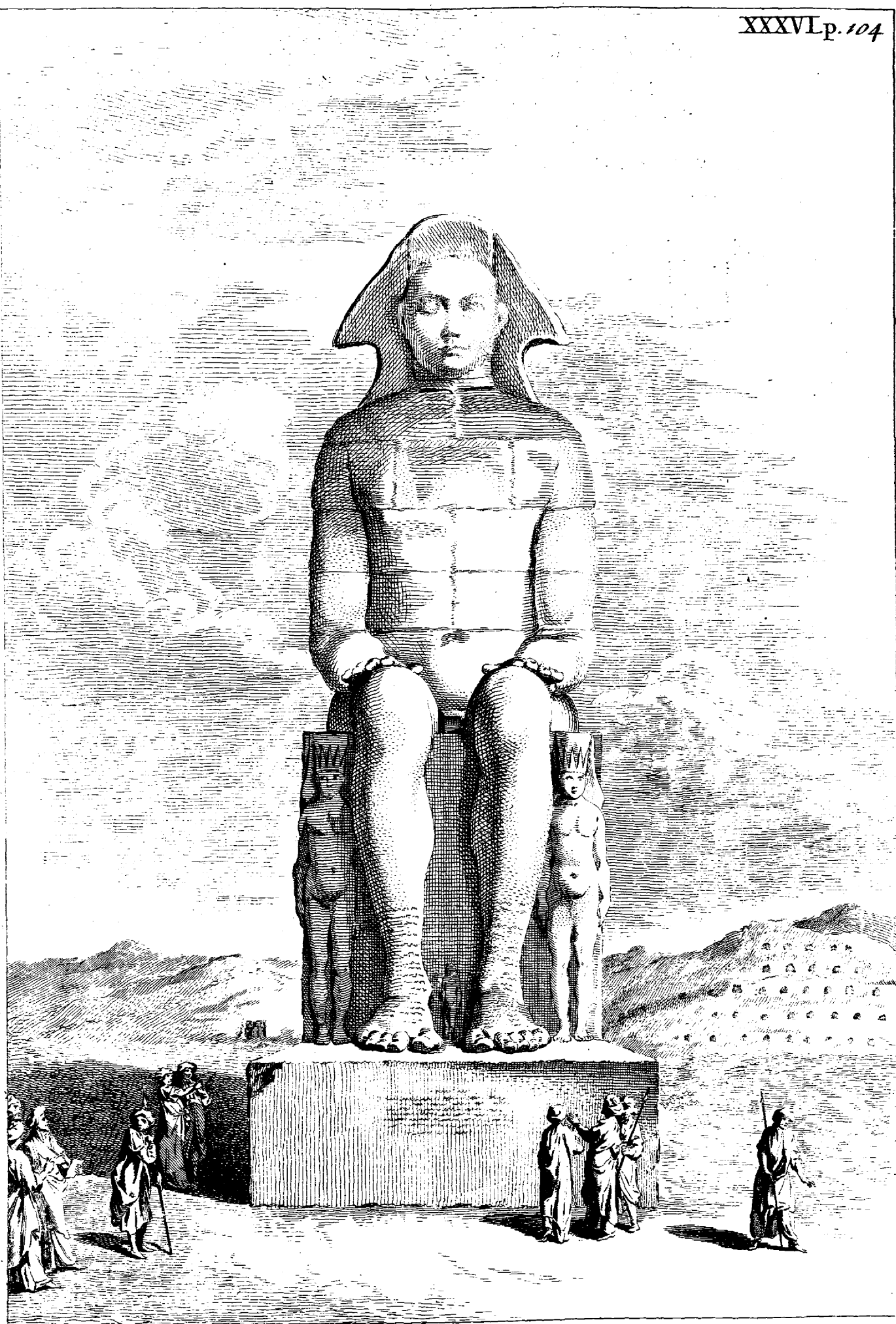
^f Memnon was, by the account of all authors, the son of Tithonus and Aurora, which is mention'd in the eighteenth inscription on the right leg of the statue of Memnon, as may be seen in the thirty-sixth plate, in these words, Πᾶς Ἡὸς τε καὶ Τητώνοιο. Tithonus was son of Laomedon King of Troy, and brother of Priamus; so that he was probably born about the year two thousand six hundred and eighty of the world. As he went into Asia, towards the east, and carried his arms as far as Ethiopia, this, according to Diodorus, gave rise to the fable of his marriage with Aurora, and that he had Memnon by her; and it is probable he might really marry some eastern princefs, by whom he might have Memnon born, when he was in Ethiopia. Antient authors indeed differ about the place of Memnon's birth; Pausanias says that he did not come from Ethiopia, but from Susa in Persia. Suidas relates that he commanded the Ethiopians, but was born near Susa, on the river Choaspes; and yet Pausanias says that the Thebans pretended he was an Egyptian; but that others affirmed he was born in Ethiopia, and extended his conquests as far as Susa. Wherever he was born, he was certainly at Susa; and Dionysius in his Periegesis, calls it the City of Memnon (Μεμνονόπολιν); but it is most probable that he was born in Ethiopia, because Philostratus speaks of him, as having a black complexion; and Virgil has the expression of "nigri Memnonis arma." Philostratus says that he reigned in Ethiopia for five generations; but how many years that was, may be difficult to determine. It is probable likewise, that he reign'd in Egypt, as such great honours were paid to him, particularly at Thebes; and his palace is mentioned at Abydus. He went to the siege of Troy, to assist Priamus, his uncle, where he was kill'd by Achilles, as mentioned by several authors, and is confirmed by these words of the epigram, cut on the base of the statue of Memnon; though it may be difficult to make out the entire sense of them, as it may be seen in the thirty-fifth plate:

Τὸν δὲ μάχῃς ἀνέρεον Ἀχιλλεΐα.

Which words must refer to his being killed by Achilles, and plainly shew the falshood of what is affirmed by an author quoted by Philostratus, that Memnon was not at Troy, but reigned in Ethiopia. And yet Philostratus in another place mentions, that he was killed in the Trojan war by Achilles. Dictys Cretensis says, that Himera, the sister of Memnon, carried his ashes to his country Palliochen, in Phœnicia. Simonides, quoted by Strabo, affirms, that he was buried about Paltus in Syria, on the river Bada, Paltus being between Tripoli and Laodicea. Josephus likewise speaks of the monument of Memnon, at the lake Cendovia, near the river Belus; and it is certain, that the river Belus does rise out of a small lake: Possibly, the remains of Memnon might be brought somewhere to these parts; and as to the different places that are mentioned, that might be occasioned by honorary monuments erected to him.

Some are of opinion that this is not the statue of Memnon; but that it was a small statue in the temple, a mile to the north, and look on it as a proof that that statue is of black marble; that it is in a building they think answers to the account of Philostratus; that this temple was like the antient forum, and they suppose the statues mentioned in it, to be the Mercurial statues he speaks of; that they would have a greater respect for the statue of Memnon, than to cut inscriptions on it; and moreover, that Juvenal in his time mentions it as a statue, half of which was broke off, and that it is not probable that it should have been built up after his time; and that the testimony of Tzetzes, not a very antient writer, is of no great weight, who says it is of a mixed red colour; and it weakens his authority, as he calls it a pillar, instead of a statue.

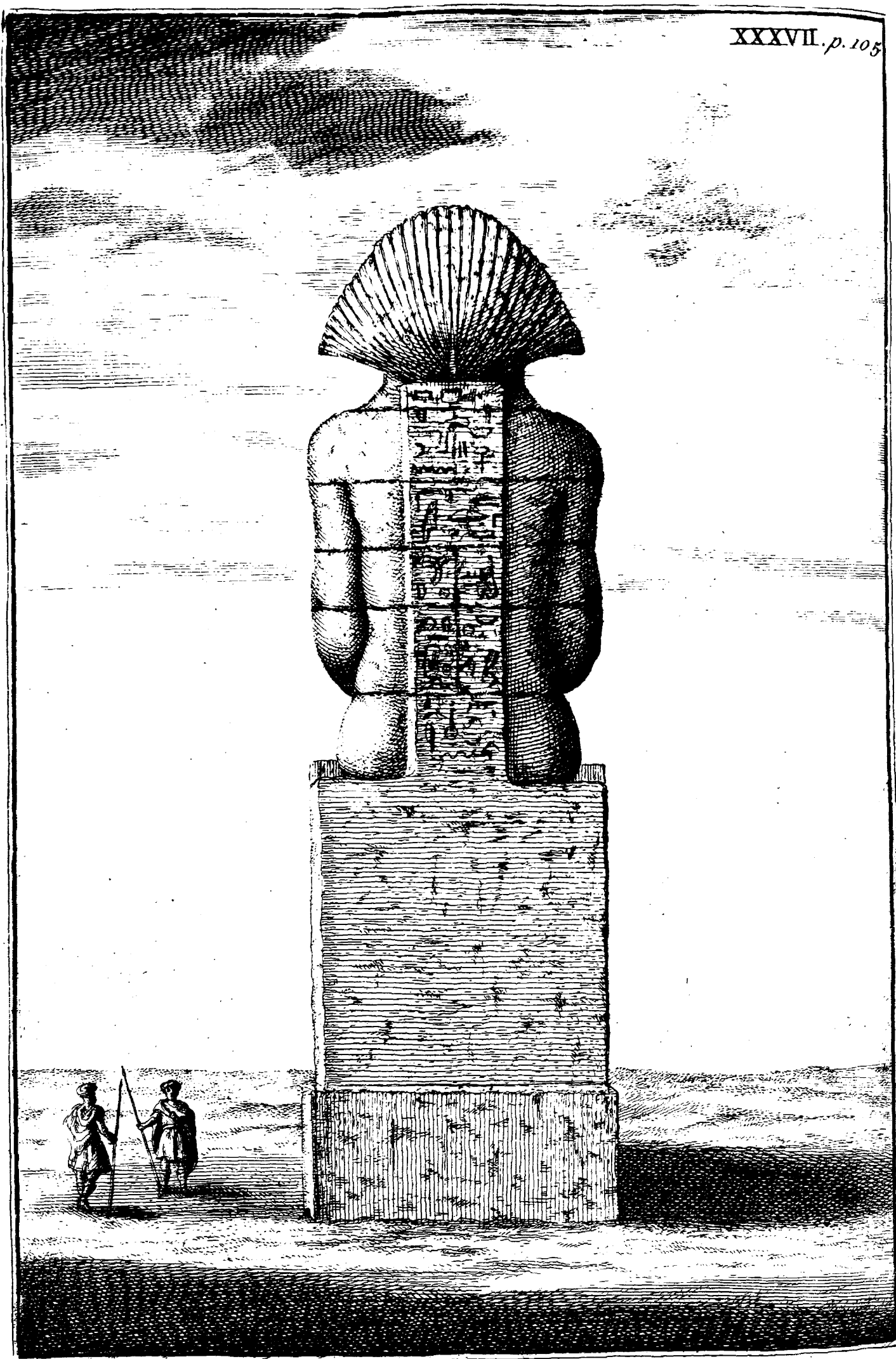
Those who are of opinion that the statue with the inscriptions on it, and an epigram in the front of the pedestal, was the statue of Memnon, say, that they cannot be inform'd of any statue of Basaltes in this place, as Pliny affirms it to be, who was often misinform'd as to the facts he relates; that the outside of these statues is blackish, as may be seen by pieces that have been brought away; that where it is broke, it is of a spotted mixed red colour, as Tzetzes mentions, which may reconcile the different accounts of authors, some mentioning it as a black marble statue, and one of a red stone; that the temple where the others stood, seems to have been covered, being divided into several apartments, and probably this very part was covered, there being a row of pillars behind these statues, and the square pillars have been represented in a drawing, as covered; so that these two statues seem to have been under cover; that though the walls do not remain on each side, yet probably there were walls, as the building is divided into different apartments, so that if the statue stood towards the entrance of the temple, it faced to the south, and not to the rising sun; that the other great statues stand facing to the south south east, as was found by a compass; that if the two great colossal statues made a part of the avenue to the temple, and were within the district of it; they think that it may account for its being said that they were in the temple, as some very antient temples consisted only of an open enclosure, these statues seeming to answer the sphinxes mentioned by Strabo, in the dromos of the temple; all these parts being called (τὸ ἱερόν) the temple, as may be seen in Strabo's Description of the Egyptian temples. They add, moreover, that the temple these statues belong'd to, might be built like the antient forum, and that there is no determinate figure or circumstance mentioned in the forum, to prove that this temple was in that form; all that is mentioned of them is, that there were seen fragments of pillars, and some traces of the walls of them. As to the Mercurial statues that were in the temple, if we suppose that they were the statues of Mercury, it is observed that it is not well known what the emblems of the statues of



The *STATVE*, of
To The R.^d Hon.^{ble} William



MEMNON, at *THEBES*.
Lord Viscount Duncannon.



The *STATVE* of
To Charles



MEMNON.
Stanhope Esq^r.

in between the hills to the north east, and came to the temple L. in the thirty-fifth plate, which had been a convent: There are no hieroglyphics on the outside; the cornices over the doors are fluted, and adorned with the winged globe; the capitals of the pillars are much of the same sort as those of Assouan, in the plate of capitals. After I had viewed all these things, I returned to the river.

The people had come rudely to the boat when I was absent, and had said that they would see whether this stranger would dare come out another day, having taken great umbrage at my copying the inscriptions; and they had dropt some expressions as if they would assault the boat by

of the Egyptian Mercury were. Anubis seems to be their Mercury; and possibly those figures that are represented with something in each of their hands that hangs down, and one foot before another, as in a posture to glide swiftly along, and execute the commands of the Deity, may be the emblems of the messenger of Jove; but these statues have in their hands the lituus and whip, the common emblems of Osiris, and it may be of Isis also. But if by Mercurial statues are meant statues of a certain form, such as were commonly placed to direct the roads and to shew the bounds, which originally might be statues of Mercury in a certain shape, such as we call Terms, and seem to have their rise from the statues represented as bound round like mummies; these are very common in Egypt, and probably few temples were without them; and such statues there might be in the temple, to which these two great statues led. As to the cutting inscriptions on the statue, it is said, that it is probable they thought they could not do a greater honour to the statue, than to cut on it the testimonies of so many persons that heard the sound, so many epigrams in honour of the statue, and one particularly in the front of the pedestal, all which would make any one conclude, that this statue was something more than ordinary. Nor is it probable that they should cut these testimonies on a statue near a mile from that which uttered the sound; it is more rational to think they would have cut them on the walls or pillars near that statue, if not on the statue itself: And whoever this great statue represented, it is probable it was a person or Deity as much to be regarded as Memnon, to whom such a vast figure of one stone was erected, the largest, it may be, in Egypt, to whom it would be a much greater dishonour to cut these inscriptions on his statue that were in honour of another, who was a King of Egypt, though we suppose he was deified.

As to what Juvenal mentions,

Dimidio magicæ resonant ubi Memnone chordæ.
Satyr. xv.

no more can be implied than that the sound came from the half of the statue that remained. Though the testimony of a poet is of no great weight, yet it must be observed, that it was the half that remained of the statue that uttered the sound; that whenever it was repaired, the stones laid on it were not to be considered as a part of the miraculous statue, as they pretended it to be, but only what was left of the antient statue that made a noise about sun rise; not but that the statue might be as well repaired after Juvenal's

time as before it, and if it was repaired before his time, Juvenal might be ignorant of it when he writ that Satyr: And in case it was then repaired, and that he knew it, yet it might still be said, that the half of the statue uttered the sound. It may also have some weight, that there is a tradition among the people, that this is the statue that made the noise. They have also the circumstance of the time, and if they are asked if it sounds now, they answer it does; but are so absurd as to say, they know nobody that ever heard it.

These statues being also towards Medinet-Habou, doubtless the antient Papa, as has been observed, may be of some weight.

Sicard also mentions these two statues, as those of which Strabo has said so much; and yet, as if he had not well considered that author, speaks of a third statue as the statue of Memnon, that made a noise at sun rising.

“Trois statues colossales; les deux premières, dont a tant parlé Strabon, sont remplies d’une vingtaine d’inscriptions, soit Grecques soit Latines; la troisième est la statue du Roy Memnon, que, selon la tradition des anciens Egyptiens, rendoit un son au lever du soleil.” Vol. vii. ch. 7.

They mention also one argument more, which they think has not a little weight, and this is founded on the observation of Pausanias; that the Thebans denied this was the statue of Memnon, though the opinion of every body else, (as appears by these inscriptions, and several historians) seems to have been, that it was his statue; but the Thebans said it was the statue of Phamenophes, an inhabitant of that country: And what is remarkable, Vanleeb gives an account which he had from father Portais; that at Habou are two statues to be seen a great way off, one being of a man, the latter of a woman, the former is called Sciama, the other Fama; so that the remains of the antient name seem to be plainly retained.

Pausanias's words are these, Ἀλλὰ ὅς οἱ Μένωνά οἱ Θηβαῖοι λέγουσι, Φαμένωφά ᾗ εἶναι τὴν ἐγγυέλιαν. Pausanias; l. i. c. 42.

And Vanleeb expresses himself in the following manner: “A une lieue deça il y a une ancienne ville appelée Habu, où l’on voit aussi plusieurs belles curiosités, & entre autres des momies. On y decouvre de fort loin deux statues, l’une d’un homme, & l’autre d’une femme; les gens du païs appellent celle-là Sciama & celle-ci Fama: elles paroissent être pour le moins aussi grandes que l’Abulhon ou le sphinx, qui est vis-à-vis du Cayre.” Vanleeb, p. 410.

night, if I staid, which, without doubt they said, that they might make me go away, for they seemed desirous that I should leave the place; as strongly possessed with a notion of a power that Europeans have of finding treasures, and conveying them away by magic art; they might also be envious of the Sheik, imagining that I made him great presents. I talked, notwithstanding, of going abroad the next day, being desirous, if possible, to see the temple of Medinet-Habou, which the Sheik's son seem'd to promise me; but I found these two governors of the neighbouring villages were not friends, and when the Sheik came to the boat, we inform'd him of what had pass'd; he said I had seen every thing very well, and wrote a letter to the Sheik of Fushout; and then he advised me to depart, and to go on as fast as we could all night. This place I saw in my return.

Luxercin.

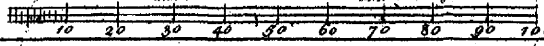
When I had seen Carnack, I went up the river, a small league to Luxercin, or Lacfor on the seventeenth of January, being very early in the morning. I carried a letter and a present to the Sheik; and the Sheik's son of Carnack came to me here, and very civilly provided a dinner, and staid with me all day. I view'd the remains of the large and magnificent temple there, which without doubt was a part of the antient Thebes on the east side of the river. That grand building answers very well to the particular description Diodorus gives of the sepulchre of Osymanduas, which, he says, was a mile and a quarter in circumference; a plan of it may be seen in the fortieth plate.

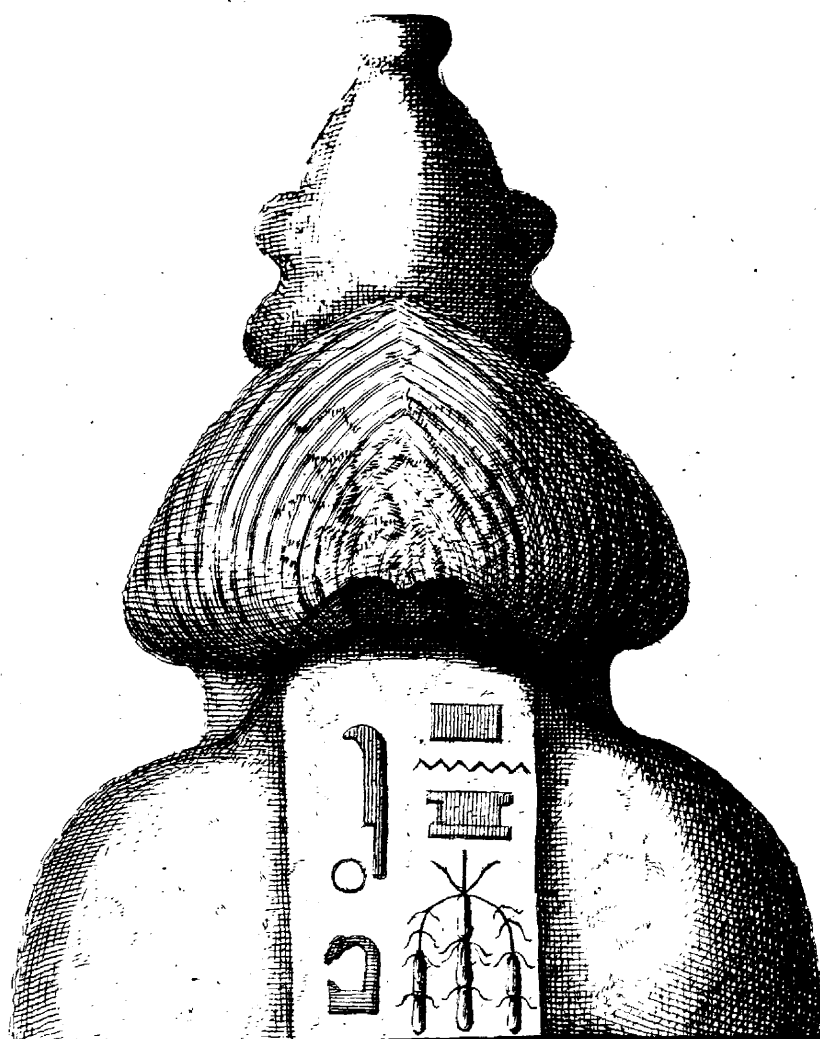
First he says there was a gateway¹ two hundred feet long, exactly answering to the measure of the pyramidal gate G. It was sixty-two feet and a half high. From the upper part of two statues B. above this ground, represented in the forty-first plate, without this gateway, it appears that the ground is very much risen; the gateway is now about fifty-four feet above the ground; and I should imagine that the gate was higher than Diodorus mentions, as the ground seems to have risen more than eight feet and a half; but these statues being thirteen feet and a half above ground, if we suppose they were sitting, they must be near twenty feet at least under ground; unless they were half statues, such as are mentioned in the temple of Carnack. They are of grey granite marble that has large spots of white in it; the shoulders are about three feet and a half above ground; the neck and head, to the cap, measure five feet, and the cap as much more. These are probably the statues mentioned by Diodorus, but he seems to speak of them as in another part of the temple, and describes them as twenty-seven cubits high, each of them made of one stone. The statue to the west differs little from the other, except that on the forehead there is an ornament of a serpent; the pilaster behind them, cut out of the same piece, in one is square like an obelisk, and comes half way up the cap behind; the pilaster of the other not being so thick; the ornament on the head seems to be the half of two dome leaves; the head itself may be supposed to have been designed to be as high as the part of the cap that sets out, being three feet deep, and the remainder of the cap three feet more, so that the head being near seven feet long, the whole statue, if standing, would be about fifty feet high, and sitting, about thirty-four feet high, computing seven heads to the whole body; so that

¹ Ὁ Πυλῶν. Diodorus i. p. 44.

* Κατὰ δὲ τὸν τελευταῖον τοῖχον ὑπάρχειν ἀνδρα-

άντας καθημένους δύο μονολίθους, ἐπὶ τὰ ἢ ἑκάστη πηχῶν. Diodorus i. p. 45.





*The upper part of a Statue of Osymanduas at Thebes.
To S^r Bouchier Wrey Baronet.*



if they were fitting, the ground must have risen above seventeen feet. To the north of these, at AA. are two obelisks, that probably are the finest in the world; they are now above the ground sixty feet high, and might be seventy or eighty according as the ground has risen. They are seven feet and a half square, and at bottom might be eight feet: The hieroglyphics are cut in with a flat bottom, an inch and a half deep; and the granite has perfectly retain'd its polish, which is the finest I ever saw. The hieroglyphics are in three columns down every side; at top, on each side, a person sits on a throne, and one offers something on his knees: These figures are likewise below. Lower are three hawks, then three bulls, and at about the distance of every four is an owl. I also observed among the hieroglyphics, serpents, insects, dogs, hares, monkeys, birds, and heads of camels; they are exceedingly well preserved, except that about half of the pyramid of the western obelisk is broke off, and the south west corner of the eastern one is a little batter'd for about six feet high.

In the front of the pyramidal gate there are windows over the false doors a a. which are about ten feet from the top of the building; in the front of it, among other figures, is one represented sitting on a throne, holding out one hand, which has a staff or sceptre in it; the figures are in postures of adoration. On the other side, one who has on the same sort of cap as the other, is represented on a car as galloping and shooting, with a bow, and many chariots after him. This may relate to the wars of this King against the Bactrians^k, which our author describes as cut on the walls in another part of the building; as the other may be the homage the captives paid to him, mention'd also as carved on the walls^l. Next he gives an account of a court^m four hundred feet square. This may be the colonnade D. tho' the measures do not answer. Possibly it might have been near four hundred feet wide, extending a hundred feet further to the water, and as much on the other side. Instead of pillars, he says it was adorn'd with beasts cut out of one stone four and twenty feet high, executed after the antient manner, and it was cover'd with stones twelve feet long, the ceiling being adorn'd with sculptures of stars, and painted with azure. In that manner a portico might be built on each side, with the colonnade as represented in the middle. This court is almost all inhabited, and fill'd up with little cottages within the lines mark'd in the plan, so that I could not go into it; but from the pillars I saw, I concluded the colonnade was continued as it is represented; at d. I saw the top of the cap of a statue of red granite, just above the ground, which might be the remains of one of the smaller statues, and there seem to have been colossal statues at the pedestals e e. The pillars of the court are as Numb. 3. in the first plate of columns. Beyond this colonnade he says there was another entrance and gateway much the same as the other, except that the sculpture was still finer. This seems to have been the pyramidal gate E. as I took it to be, which is much destroy'd. At the entrance he mentions three statues, each of one stone, the work of Memnon Sicnites, who doubtless was a very famous sculptor; one of them was sitting, and the largest in Egypt, the foot of it being ten feet and a half long. He makes mention of many other particulars of the statues, and

^k Ἐν τῇ γλυφᾷς ὑπάρχειν παντοίας, δηλῶσας τὸν πόλεμον τὸν γεγόμενον αὐτῷ πρὸς τὰς ἐν ταῖς Βακτρίαις ἀποστάτας. Diodorus ibid.

^l Ἐν δὲ τῷ δευτέρῳ τοίχῳ τὰς αἰχμαλώτας ὑπὸ τῷ βασιλείῳ ἀγόμενας. Diodorus ibid.

^m This he calls τὸ περίστυλον, a colonnade.

especially

especially the very remarkable inscription that was on this vast colossus.^a "I am the King of Kings, Osymanduas: If any would know how great I am, and where I lie, let him exceed the works that I have done." This statue, without doubt, has been broken to pieces and carried away, as there are not the least signs of it. Beyond this gateway was another court^b much finer than the last, containing the history of the King, cut all round the walls, and there was a very large and beautiful altar in the middle of it, in the open air. This seems to comprehend the courts F. and G. unless the former might be look'd on only as the entrance to it, which is not improbable. The supposed gateway H. is only from conjecture, there being nothing but a rude heap of stones; and the area G. seems to be a very proper place for the magnificent altar that is described. And possibly those ruins I suppose in the plan to be remains of a pyramidal gateway, might be the buildings of this altar, which might be of such a design as that of the temple of Jerusalem, built of large stones. The pillars in this court are forty feet high, and are of the order Numb. 6. in the plate of capitals. The work of the capitals is not in relief, but only cut out in lines. He next mentions a place like those rooms, that were built on purpose for musick, which may be the apartment I. tho' his measures do not agree. The pillars are such as Numb. 6. in the first plate of columns, and so are most of the others in the rooms beyond. He after speaks of several apartments to walk in, and gives a particular account of the beautiful sculpture they were adorn'd with, which might be some porticos and rooms on each side, ~~that are now destroy'd.~~

He then gives an account of the sacred library, with that remarkable inscription on it: "The repository of the remedies for the soul^c." This might consist of the two rooms K. In those rooms are the figures in the forty-second plate, except the lowest; one is a Deity carried in a sort of boat by eighteen men, preceded and follow'd by a person with a particular ensign in his hand; the upper one has no person appearing on it, but a sort of cover in the middle of it, and is carried only by twelve men, there being no one before it^d. I observed one figure on the walls had a tortoise on the head for a cap, in another part a man leading four bulls with a string, which were cut as on four floors mark'd with a line one over another, and in several parts instruments of sacrifice. I remarked also in a compartment, a figure sitting, and one kneeling before it, on whose casque the sitting figure puts his left hand, having the cross, with a handle to it, in his right. Another with a hawk's head holds his left hand over the head of the person that kneels, having the same sort of cross in his right hand. Behind him is a short figure, which seem'd to have wings on the side of his head. Below them are three persons kneeling, with hawk's heads. It is difficult to say whether or no this might be the King offering gold and silver to the Deity, that he received yearly out of the mines of Egypt, which Diodorus says was cut on some part of the walls of the temple^e. I observed a door here with a strait top within; but without it was cut in

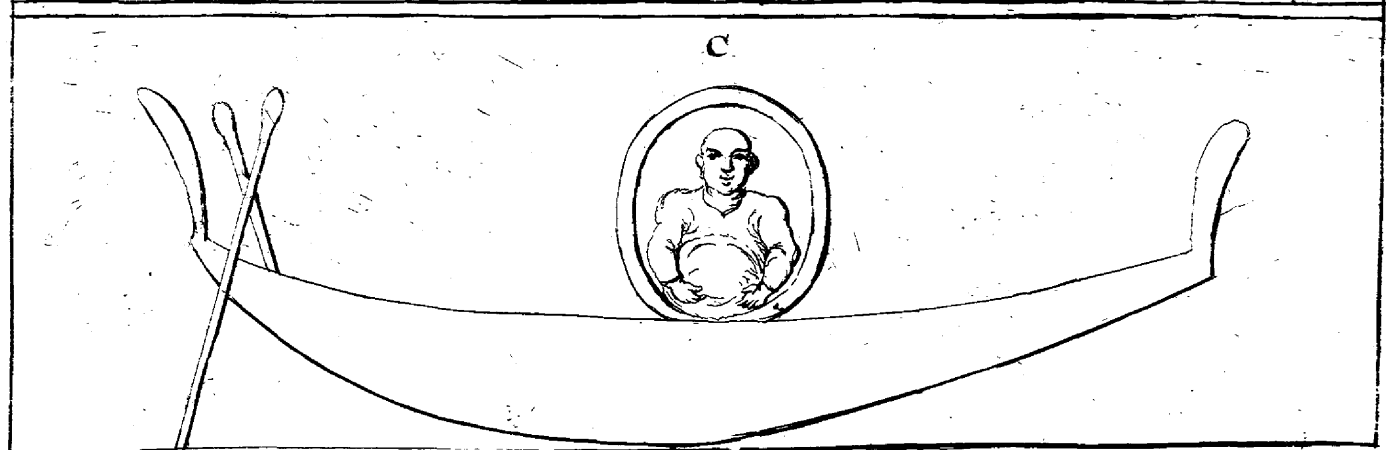
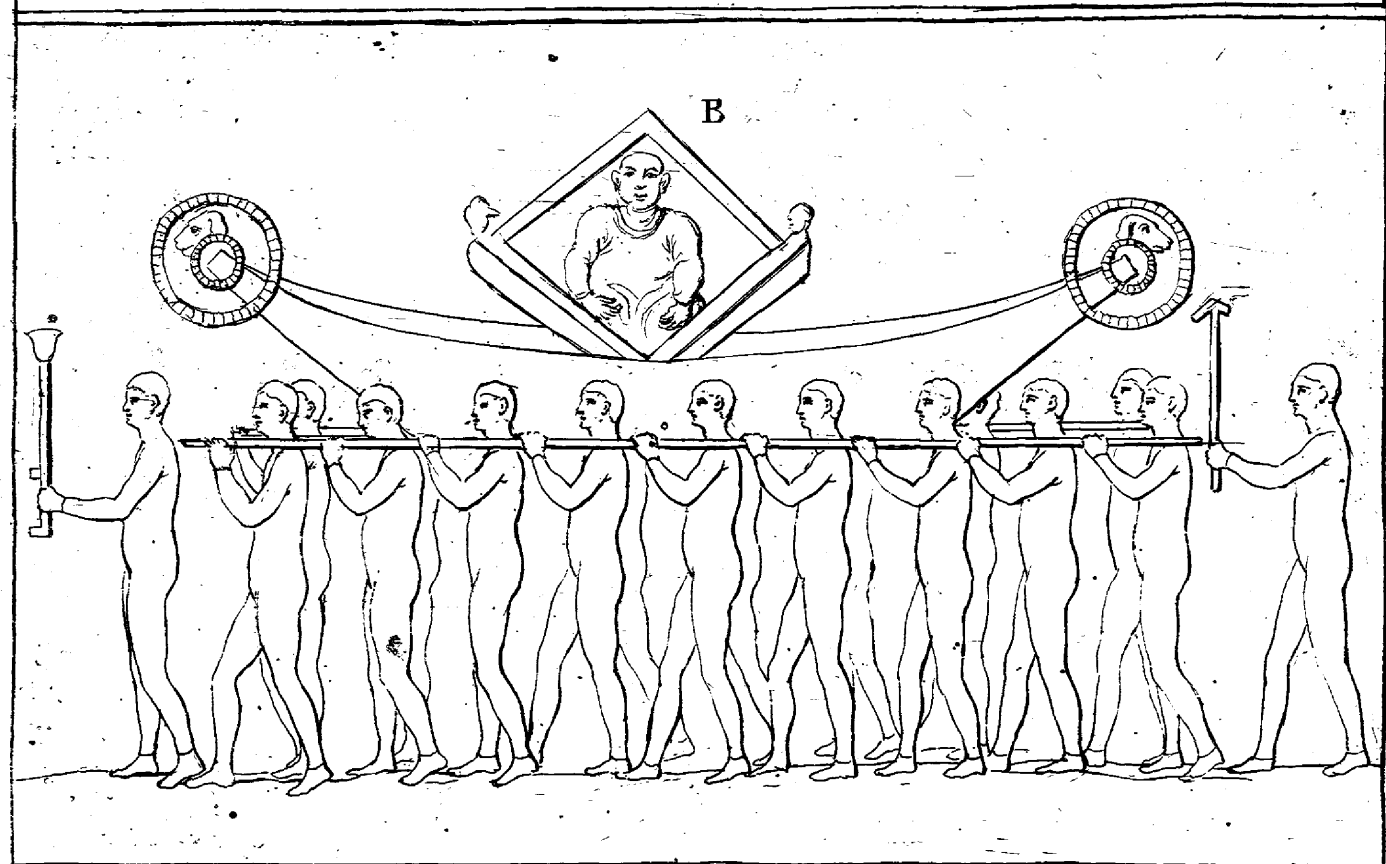
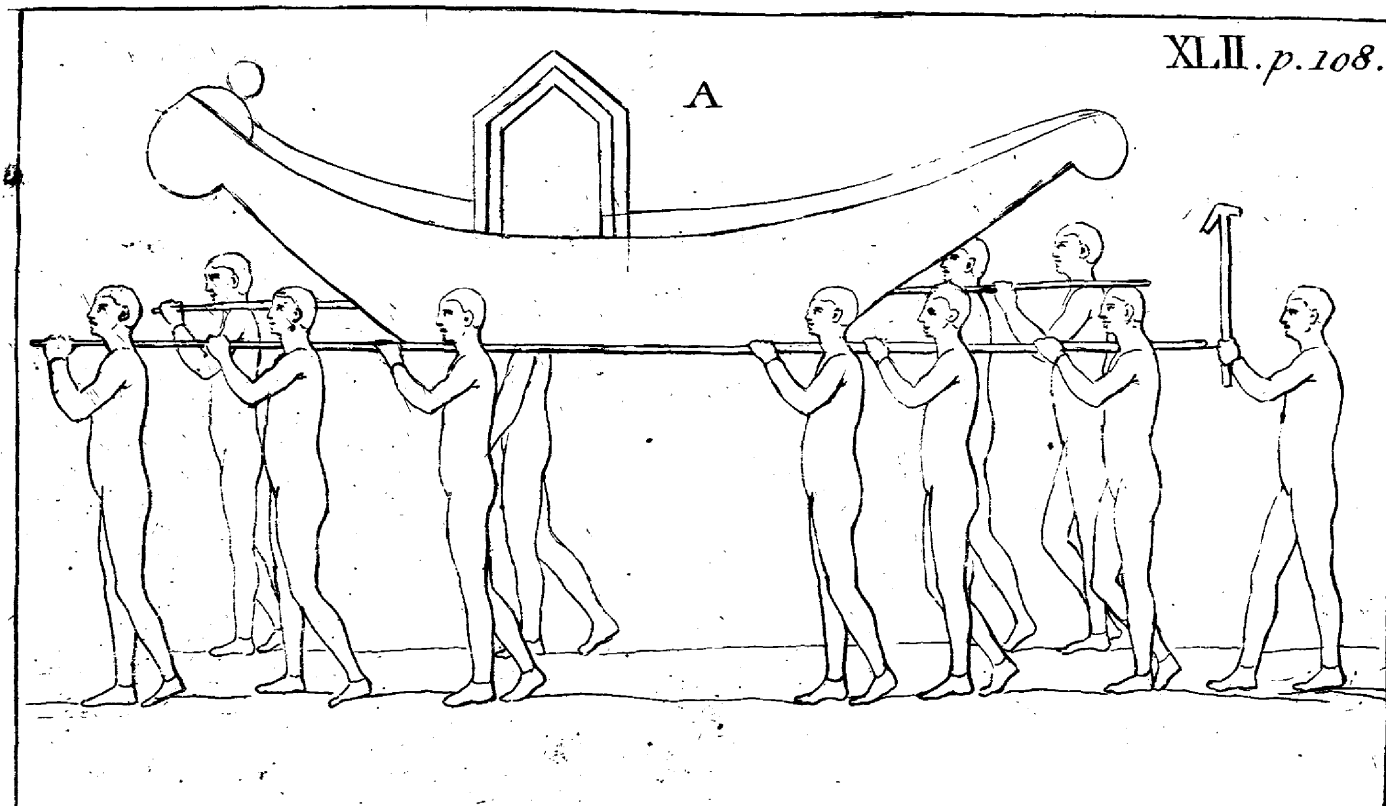
^a Βασιλεὺς Βασιλέων Ὀσυμανδύας εἰμί· εἰ δέ τις εἰδέναι βέλῃαι πηλίκῳ εἰμί, ἢ πῶς κείμεναι, νικάτω τὴν ἐμὴν ἔργων. Diodorus i. p. 44.

^b Ὁ περιπαλῶν. Diodorus i. p. 45.

^c Ψυχῆς ἱατρεῖον. Diodorus ibid.

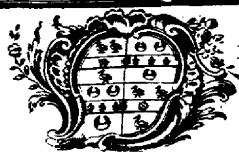
^d Not having taken a drawing of the men, the exact manner in which they are represented is not to be answer'd for.

^e Diodorus ibid.

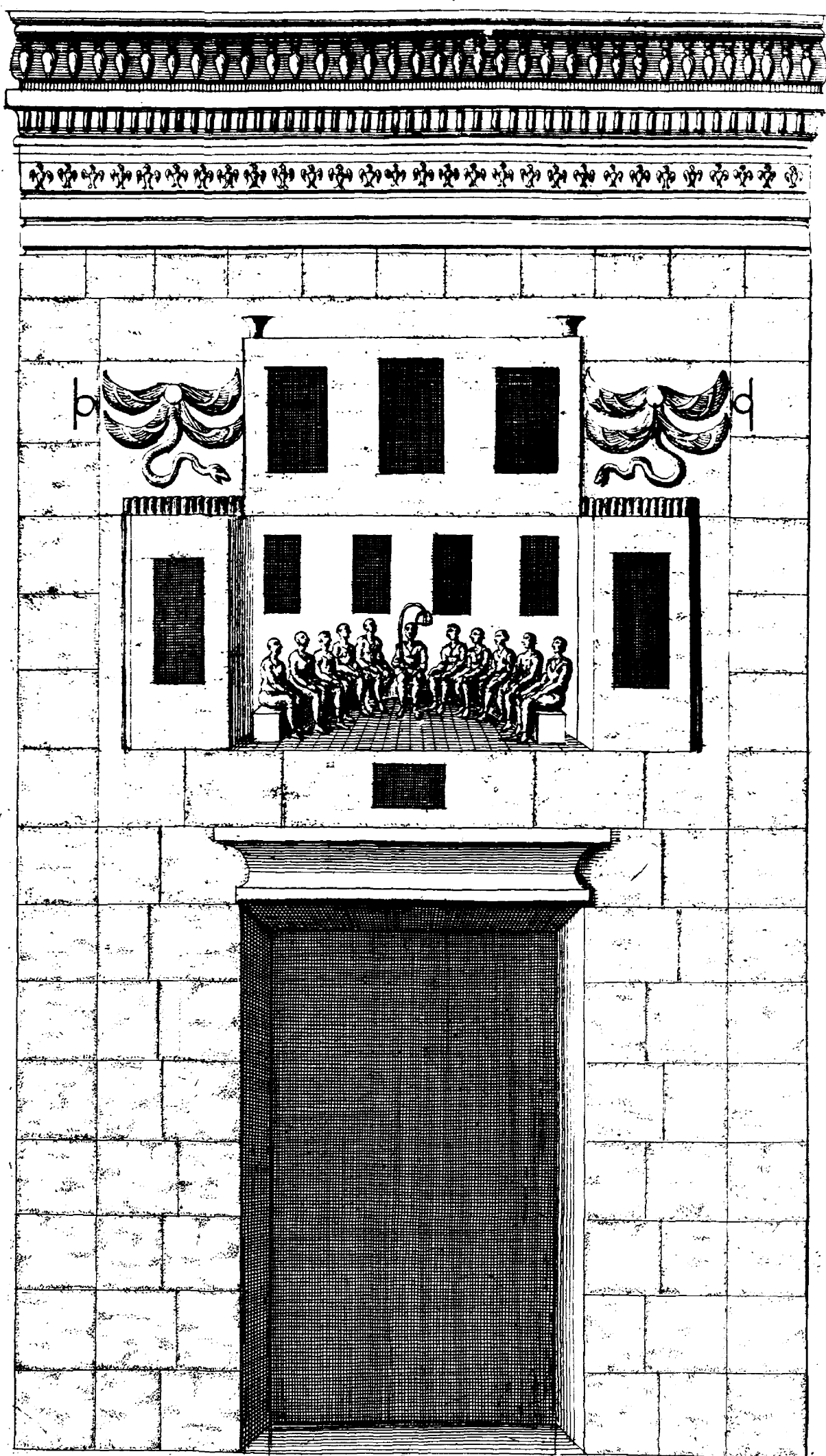


Hieroglyphical representations, in The Mausoleum of OSYMANDUAS.

To Richard



Bateman Esq.



The Front of the *SEPVLCHRE*, of *OSYMANDUAS*, at *THEBES*.
To The Honourable, *Nicholas Herbert.*



an arch, something like the shell of a niche, which might first give the thought for the arch in Egypt. With the library he mentions about twenty apartments, in which are the representations of Jupiter, Juno, and the King, with several rooms about them, in which were cut in the most curious manner, all the sacred animals of Egypt. These seem to be those several apartments on each side, and many more that have been destroy'd, which probably made the building all the way of the same breadth. At last he comes to the sepulchre itself, which I take to have been at L. He speaks of ascending to it, and over the grand apartment there is another low room, where the body of Osymanduas might be deposited; in which, it seems, there was a plate of gold that probably often went round the room, so as to be three hundred sixty-five cubits in length, and a cubit thick, or rather broad; on each of which cubits was cut the rising and setting of all the stars for every day in the year, and the effects the Egyptian astrologers attributed to them, according to their different dispositions. This great treasure they say Cambyfes and the Persians carried away. The entablature round this room is very rich, as represented in the forty-third plate. Our author also observes that near the library were figures of all the Gods of Egypt, with the King making a proper present to every one of them; and these I take to be the figures represented in the front of the building of the supposed sepulchre in the forty-third plate, where it is probable the middle figure sitting is Osiris, with five Gods on each side*. The stone below, which is represented with a dark shade, is a very particular red stone, which I saw went through to the upper room, and possibly on it might be cut a relief of the King offering his gifts to the several Deities. This was certainly a very proper representation at the sepulchre of this great King, to set forth, as our author observes, to Osiris and the Gods that were with him, that he had finish'd a life spent in acts of piety towards the Gods, and of justice to mankind†. Another thing is very remarkable in the front, that a building is mark'd out on it, that shews something of a very fine taste, and that the Egyptians had a notion of a beautiful disposition of lights, and of architecture in general, where it was proper to make use of such buildings, which we may suppose was not convenient for temples, that are generally built without windows, and with massive walls, that have no other variety in them, than that of hieroglyphics.

Here I finish'd my observations on the antient city of Thebes, celebrated by the first of poets and historians that are now extant; that venerable city, the date of whose ruin is older than the foundation of most other cities; and yet such vast and surprizing remains are still to be seen of such magnificence and solidity, as may convince any one that beholds them, that without some extraordinary accidents, they must have lasted for ever, which seems to have been the intention of the founders of them.

As the city of Thebes was so antient, sciences flourish'd in it very early, particularly astronomy and philosophy; in which the priests^u especially

* These words of Diodorus seem to be a very just description of these figures, as here represented; in which the Gods are made as sitting below Osiris, as a sort of assessors to him.

Καθάπερ ἐδεικνυμένα πρὸς τὸν Ὅσιριν, καὶ τὰς κάτω παρθέτους, ὅτι τὸν βίον ἐξετέλεσεν δίκαιον καὶ δικαιοπραγῶν πρὸς τὸν ἀνθρώπου καὶ Θεῶν. Diodorus ibid.

† See s.

^u Λέγονται δὲ καὶ ἀστρονόμοι καὶ φιλόσοφοι μάλιστα οἱ ἐν Ἀῶθι ἱερεῖς. Strabo xvii. p. 816.

Οἱ δὲ Θεβαῖοι φασὶν ἑαυτοὺς ἀρχαιοτάτους εἶναι πάντων ἀνθρώπων, καὶ παρ' ἑαυτοῖς πρῶτοις φιλοσοφίαν τε διδάσκειν καὶ τὴν ἐπ' ἀκρίβειαν ἀστρολογίαν. Diodorus i. p. 46.

OBSERVATIONS

were very well versed, and first set themselves to regulate the time, and measured it by solar months and years.

I must not omit to observe that some are of opinion that Sheba is Thebes; and suppose the Greeks, having no way of writing the former name, alter'd it to Thebai.
