

35034, VIII, E. f. 13

171/175

80/100

Dynasties
of
Ancient Egypt;

taken almost wholly from Prof. Dr. Lauth's work entitled

Aus Aegyptens Vorzeit,

Berlin, 1881,

and hurriedly prepared for the use of the pupils

of the

Khediviah School at Cairo,

by

Edward A. van Dyck.



Laibach:

Ig. v. Kleinmayr & Fed. Bamberg,

September, 1893.

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Introduction.

THE HISTORY of the ancient Egyptians reaches so very far back that we must first try to form some idea of the great length of time that separates us from its beginning. If we do not keep in mind the thousands of years that have elapsed since the appearance of the first king of Egypt, we shall not be able to understand and remember what we have to learn about kings that lived and events that happened long before the days of the Prophet Muhammad and Jesus Christ, before the kings David and Solomon, before Moses and Joseph, nay even before Abraham, the faithful friend of God.

Let us, therefore, begin with our own times and go rapidly back.

One thousand two hundred and seventy-one years ago (i. e., 1311 lunar years), the Prophet Muhammad fled from Makka to Madinah.

Six hundred and twenty two years before the Flight of Muhammad, Jesus Christ was born.

Between 1050 and 950 years before Christ's birth, king David and his son Solomon, both of them prophets also, reigned at Jerusalem over the Children of Israel.

About 500 years before king Solomon's time, the Prophet Moses led the Children of Israël, in 1490/91 B.C., out of Egypt, to bring them to Kana'an, the land which God had promised to Abraham.

Over 400 years before Moses' time, Joseph, the son of Jacob, was sold as a slave in Egypt (about 1940 B.C.).

About 170 years before Joseph's time, Abraham, the friend of God, lived in Kana'an, and visited Egypt (2100 or 2116 B.C.).

And lastly, about 2000 years before Abraham (in 4157 B.C.), king Mena' began to reign over Egypt.

The following Table will help to make the foregoing statements clearer to the eye.

Table.

4157 B.C.	. . .	Mena'	. . . . .	—	yrs.
		to			
2116 »	. . .	Abraham	. . . . .	2041	»
		to			
1940 »	. . .	Joseph	. . . . .	176	»
		to			
1490/91 »	. . .	Moses and Exodus	. . . . .	450	»
		to			
1000 »	. . .	David and Solomon	. . . . .	490	»
		to			
— A.D.	. . .	Jesus Christ	. . . . .	1000	»
From Mena' king of Egypt to Christ				<u>4157</u>	<u>yrs.</u>
— A.D.	. . .	Jesus Christ	. . . . .	—	yrs.
		to			
622 »	. . .	Flight of Muhammad	. . . . .	622	»
		to			
1893 »	. . .	Our present Time	. . . . .	1271	»
This present year, after Christ				. . .	1893 yrs.
Add the 4157 years before Christ					
and the <u>1893</u> » after »					
Mena' lived 6050 years before our day.					

The history of Egypt extends, therefore, over a period of sixty and one-half centuries; and 181 or 182 generations of men have been born, have lived, and died since the days of king Mena' of Egypt.

Egypt before Mena'.

What we know about Egypt before Mena' is that it was inhabited by a numerous people, who lived in villages and cities, tilled the soil as farmers, observed the motions of the heavenly bodies, wrote their language in a writing which we call the hieroglyphics, knew how to dig the metals out of the earth, worshipped one or more gods, and built great temples. In other words the Egyptians already had, before Mena', all that which we call civilisation and which distinguishes man from the brutes: namely a language reduced to writing, mathematics and astronomy, agriculture, architecture (the art of building), and a religion with its priests, who ruled as judges.

These priests were called Servants of Horos. Horos was the name of their God; and the sun, they thought, was his right eye. They thought that the moon was his left eye. They also called their god Ra'. In the great city of 'Anu, called also Ma-tar-ye ('Ain-Shams, Heliopolis), there was a great temple for the worship of Ra'. South of this city, near old Cairo, was a tower, or double tower, called Ben-Ben, or Bel-Bel, which the priests used as an observatory.

The priests were called Servants or Worshippers of Horos. The last Horos-Servant before Mena' was But'au. He lived 4245 B.C. In that year, when the 1st day of Thoth came round, the Dog-Star, called also Sirius, rose with the rising of the sun and the rise of the Nile. So But'au was also called Se-thoth, or the son of Thoth, the god of learning.

First and Second Dynasties (Theeinytes).

Mena', 1, I. He was the founder of the kingdom; began to reign in 4157 B.C., and reigned 62 years. Some think that he was from a town called This or Thin, which stood between Bardis and Abydos, not far from Balyanah; and that this is why he and the sixteen rulers after him were called Theeinytes.

Others think that he was of a priestly family in 'Anu (On, Heliopolis, Matariah); that he was the first to separate the worldly power from the priestly or religious authority; and that, while the city of 'Anu continued for thousands of years to be the chief seat of religion and learning, Memphis became the political capital of the newly-formed kingdom. But whatever the learned historians say and think on this subject, all are agreed that Mena', 1, I., founded the city of Memphis and the kingdom.

This city stood nearly opposite the modern Hilwan, near the two villages now called Badrashein and Mit-Rahine. It was called Men-nefer, the Beautiful Abode; it was also called the White Wall; for the wall surrounding it was built of the white limestone brought from the quarries near Turah. In the city was a royal palace, and a great temple dedicated to the worship of the god Ptah.

In those days, when the worldly power was separated from the priestly authority, the Nile flowed along the western hills. Mena' dug for it a new channel, nearer the eastern side of the Nile Valley. Then he built a great dyke, above Memphis. So the Nile flowed in two channels; Memphis lay between the two, and was thus easy to defend against any attacks.

But'au had been Servant of Horos from 4245 to 4157 B.C., i. e., 88 years. In the 32nd year of Mena's reign, 120 years had elapsed since the year 4245; so that in 4125 B.C., the Dog star Sirius rose at sunrise and the Nile began to rise, not on the 1st day of Thoth, but on the 1st of Phaophi, or Baba. So Mena' was also called Phaophis or Phanophis. He was the king who is called Misraïm in the sacred books of the Jews.

2, I. 'Atuta. He was, perhaps, the son of Mena' by his wife Shesh. He built the king's tower in Memphis, was a physician, and wrote books on Anatomy. This was very natural, for the Egyptians embalmed the bodies of their Dead; so that they must have begun very early to busy themselves with this science. All Orientals hold the science of medicine in great honor. 'Atuta means the Son or Gift of Thoth; and

Thoth was the god of writing, poetry and learning. Thoth is Thehuti, or Dehuti, or Daoud.

3, I. Qen-qen. The name Phar'ao means Great-House. Every Egyptian king lived in a great house; so this name became a title that was often applied to any one of them.

4, I. Huniba, called also 'Ata and Sen-Hathoris. This is perhaps the oldest name of a king that Egyptologists have found on the early monuments. Senhatori means the Son of Hathor. In his reign, 120 years had passed since the thirty-second year of Mena's reign. So when the Nile began to rise and the Dogstar Sirius was seen to rise with the morning sun, the Egyptian movable year had come around to the 1st day of Athyr, or Hatur. (4125 less 120 = 4005 B.C.)

During his reign the land of Egypt was visited by a famine, caused perhaps by an insufficient rise of the river. He built the pyramids of Kochome. Perhaps this means that the tombs, before his time, were more like towers, and that he was the first to introduce the real pyramidal shape.

5, I. Husapati. His name has been found in the hieroglyphics on the monuments; it means "the two districts". So the historians think that he must have enlarged the kingdom of his forefathers by two nomes or districts.

6, I. Miebidos, or the Lover of Distinction.

7, I. Semempses, or the Illustrious. In his days there occurred in Egypt many wonders and many people died, perhaps of the plague.

8, I. Qebuhu, "The Fresh or Cheery".

Second Dynasty. Also Theeinytes.

1, II. Ba'nuter, called also But'au and Bubastus. Since 4005 B.C., another hanti or period of 120 years had elapsed. 4005 less 120 = 3885 B.C. Thus in that year, during his reign, the Nile began to rise and the Dogstar Sirius rose with the sun, when the Egyptian movable year of 365 days had come round to the first of Xoiak, Kiak; so Ba'nuter was in that year surnamed Bubastus or Son of Bast, the goddess whose feast or mulid was celebrated on the first day of that month.

The goddess Bast or Pasht is generally pictured on the monuments with the head of a lioness or cat. She was more especially worshipped at Bubastis or Tall-Basta, near Zagazig, where many bronze cats were dug up a few years ago. This king was the 9th from Mena'. In his reign the earth at Bubastis is said to have opened and swallowed up many men.

2, II. Ka'ka'u, meaning bull of bulls, i. e., the very strong one. In his reign the black bull Apis in Memphis, the white bull Mnevis in Heliopolis, and the Ram or he-goat of Mendes were recognised as (symbols of the) gods. Polytheism slowly became brute-worship.

3, II. Ba'nuter, the second of this name. In his reign it was decided that women also could bear the royal title. Lady Shesh's (the wife of Mena') name is written without the ring or circle which always surrounds a royal name; but after this new rule, queens' names had it, as we shall see hereafter in the case of Queen Nitokris, for example, the last of the VIth dynasty.

4, II. Vetnas or Tlas. Las = Arabic lisan. He was al-malik-al-mulsin. His surname was Rison or Phison, because in his reign another hanti had gone by; so that, when Sirius rose with the sun, the Egyptian year of 365 days had to go on to the 1st day of Tybi or Tuba. In other words the Nile rising fell on the first day of the 1st month in the second third of a year. For the Egyptians have always divided their year, not into 4 seasons of 3 months each, but into three seasons only of four months each. So he was surnamed the One between the two seasons. 3885 less 120 = 3765 B.C.

6, II. Chaires, or Kha-Ra'.

7, II. Nefer-Ka'-Ra'. These are the first times that the name of the sun-god Ra' of Heliopolis appears as part of a proper name. Under him the Nile flowed eleven days with honey mixed with its waters. This probably means a great inundation during eleven days.

8, II. Se-sokar. In this name is that of the god Sokar, who was one of the three great gods, Pattah, Sokar and Usiri,

pecially worshipped at Memphis, then also called Hut-ka'-ra', at Saqqarah called Sokar-ra', and at Abusir called Bu-osiri, — all three cities near to each other. — So the name of this king, the last but one of the Theeinytes, shows that they were forgetting their origin from 'Anu. He was 5 ells and 3 handbreadths tall, about $8\frac{3}{4}$ feet. His surname was Pamytes or Pa-Mecheir; for in his day another hanti had elapsed; thus when the Nile rising and the Dogstar early rising came about, the Egyptian year had to go on to the 1st of Amshir. (3765 less 120 = 3645 B.C.)

9, II. Khen-ra'. The last of this dynasty.

Summary: 1st Theeinyte Dynasty . . . 8 kings
 2nd » . . . 9 »

in all . . . 17 kings, who

reigned about 555 years, since 4157 B.C. The names of most of them reveal the marshall or warlike spirit of those earliest Pharaos.

The Dynasties of Memphis, to wit the IIIrd, IVth and Vth dynasties.

1, III. Necherophes or Nefer-si-nefer, i. e., Hassan Son of Hassan. He had probably usurped the throne, and thus the power passed from the 2nd Theeinyte to a Memphite House or Family. In his reign the people of the Libyan (western) desert revolted against Egypt; but when the moon waxed greatly, they submitted out of fear. Perhaps an eclipse.

2, III. Tasort, surnamed Im-hotep. Just as 'Atuta, the son of Mena', had been a physician and the author of a book on anatomy, so was this king also very learned in the science of medicine. He also introduced the art of building with smoothed stones, instead of the roughhewn stones used in former times. Tasort further encouraged the art of cutting words and pictures into the stone walls. Im-hotep is the name the Egyptians gave to their god Im-hotep, the god of medicine and the son of the great god Pattah of Memphis. Tasort was also

called Si-Menat, i. e., son of Menat; for in his day another hanti of 120 years had passed, so that when the Nile rose and the Dogstar Sirius rose with the sun, the Egyptian year of 365 days had come around to the 1st day of Phamenoth, which is Barmahat; and $3645 \text{ less } 120 = 3525 \text{ B.C.}$

3, III. Ti-ra' = The Gift of Ra'.

4, III. Ma-Sokar, or Nefer-Ka-Sokaru.

5, III. Husef'au.

6, III. Bebon. His name was afterwards erased (scratched out) in the List of kings' names engraved on the temple walls. Why? Because Bebon was a surname of the god of evil, whom they also called Set; we call the Evil One Satan.

7, III. Tosorteta' or simply Teta'.

8, III. Huni-Akhu, i. e., the One who slew the Devil. He seems to have been a pious man, learned in religious matters.

9, III. Seneferu. He founded a College or Order of priests, which continued to exist down to the latest times of Egyptian history. In the peninsula of Sinai, on the rocks in Wadi Magharah, there is a very large picture, cut in the face of the rock, representing this king as holding in his left hand the long locks of hair of the people dwelling in those mountains, while they are crouching (kneeling) in fear before him, and in his right hand he holds a sword with which he is going to strike off their heads. (See below, the Pyramids.)

10, III. Ka'nub-ra'. This name means the Golden Sun. Ra' is the name of the sun, which they thought was the manifestation of God.

Fourth Dynasty. 1, IV. Si-rennuti. He was called Son of the goddess Rennut or Remut, because she was specially worshipped on the first day of Pharmuti which is the month Barmudah; and as another hanti of 120 years had passed by, the Nile rose and the Dogstar Sirius rose with the sun when the Egyptian year of 365 days had come around to the first day of Barmudah, which is the 8th month of their year. $3525 \text{ less } 120 = 3405 \text{ B.C.}$

Furthermore Barmudah is the 4th month of the second Egyptian season, of which there were only three. Remut is the goddess of flowers and of the harvest.

Some historians place Seneferu (9, III) after Ka-nubra (10, III) and after Si-rennuti (1, IV). They make Seneferu the first king of the Fourth Dynasty; so he would be 1, IV.

2, IV. Chufu, or Cheops. He built the greatest of all the pyramids (west of Gizah). In the grave (or tomb) of the princess Hontsen of the IVth Dynasty there is an inscription which speaks of Chufu. It says that this king built sanctuaries (holy places) for the goddesses Isis and Hat-hor near Busiris (Abusir). Chufu also wrote a book on the religion of the Egyptians. He founded the city of Menat-Chufu, which we call Minieh.

The wonderful buildings of this dynasty, that is the great pyramids and the Sphinx with a man's head, require a special chapter; they will be described after we have reached the end of the 5th Dynasty.

3, IV. Chauf-ra' or Chefren. He built the second greatest pyramid, near the greatest. Mariette Bey, formerly keeper of antiquities at the Bulaq Museum, found beautiful statues in stone of this monarch. The late Mariette Bey found them in a deep pit near the great Androsphinx. They are portraits (likenesses) of king Chaufra' in a sitting position.

4, IV. Ra'ta-tef; see below 6, IV.

5, IV. Men-ka'-ra', or Mykerinos. He built the third greatest pyramid, near the other two. Colonel Howard Vyse found in this pyramid the sarcophagus, and in it the mummified body, of this king. — Afterwards Queen Nitokris, the last of the 6th dynasty, repaired and enlarged the pyramid of Men-ka'-ra' and prepared in it a room for her body near the king's burial room.

6, IV. Har-ta-tef, grand-son of Ratatef (4, IV), and son of Men-ka'-ra', 5, IV. This king, while yet prince during the reign of his father Men-ka'-ra', was once making a tour throughout the country; at the city of Chemennu (Hermopolis magna = Ashmunein), near Rodah above Minieh, he found an

alabaster slab. He found it at the feet of the statue of the god Dehuti or Thoth. On the slab was an ancient inscription colored blue. It was the prehistoric 64th chapter of the Egyptian religious book which is now called the Book of the Dead. Har-tatef also wrote proverbs or sayings.

During his reign another hanti had elapsed. So when the season of the year arrived for the Nile to rise, and when the Dogstar Sirius rose at sunrise, the Egyptian year of 365 days had come round to the first of Pachons, Bashans, and the king was surnamed Sen-Xons. $3405 \text{ less } 120 = 3285 \text{ B.C.}$ Sen-Chons means Son of the god Chonsu; the month of Pachons was specially the time for the Egyptians to worship this god.

N.B. Look back to Sirennuti, 1, IV., his epoch is 3405 B.C.—Therefore the Sphinx and the three great pyramids of Chufu, Chaufra' and Men-ka'-ra' were built after 3405 and before 3285 B.C. See below, The Pyramids and Androsphinx.

7, IV. Mechura' or Bicheres.

8, IV. Shepes-ka'-ra' or Sebercheres. These two had probably very short reigns. Witness, the lack of monuments.

9, IV. Ta-Nebit or Thamphthis or also Pammes. She was a Queen. Ta-Nebit means "the Glorious One". She ends the fourth dyn. (see above 3, II.), just as Nitokris the Queen ends the 6th, and as Queen Sebaknoferu ends the 12th.

The 5th dynasty seems to have been a supplement of the fourth. There were nine monarchs in the

Fifth Dynasty. 1, V. User-ka'-ra'. This name means: "the (sun god) Ra' has given Victory."

2, V. Se-hu-ra'. He built the northernmost pyramid at Abusir. This pyramid is especially remarkable for the enormous size of its stones, — some blocks being 35 feet and a few even 50 feet long and 12 feet thick!

3, V. 'An, called also Neferkera' and surnamed Se-pa-'Ani, which means son of Paoni, i. e., of the month Paoni or Baona. Another hanti of years had passed. So when the Nile rose, the Egyptian year had come round to the first day of the month Paoni. $3285 \text{ less } 120 = 3165 \text{ B.C.}$

4, V. Vesur-en-ra'. He built the middle pyramid of Abusir.

5, V. Kha-ra', Cheres.

6, V. Akuhar, Rathures.

7, V. Men-kau-har, Mencheres.

8, V. Tat-ke-ra', called also Asas. He built the pyramid called Nefer. During his reign the Prince Pattah-hotep wrote a moral Essay; a copy of this essay exists to this day. The Egyptologists call it Papyrus Prisse No. III. Tatkera' was an epochal king; that is to say that during his reign, when the Nile-rising coincided with the 1st day of the month Epiphi or Abib of the Egyptian year of 365 days, another period or hanti of 120 years had gone by. So in his day a new epoch was reached, namely 3165 less 120 = 3045 B.C.

9, V. Unna. He built the pyramid which the Arabs now call Mastabat-Far'aon, near Saqqarah. He closes the Fifth Dynasty and is at the same time the last king of the Memphite Rulers of Dynasties III., IV., and V. — Nefer-si-Nefer was the first.

Summary: Dynasty I.	. . .	8 Rulers	} Theeinytes.
» II.	. . .	9 »	
» III.	. . .	10 »	} Memphites.
» IV.	. . .	9 »	
» V.	. . .	9 »	

In all 45 Rulers, who reigned during a period of about 1150 years, of which 555 years belong to the Theeinytes. A mean of $25\frac{1}{2}$ years for each reign.

The great Pyramids and the Androsphinx.

The great pyramids are especially wonderful in three respects: their huge size, their massiveness, and the architectural skill with which they have been built. Those who know something of the laws according to which chemical elements combine— I mean the laws of weight and bulk according to which these elements unite,— know that a pyramid, as a geometrical body,

has a form whose proportions are as follows: One-half of base-line is to perpendicular height, as the slanting side is to the whole base. All the pyramids that are still standing to our day have lost more or less of their original height, not so much by climate and weather, as by the hand of man,—that is to say that men have carried away stones from them.

Colonel Howard Vyse and Captain Perring, who examined the pyramids with great care, give the original dimensions of the great pyramid, called Achut-ta, (i. e., Ornament of the Land) in English feet as follows: Base line 764'; Height of the Side 611'; Vertical height 480.9'; Area of the base 13 acres, $13\frac{1}{4}$ square rods. In the base is a kernel of solid rock which rises about 8 feet above the surface of the same. After deducting the cubic measure of this kernel of rock, those gentlemen calculated the solid mass of masonry contained in the great pyramid and found it to be — 89,028,000 cubic feet, or 6,848,000 tons. If there are to-day in Cairo one thousand carts for removing stone, and if each cart-load is one ton, and lastly if each cart can make two trips each day from the quarries of Turah to the great pyramid,—it would take all these carts 3424 days to carry the stones that are contained in this one pyramid. This is the gigantic grave-cover built by Chufu, 2, IV.

The next greatest pyramid, built by his successor Chaura', is so nearly of the same dimensions that, when seen from a distance, the two do not differ much in apparent size. The second greatest pyramid bore the name Uert, "the excellent". It stands near the first. At its point (or summit) it has been less degraded by the hand of man. Its dimensions are: Base-line 707.9'; Upright Height 454.3'; Height of slanting side 572.6'; Area of Base 11 acres, $1\frac{1}{4}$ square rods; cubic contents 71,670,000 feet, or 5,309,000 tons; cartloads 5,309,000; or for the Cairo carts a work of 2654 days. The outside casing of this pyramid still remains to the distance of 140 feet from the top, and is of the granite stone of Assouan.

The pictures, made by the ancient Egyptians, of their pyramids, represent these buildings as ending in a black tip. — The old so-called Geometrical Papyrus, which is now in the British Museum, calls the slanting edge of the four corners by the Egyptian name of Pir-am-us, which means “rough like a saw”. It would therefore be more correct to spell the word piramyd not pyramid.

The third greatest pyramid, near the other two, is that of Men-ka'-ra', 5, IV. It was called Hert, which means “the sublime”, and measures at the Baseline $354\frac{1}{2}$ feet; vertical height 218'; slanting side 278' &c. — It must however be remembered that, some time after Men-ka'-ra', the Queen Nitaqert (Nitocris), the last of the 6th dynasty, carried on and completed the building of this pyramid. The mummy of Men-ka'-ra', the original builder, was found in it, in the very chamber where it had been put after his death. Colonel Vyse found it there and sent it to the British Museum. The stone sarcophagus went down, with the ship that carried it, on the coast of Portugal; but fortunately a good drawing of it had been made. In the interior of the third pyramid, iron clamps were found which are now in the British Museum also.

The pyramids vary greatly in size. The pyramid of the Labyrinth (which will be referred to under the 12th dynasty) on the plateau between the Fayyum and the Nile, has a base-line which is only about one-half as long as that of the greatest pyramid. In the graves of the ancient Egyptians one finds pyramids of very small size.

The step pyramid of Saqqarah is called by the Arabs al-haram-al-mudarraj. It is built in Six great stages or degrees. The lowest stage is $11\frac{48}{100}$ metres high; the second $10\frac{95}{100}$ m.; the third $10\frac{43}{100}$ m.; the fourth $9\frac{92}{100}$ m.; the fifth $9\frac{39}{100}$ m.; and the sixth is $8\frac{89}{100}$ m. high. Each step (or stage or degree) recedes from the one below it about 2 metres on all four sides. Colonel Vyse found 60 mummies in its intricate interior. The total heighth is $59\frac{68}{100}$ metres.

The most striking example of the step or stage building is furnished by the pyramid of Maitum or Maydum, which the Arabs call "the false pyramid". It is opposite Atfih and northwest of el-Wastah; the railway station nearest to it is Riqqah. The pyramid and Mastaba of Maydum are the oldest monuments that still remain,—they are not only the oldest in Egypt but the oldest in the world. This wonderful building, the pyramid, rises in three great steps, each step sloping inwards on all four sides. But the angle of the slope, $74^{\circ}10'$, slants so little that the whole looks more like a tower than a pyramid. The name of the small modern village of Maydum is very old, for it is found in the hieroglyphics in the mastabah. The height of the pyramid is now 38 m. The first step is $11^{18}/_{100}$ m. high; the second $9^{90}/_{100}$ m.; and what still remains of the third is $6^{86}/_{100}$ m. high. The stones are of fine, well-polished, white blocks of the Muqattam limestone. Perhaps king Seneferu, 1, IV., was buried in it.—The Mastaba lies to the north of the pyramid; but there are a number of other mastabas north and south of the same. Indeed the whole neighborhood seems to have been the favorite burial place for princes and princesses of the family of king Seneferu.

The pyramids vary not only in size and in outward form; their interior too, although having the same general plan, differs much in the details of arrangement. It is true that they all have a shaft, beginning with an opening on the north side and leading down slantingly; it is also true that the central point of all pyramids is the burial chamber. But a good deal of variety is produced by the introduction of two burial chambers for kings; by chambers for the mummies of queens; by connecting these rooms one with the other by shafts; by distinguishing one room from the other by a different kind of stone and the effect of various colors; and lastly by corridors and air-holes or air-tubes.

How many pyramids in all have been built, and what is the number still remaining, can be only approximatively ascertained; for many a hill of rubbish, if carefully examined, might

be found to have in it the nucleus of a pyramid. There are now about seventy, which stand in groups, on the western edge of the Nile Valley, or rather on the high desert which bounds the Nile Valley on the West. These groups, beginning at the north and going southwards, are:

1. Abu-Rowwash, west of Boulaq-Dakrur.
 2. Gizah, southwest of Gizah town.
 3. Zawiat-al-'Aryan (west of Turah), and Abusir.
 4. Saqqarah (west of Memphis) and Abusir.
 5. Dahshur, southwest of esh-Shobak.
 6. Lisht, near Kafr-Lisht.
 7. Maydum, southwest of Atfih.
 8. Ma'sarat-al-Qatil, southwest of el-Wastah.
 9. Hawarat-el-Qasab, or el-Maqta' (on the plateau between the Nile and the Fayyum), and Illahun.
 10. Alone by itself stands the pyramid of Kufa, or el-Qab. El-Kufa, or el-Kula is about 27 kilometres south of Esneh.
- All are on the edge of the Libyan or western desert.

What for were the Pyramids?—The ancient Egyptians looked upon the West, which they called 'Amenti, as the region of darkness, the abode of the Dead. The pyramids were places for burying the bodies of the Dead, as is abundantly proved by the sarcophagi and mummies that have been found in them. But their sides are made to face exactly the four Cardinal Points; and the four edges thus point to the other four intermediary directions,—a sort of compass with its eight leaves. This shows the astronomical element in the pyramids. And this view of their character is at once confirmed by the entrance-shaft; for it leads slantingly downwards and begins at the middle of the northern side or face. The angle of the slant points directly to the North Pole of the Heavens. Whereas this point is slightly variable, and moves round in a circle within a period of about 24,000 years, the great astronomer Hershell drew the conclusion, from the angle of the entrance-shaft of the great pyramid, that it was built about 3443 B.C. The result of his astronomical reckoning agrees strikingly with the

statement preserved by Diodorus Siculus that, according to some, the great pyramid was built over 3400 years before Julius Caesar's Gallic War (58 B.C.). Now the slightest variation in the fixing of the angle (of the shaft) leads to a difference of a century. So it will be at once seen how closely the astronomical reckoning agrees with the historical period given above, under kings 1 and 6, IV, for the building of the three great pyramids of Gizah, namely that they were built some time between 3405 and 3285 B.C.

As the North Pole (or great Dipper) never sets, it was the symbol of the undying soul in Eternity; and to it the shaft always pointed.

The Sphinx. To fully explain the pyramid one must not fail to consider the Sphinx. The color of its face, though much faded by time, is decidedly reddish, and the face itself is clearly that of a male being, though it has been sadly mutilated. The body is that of a lion, the head is that of a human being. The Sphinx is an amalgam — the body expresses strength, and the head expresses intelligence. The pyramids are built by the mason; but the sphinx is the work of the sculptor, it is carved out of the natural and solid rock. The sphinx lies in a position of quiet ease and peaceful rest, with its eyes turned to the East; the pyramid rises stiff and high, and the burial chamber in its interior is turned towards the dark west and contains the sarcophagus and mummy. The two, pyramid and sphinx, belong together, — even as they are in space close one to the other, — so as to give an artistic representation of the whole Egyptian Faith. For just as the bodily death of the ancient Egyptian was likened to the setting Sun, so was his resurrection in the other world likened to the rising of the great Daystar. The sphinx is Hope, Hope set up at the door of death, or the pyramid grave. The Egyptians called the sphinx Har-m'-achu, that is Hor on the Horizon. The great Androsphinx of Gizah rests on an Island that has been formed by digging away the earth and rock around it. The hollowing has been often filled up by the sand which is driven

down by storms from the desert; but the island-like appearance of the sphinx is easily recognised. The filling up with sand is mentioned in a text, or inscription, on a stele, that was found between the paws of the sphinx, and that had been set up there by Tut-mosis Fourth of the XVIIIth dynasty. In this text the king relates how he was once, when still crownprince, out hunting and rested in the shade of the sphinx, and how in a dream the latter addressed him as a father speaks to his son and charged him to remove the sand. The name of king Chufra is mentioned in this text in such a way as to indicate that he was the first to remove the accumulation. Again, there is an inscription, dating from the time of Chufu, in which the temple buildings of this king are spoken of as being situated close to the sanctuary of Hu-en-Harmachu (= the sphinx); so that the latter must have been made before the days of the builder of the greatest of all pyramids.

What then is the full meaning of the great Androsphinx? and of its immediate surroundings? It is an architectural and at the same time a plastic copy or representation of the Field of 'Aalu, the Egyptian Elysium or Paradise. In the Egyptian Book of the Dead the name of this Field-Above or Sechet-'Aalu occurs thousands of times, and the place itself is pictured as a sort of island garden, well-watered with canals or rivers, in which the Deceased with his assistants carries on the same labors as on earth, i. e., he plows, sows, reaps, threshes, stores up the harvest crops, &c., &c. A canal was led off from the Nile and carried, with much trouble, through the rocky primitive stone to the low parts that had been dug out to the right depth around the Sphinx — and what for all this work? — Why, it was to imitate the Elysion Fields, the Sachat-'Aalu, which Chapter 110 of the Book of the Dead pictures as the well-watered Islands of the Hallowed, the water of the Nile being brought to them by canals. The Nile water thus led close up to the pyramids in the old channel is still to this day used in preference to that of other canals by the Arabs of the neighboring villages, because it is both healthy and nice in taste.

The great sphinx was most probably carved out of the rock under Seneferu, the father of Chufu. Seneferu also built the peculiar pyramid of Maydum. — The total number of tiers of stone in the greatest of all pyramids is 216, or 6×36 ; and every time, the 36th tier is composed of stones that are higher than those of the thirty-five preceding ones — in other words 4 sides into $6 = 24$, the number of years Seneferu reigned.

The Sixth Dynasty (from Elephantine),

more particularly three monarchs, to wit: Othoes, Moeris-Phiops, and Queen Nitocris.

This dynasty was probably of Ethiopic origin, like the 25th, which followed over twenty centuries later. — Elephantine is the island, close to Assuan, on which there are to this day the rubbish-hills of an old city and the well-preserved remains of the ancient Nilometer, which was cleared by Mahmud Pasha Falaki during the reign of the ex-Khedive Ismail Pasha. — There seem to have been four kings of the sixth dynasty before Othoes.

5, VI. Othoes or 'Athui. Since Tatkera', the last king but one of the 5th dynasty, another hanti, the eleventh since But'au, had elapsed. $3045 \text{ less } 120 = 2925 \text{ B.C.}$ — 'Athui reigned about 30 years and was murdered by his riders (or yawirs). The pyramid-tomb of 'Athui bore the name *Biu*, i. e., "the very Spiritual". The name of this king ('Athui) seems to be Ethiopic and means "the great king". If the early kings of this dynasty were foreigners from Ethiopia, who conquered Egypt, this would explain why he was hated and murdered by his body-guard.

6, VI. Vesur-ka-ra'.

7, VI. Tutu-a', with the title Son of the Sun-god (Ra'). His pyramid bore the name *Tat-astu*, "the long-lasting seat". The Turin papyrus says that he reigned 20 years.

8, VI. Sementaui. His name appears in the Hall of Ancestors of Karnak, and means "the Setter up of the two Lands".

9, VI. Merira-Pupui, or Moeris Phiops, the greatest king since Mena'. His name is to be seen on many monuments in all parts of Egypt, from Elephantine to Wadi Magharah in the peninsula of Sinai. On the desert road from Quft via Hammamat to Qusayr on the Red Sea, one sees the double representation with the two crowns of Egypt (the white and red cap or crown) over the two sitting figures of this king, to show that he ruled over both Upper and Lower Egypt. An inscription in the grave (or tomb) of Unna tells us that this Unna was an army-leader during the reign of Merira Pupui and invaded the country of the Nehasiu (or Negroes) and the land of the 'Aamu (perhaps Syria) and also the region of the Herusha, the Chieftains of the desert tribes. Under this king mention is first made of the thirty-years' reign, or triakontaëteris.

He was also surnamed Ur-'anch which means "the long-lived", and is said to have reigned for one hundred years. He began to reign when only six years old, and reigned 100 years less one hour, says one of the historians. But this cannot be; for Unna, who lived at the same time, was still an official during the reign of Pupui's successor Merenra, and transported, for Merenra's pyramid, the great block of stone from Syene (Assuan) down the Nile about 2785 B.C., see 10, VI.

Merira Pupui is probably the king who set up the Nilometer which is still standing in very good preservation on the island of 'Abu (Elephantine) close to Assouan (Syene). It is he, too, who most likely made the great Lake of Moeris in the Fayyum. Its circumference was ninety miles, or about as far as from Alexandria to Port-Said; it was fifty fathoms deep. Two pyramids stood in the middle of this lake, and on the top of each was a colossal sitting statue, one of the king and the other of his wife Merira-'anehnes. All around the lake was a dry desert. The water flowed into it through a canal from the Nile. Six months it flowed in, and six other months it flowed out. It was more like a sea than an inland lake; and

in an ancient papyrus, now in the Gizah Museum, it is called Pa-yuma which means “the sea”. The Birkat-al-Qurun, now in the Fayyum, is not the Moeris lake; the latter lay further to the south and east. But the Fayyum is still the garden of Egypt. — The Gizah papyrus mentioned above has a hieroglyphic map in the middle of which is the name of a town Shad-Sabak, which means “the pool of the Crocodile god Sabak”. That town is now called Madinat-ul-Fayyum. At the beginning of the canal, which on that map is led off at right angles from the Nile, is the place called La-hun which means “the mouth or beginning of the canal”. It is now called Illahun.

In the days of 'Athui, 5, VI, the dogstar rose with the sun and the Nile began to rise, when the Egyptian year of 365 days had come around to the first day of Misra, the 12th month of the year. Since that time 140 years had elapsed; so that in the time of Merira Pupui, when the Nile began to rise and when the dogstar Sirius appeared on the horizon at about sunrise, the Egyptian year had to come around 35 days from the 1st of Misra. For $\frac{140}{4} = 35$. Now count 30 days for Misra (since the first day) and count the five Epagomenes (at the end of the 12 months of 30 days each), and the year would have come around again, when the Nile rose, to the first day of Thoth, i. e., to the New Year's day, just as it had been in the days of Butau, the predecessor of Mena'. Since the days of Butau, the Egyptian year of 365 days had been losing $\frac{1}{4}$ day a year = 30 days every 120 years for 12 successive times, and 5 days in 20 more years — in all it had lost 365 days in 1460 revolutions of the earth around the sun; and the Egyptians had, during that long period, counted 1461 years of their movable year. Having therefore, in Merira's day, begun a new Sothic period, when the 1st day of the first month of their year coincided with the Nile rising and with the rising of the Dogstar at about sunrise, they surnamed this king Athothes, i. e., born of the god Thoth, whose special feastday was on the first day of the month Tut = Thoth. 2925 less 140 = 2785 B.C., or 1460 years since Butau, the

predecessor of Mena'. With Merira Pupui began another Sothic period, which was called the Era of Menophres, and which ended, after 1460 years, during the reign of Ramses III of the 20th Dynasty. With Ramses III., called also Rampsinit, began a third Sothic period of 1460 years (in 1325 B.C.) which ended, in 136—139 after Christ, in the days of Hadrian (or Antoninus) the Roman Emperor. Thus then

Butau's Era began 4245 B.C.

Merira Pupui's (Menophres') . » » 2785 »

Ramses Third's (Rhampsinit's) » » 1325 »

Merira Pupui must have continued to reign till about 2767 B.C.

10, VI. Merenra', Pupui's son. In his reign the high official Unna, who had served under Pupui, received instructions to transport great granite blocks from the quarries at Assouan to the king's tomb-pyramid which was called Cha-nefer. But it so happened that, owing to delay in the transportation, the blocks arrived late in the season of the Nile flood. "There was not then water (enough) on the heights of the landing-place; wherefore the blocks were rolled up by hand-power, which took 17 days in the month Epiphi or Abib." This means that, during the reign of Merenra' (after 2767 B.C.), the month of Abib fell in the season when the Nile was very low; and this must have so happened, if one presupposes that Merenra's reign was shortly after the great Sothic epoch 2785 B.C.

11, VI. Nefer-ka-ra', brother of Merenra', both sons of Pupui by his wife Merira'-anch-nes. The reign of thirty years is mentioned under this king. Triakontaëteris.

12, VI. Sementai (Mentheshuphis), surnamed Archer-ka (= "the Stentor"), to distinguish him from Sementai, 8, VI., the predecessor of Merira Pupui the Great. This Sementai reigned, according to the Turin papyrus, only one year and one month. He must, therefore, have died a violent death.

13, VI. The pyramid of Sementai the Stentor was called men'-anch. On his death his wife, the Queen Nitaqert, called by the Greeks Nitokris, ruled in his stead. Nitaqert means

“the lady bringing victory”. She wished to avenge the murder of her brother. So she caused a very large underground chamber to be made. Under the pretext of consecrating this chamber, she invited the murderers as guests, and suddenly let water flow into it from the Nile through a secret channel. Nitaqert, the victory-bringing Neith, was a noble and beautiful woman; her skin was rosy pink in color. Perhaps she was from the Libyan tribes, who are pictured upon the monuments as being a fair race of men. The Saites of the 24th, 26th and 28th dynasties were of Libyan origin. She repaired and enlarged the third pyramid, i. e., that of Menkaura’ of the 4th dynasty. The third pyramid shows 54 tiers of stone (or 54 decades, i. e., 36 + 18). This queen ends the sixth dynasty.

The Rending of the Empire into Three,

1. Memphites, and particularly king Hanti.
2. Herakleopolites, and particularly king Achetos.
3. The Diospolites or Thebans, and particularly king 'Antefao.

This chapter deals with the history of Egypt during a period when the country was divided into three parts, in each of which there was a separate family of rulers. It treats of five dynasties, namely the 7th, 8th, 9th, 10th and 11th, which were in a great measure contemporary.

1. Memphites.

Queen Nitaqert died, thus closing the VIth dynasty, that of the Elephantine Family, which with her death became extinct.

During the seventy days needed for the mummification of her body, a break or pause seems to have come in. The embalming of the Egyptian Dead and of their sacred animals always took 70 days. The 70 days, like the 40 days of the Egyptians in our times, were the period of mourning, during

which the questions of Inheritance are left untouched. But the kingdom could not be left, not even for 70 days, without a ruling and directing hand. Therefore the

VIIth Dynasty of Five kings, who ruled Seventy days, and who were Memphites, were most likely a College of Five Priests, who belonged to the great temple of the god Pattah at Memphis. Was not Mena' himself originally a Theeynite priest from 'Anu or Heliopolis (= 'Ain Shams or Matariyah)? And in the 21st dynasty was not Herhor, the first priest or prophet of the god 'Ammun in Thebes, also the king?

VIIIth Dynasty. After Nitaqert's body was duly embalmed and laid in the third pyramid, the College of five priests had done their work; and Neferka' assumed the power as the head of the 8th dynasty. — Remember that, for the period from the 7th to the 11th dynasties, there is a great lack of monuments; in Egypt this is a sure sign of disturbed times; and here, from dyn. 7 to dyn. 11, we assume a rending of the kingdom into three:

one kingdom, the northerly, having its seat at the ancient capital Memphis;

the middle kingdom, having its seat at Herakleopolis (Ashmunein, Chemennu), the great rubbish hills of which are now called Umm-el-kiman near Ahnas-el-madinah, or Chinensu, 18 kilometres west of Beni-Souef;

and the southerly kingdom, having for its capital city Diospolis, or Thebes, now called Qurnah and Madinat-Abu, west of Luqsor.

These partial and rival kingdoms had neither sufficient means nor the leisure time needed for the building of lasting monuments.

Nefer-ka, 1, VIII, received the surname Mehiti, i. e., "the Northern", as he was the 1st king of the "Northerners" of Memphis.

Nefrus; — Abenra I; — (then a gap); — Abenra II; — Hanti (epoch, 2665 B.C.); — Pest-Sat-en-Sopd; — Pait-Cheps; — Sorh-linib.

The Turin papyrus gives the above names of kings, and that is all that is known about them.

But Hanti, the sixth since Nefer-ka, is determined in the Turin papyrus by the picture of a Crocodile; that points to one of the monthly displacements of the Calendar, occurring every hanti of 120 years, i. e., to the displacement since the epoch 2785 B.C. under Merira Pupui. (2785 less 120 = 2665 B.C., the epoch of king Hanti.)

Pest-sat-en-Sopd, the name next to that of king Hanti, has in it the word "Sopd" which is the name of the Sothis or Dogstar. From Mena' to king Hanti, 13 hantis (one of which was 140 years), or 1580 years, had elapsed. The Turin papyrus gives 1655 years and a few days as the sum of years to the days of Pest-sat-en-Sopd, the next after king Hanti.

2. Herakleopolites.

Dynasties IX and X, with their seat at Herakleopolis in Middle Egypt, and numbering about seventeen rulers. — 1st king of the Herakleopolites, a gap; — 2nd, a gap also; — 3d, Nefer-kaura; — 4th, Chрати; — many gaps; — 11th, Neferkera; — then Ahetus, or Achthos or Aktisanes (epoch 2665 B.C. that is, the Contemporary of king Hanti, of the 8th dyn.); — then gaps again.

This Ahetus or Aktisanes was a cruel ruler. He gathered all the robbers and criminals and had their noses mutilated; they were then sent into a part of the desert near Syria, to a city which he had there founded (called Rhinocolura = nose-cut-off, near el-'Arish), where they lived by catching fish. Ahetus had also the name Semunus or Semunch; and Munch was one of the titles of the god Pattah and one of the names of the month Phaophi or Baba, the 2nd month (after Tut). This too points to a displacement of one month (120 years) since Merira Pupui. So king Ahetus was the contemporary of king Hanti of the 8th dynasty. (2785 less 120 = 2665 B.C.) We shall see that 'Antefao of the 11th dyn., in Thebes, with the surname Nem-mesu (= twice-crowned), was also the epochal king for 2665 B.C.

3. The Diospolites, repa's and harteps.

The XIth Dynasty. Rome started as an unimportant place, and grew to be the powerful mistress of the world; so also did Thebes, during several centuries, begin as a residence of petty emirs, and ended by becoming the Capital of a line or lines of Rulers whose supremacy lasted for XV centuries, and whose buildings and other monuments still stand as the greatest and most extensive ruins in the whole world.

There were at least 16 rulers, perhaps as many as 22, in this dynasty. But several of the earlier ones did not bear the title of king; they were called Repa', which means Emir; or Hartep, which means Chief; and their names were not encircled in the ring. All the princes, emirs and kings of the 11th dynasty were from Thebes, or rather from the western city opposite Luqsor.

It is also known as the dynasty of the 'Antefs and Mendhuhoteps, because there were in it several kings named 'Antef and also several named Mendhuhotep.

The graves or tombs of the 'Antefs are still to be seen at Dra'-abul-nagah, opposite Karnak. These graves are dug deep down into the rock; they may be called crypts. The kings of all the Theban dynasties did not build pyramids, they dug their tombs in the solid rock. Hence, after the period of the 8th (Memphite) dynasty, few pyramids were built in Egypt; the mastabahs took their place for a time, and form the transition step from pyramid to syrinx. But most of the kings of the Theban dynasties dug their tombs in the side of the mountain. Mariette Bey found in the crypts of the 11th dynasty many beautiful and costly ornaments as well as documents on papyrus in the hieratic writing, — most of which are now in the Gizah Museum. The following are the names of some of the rulers of the eleventh dynasty:

'Antef-ao Nem-messu, the emir; hartep, Epoch 2665 B.C.

'Aan-'Antef;

'Aamentuf;

'Aan-'a;
 'Amenti;
 Ra'-Neb-Hotep-Mentu-Hotep;
 Ra'-Neb-Tau-Mentu-Hotep;
 Ra'-Neb-Heru-Mentu-Hotep;
 Si-'Anch-ka-Ra';
 and others.

After the death of queen Nitocris, or perhaps for some time before her reign, the princes of the eleventh dynasty were at first only emirs, not kings. It was only after the rending of the empire into three, and after the dying out of the eighth (Memphite) dynasty, that they assumed the title of king, and that the capital of the empire was removed from the ancient city of Memphis to the comparatively modern Thebes.

One of these emirs (not yet kings) was 'Antef-'Ao-nem-messu. Nem-messu means the one who was twice crowned; he was so surnamed because during his time one of the hantis of 120 years had ended and another had begun. On all such occasions, the Egyptians began to count a new series of years, and the king was said to be crowned anew. For example, if 'Antef-ao-nem-messu ruled 52 years in all; and if, in the second year of his reign, a new hanti had begun, the 52nd year of his reign was called the 50th of his second crowning. The year on which the new hanti began in 'Antef-ao's time was 2665 B.C., and he was contemporary with Achetos of the Herakleopolites (dynasties IX. and X.) and contemporary also with king Hanti of the Memphites (dyn. VIII.).

The emir 'Antef-ao was a great hunter and kept hounds for the chase. One day, when out on a hunting excursion and while bathing, he found a pretty little sandal (shoe). After search was made, it proved to be the sandal of a pretty maiden, whose brother was a poor workman. But the emir married her, notwithstanding her humble (low) birth, and her brother became "the Brother of Pharaoh".

Se-'anch-ke-ra' was the last of the 11th dynasty.

Summary:

1. Memphites.	2. Herakleopolites.	3. Thebans.
1 ^o . College of Priests for 70 days (VII).	1 ^o . Dyn. IX.	Dyn. XI.
2 ^o . Dynasty VIII.	2 ^o . Dyn. X.	At first Emirs, then Kings.
King Hanti	King Achetos Semunus	Prince 'Antef-ao-Hartep
B.C. 2665.	B.C. 2665.	Nemmessu B.C. 2665.

The period from Mena' to Se-'Anch-ke-ra', that is to say from the beginning of the first dynasty to the close of the eleventh, is called by some the **Ancient Empire**. After it, hardly any more pyramids were built. — With the twelfth dynasty begins the period called by some the **Middle Empire**, which ends with the nineteenth dynasty. With Ra-messu Third, the Head of the twentieth Dynasty, begins the period called by some the **New Empire**, which ends with the last of the Ramessides who was followed by Hri-hor, the founder of the XXIst dynasty. It is well to remember these three great periods or divisions, even though they are not adhered to in this Outline, for most modern Egyptologists have adopted them.

Twelfth Dynasty, the Amenemhas and Vesurtesens.

They were Diospolites, that is to say Thebans, and eight in number, the last being a Queen.

1. 'Amennemha I. Nemmessu, Epoch B.C. 2545.
2. Vesurtesen I.
3. 'Amennemha II.
4. Vesurtesen II.
5. Vesurtesen III.
6. 'Amennemha III. Mares, Epoch B.C. 2425.
7. 'Amennemha IV.
8. Sebak-noferu, the Queen.

The kingdom, that had been divided into three, became again united under one sceptre, and 'Amennemha I appears

as sole monarch of Egypt. Beside his title Nemmessu, twice crowned, which points to the close of a hanti, he had the surname Pete-Athyr, which means the Gift of Hathor (the goddess Hat-hor and the month Hathor). The third hanti since Merira Pupui (Menophres) had passed; and when the season had arrived for the Nile to rise, when the Sothis appeared on the horizon at about sunrise, the Egyptian year of 365 days had come around to the first of Hatur. $2665 \text{ less } 120 = 2545 \text{ B.C.}$

One hanti later, in 2425 B.C., we shall find the king 'Amennemha III Mares, the builder of the great Labyrinth east of the Fayyum, with the similarly-formed epochal surname Petesuch, which means the Gift of the goddess Suchet, whose feast, or mulid, was celebrated on the first of the next month, Choiak. The renowned Eratosthenes in his chronological work entitled *Laterculus* gives between Pete-Athyr and Mares, for the reigns of the four kings, the following figures:

$$16 + 26 + 23 + 55 = 120 \text{ years, i. e., one hanti.}$$

The title of nem-messu, or "the crowned anew", was assumed by a king at the beginning of a hanti, that is to say when the movable (inexact) year of 365 days had lost on the true year of the seasons 30 days, that is $\frac{120}{4} = 30$, or one full Egyptian month. The first time we meet with this title is in the time of the epochal king 'Antef-'ao of the eleventh dynasty; we shall find it given to Tutmosis III of the 17th, to Sethos I of the 19th, and to Ra-messu IX of the 20th dynasty; and in all five cases it is the title of an epochal king, that is to say of a king in whose reign a hanti ended. Such is Prof. Lauth's chronology; it is not mere guesswork. 'Amenemha First Nemmessu, 1, XII, marks, therefore, the epoch 2545 B.C.

He reunited the kingdom that had been split into three. He founded the national sanctuary or temple of the god 'Ammun at Karnak. He conquered the peninsula of Sinai, and worked the mines of Wadi Maghara there. His name is seen in the ancient quarries at Tura, between Cairo and Helwan; it is found on the desert road of Hammamat, between Keneh

and Qusayr, and in the temple of the city of the goddess Hathor-Isis-Sothis, at Dandarah.

2, XII. Vesurtesen First. His father, 'Amenemhat I., while still living, associated the son with him in the administration of the kingdom. The great obelisk still standing at Matariah, north of Cairo, is all that remains of the new temple that Vesurtesen I set up there. This obelisk commemorates the thirtieth year of his reign, for Egyptian kings thought it very fortunate to have reigned so many years. In the Berlin museum is a leather roll, in the ancient writing, which tells of the new temple and waqfs that this king built and made at 'Anu (Heliopolis, Matariah) to the Sun-god Ra'. He enlarged the temple of the god 'Ammun which his father had founded at Thebes (Karnak), and built a special temple-hall at Edfu. He fought the Nehasiu, Negro tribes, of Ethiopia, the country south of Assouan, and set up a stele, or stone with an inscription, at Wadi Halfah to commemorate his victories. At the other end of his kingdom, at Tanis east of Damietta, his name is found among the ruins; and the colossal sitting statue of this king, which is now in the Berlin museum, seems to have come from that place. The Gizah museum has a similar statue.

3, XII. 'Amenemha II. In the 43d year of the reign of his father and predecessor, he was made co-regent, that is to say he was made the partner of his father in the kingdom. He fought victoriously against the Nubian tribes. In the museum at the city of Munich, the capital of Bavaria, is a stele on which is mentioned the feast on the five days at the close of the other feasts; and as this stele is a monument that was set up by 'Amenemha Second, it is clear that already, before the 12th dynasty, the five Epagomenes (additional days) had been added to the 12 months of 30 days each in the Calendar of the Egyptian movable year.

4, XII. Vesurtesen Second. Half-way between Mallawi-l-'Arish and Minieh, on the east bank of the Nile, are the grottos of Beni-Hassan. Most of these grottos are from the period of the 12th dynasty. They are tombs and large rooms cut into the

side of the high cliffs. The walls of the rooms are decorated with colored paintings. One of these paintings dates from the 6th year of the reign of this king. It represents the figures of 37 'Aamu, or people from Asia, who bring presents to the governor of the province called Sah. The presents are chiefly mestem, i. e., kohl for the eyes. The family of 37 persons are coloured yellow (whereas the Egyptians are represented on the monuments as having a dull red or brown skin), and have long black hair. Their sheikh or chief is called Absha; the children, the weapons and other household articles of a wandering people, such as the lyre, are carried on donkeys; the women wear bright-colored clothes; one of the men leads a gazelle or an antelope, colored or spotted brown and white, and in his hand is a staff similarly spotted, like Jacob's staves. The whole picture on the wall reminds us of the visit of Abraham and his wife Sarah to Egypt.

5, XII. Vesurtesen Third. During the reign of this king, the 12th dynasty was at the highest point of its glory. A stele found at Semneh, south of Halfa, in Nubia, tells us that in the eighth year of his reign he conquered the Land of Ethiopia, south of the second cataract (Wadi Halfa). At Semneh and Kumneh, where the Nile river flows between rocks of granite, Vesurtesen Third built two towers, or Military Stations, one on either side of the river. In his day they were the southern frontier of the kingdom.

6, XII. 'Amenemha Third, surnamed Mares. — Epoch, 2425 B.C. — His predecessor was a conqueror, but 'Amenemha Third was a builder, for he erected, as his tomb, the **Labyrinth**, between the Nile and the Fayyum. It was Merira Pupui of the sixth dynasty, and not 'Amenemha III of the twelfth, who dug or drained Lake Moeris in the Fayyum.

After Mena', king 'Amenemha III Mares was the greatest lawgiver of the Egyptian monarchs. He regulated the rites and ceremonies in the worship of the gods, and was also the inventor of geometry. The third greatest lawmaker was Sesostris (Ra'-messu II of the 19th dynasty), and the fourth was

Bocchoris, Bokenranef, of the 24th dynasty. The geometrical papyrus refers to king Ma-n-ra (or Mares) as the great geometer. This king is also surnamed Petesuchi; it was he who built, as a tomb, the wonderful Labyrinth. This is the Greek way of spelling the ancient Egyptian name Lapuherhunt.

When speaking of 'Amenemha I, it was said that he was surnamed Peteathyr (the Gift of Hathyr or the goddess Hathor), and that then the Nile rose on the first day of Hatur. Similarly, Petesuchi means "the Gift of the goddess Suchet", whose feast was celebrated on the 1st day of the month Choiak, which is the 4th month of the year, that is to say the last month of the first season; for the Egyptians divided their year into three seasons only. 2545 less 120 = 2425 B.C. The labyrinth will be spoken of in the section, at the close of the 12th dynasty, on the Art and Science of that period.

This king seems to have been very careful about the irrigation of Egypt, for at Semneh, south of Halfa, are the marks, cut on the rock, of the various Nile risings observed in his reign. The lines or marks are now several metres higher than the point to which the Nile water now rises at its highest flood. This shows that, since the time of that king, the Nile at Semneh has worn down its bed. The difference between then and now is about twenty-five feet. The Nile is indeed a most energetic river, as Herodotus said 2300 years ago.

7, XII. 'Amenemha Fourth. On ascending the throne he took the title Ra'-cheru-ma. The Turin papyrus says he reigned exactly 9 years, 3 months and 27 days. His predecessor had reigned over 45 years, — a very long reign.

8, XII. Queen Sebak-neferu. Perhaps she was the sister of 7, XII. The Turin papyrus gives her a reign of 3 years, 10 months and 24 days. She closes the 12th dynasty, just as Tanebit closed the 4th, and as Nitaqert closed the sixth. Her name, Sebak-neferu, means the Gentle of Beauties. The Turin papyrus draws a summing up right after this queen and says: "8 reigns, amounting to 213 years, 1 month and 17 days, including king 'Amenemha First," the Reuniter.

The Art and Science of the Twelfth Dynasty. The works of art during the Ancient Empire, the period from the 1st to the 11th dynasty, differ in several ways from those of the Middle Empire. With the appearance of the first great Diospolite (Theban) House, which is the 12th dynasty, the whole life and doings of the Egyptians took a markedly different aspect. The works of art of the eleven preceding dynasties were modelled according to a thick-set style (short, strong figures of the body), and were mostly characterised by green eyebrows and eyelashes. But on the accession of 'Amenemha First, a grand canon (or standard or rule) of proportions in the parts of the body at once shows itself. This canon of proportions, in the figures on the walls and in the statues, brings out the tallness and grace of the body. The old canon was very true to nature, but it was rather clumsy; the new canon was also very true to nature, but it was more slender, light and graceful. Egyptian art was perhaps never finer than during the twelfth dynasty. Even the still more elegant proportions of the works of art of the Renaissance period, under Psametik I of the 26th dynasty, do not come up in grandeur to those of the Amenemhas and Vesurtesens. And the fourth canon, which became the fashion during the Ptolemaic period, and which arose out of the attempt to imitate the well-rounded and embossed forms of Greek art, fell still farther short, in point of grandeur, of the degree of perfection attained by the style of the 12th dynasty. The artists of the Ptolemaic period, in trying to copy the Greek style, worked after a new and unfamiliar principle, so that they, instead of making evenly rounded figures, ended by degenerating the graceful, well-filled figures into heavy, clumsy forms.

But little still remains to our day of the Architecture of the 12th dynasty, and that little is to be seen in the oldest part of the Karnak temple. This is the sanctuary which was dedicated to the Theban Triad, viz. 'Ammun, the goddess Mut, and Chonsu. And all succeeding dynasties have added, some more some less, their pylons, sanctuaries, halls or other parts, to it.

The so-called protodoric pillars in the tombs at Bani-Hassan show us what was the Order of Columns that the 12th dynasty must have used in that great national sanctuary (at Karnak).

The graceful Obelisk seems not to have been much used till the time of Vesurtesen I. Obelisks, after the time of that monarch, were always set up in pairs, in or in front of temples. For this reason, and because they were dedicated to the sun, they are almost always found on the East side of the Nile; whereas pyramids are regularly seen on the west side only.

The custom of building pyramids, which is specially a custom of the Ancient Empire, still continued during the time of the 12th dynasty; for the proper names of several of these tombs show that they belonged, as tombs, to the Amenemhas and Vesurtesens. Herodotus says that Amenemha III set up a pyramid which was made of crude bricks, the mud for which was taken out of the bottom of the Lake (he means Lake Moeris). This crude brick pyramid still stands at the western end of the ruins that mark the site of the famous labyrinth.

The Labyrinth had twelve covered halls in two rows; the doors of six halls stood opposite the doors of six other halls, so that six doors opened toward the north and six toward the south. In each row of halls were 1500 rooms, or 3000 in all. The rooms stood in two tiers, one under ground and the other above ground. This labyrinth was built by 'Amenemha III, surnamed Petesuches (epoch 2425 B.C. — see above 6, XII).

In the middle of Lake Moeris stood two pyramids, each rising 50 fathoms above the surface of the water and extending a like depth under the water; upon the top of each was a colossal sitting statue. The lake with two pyramids was the work of Merira Pupui of the 6th dynasty. Opposite, but at some distance from them, was a Sphinx. It represented the young god Har-em-achu (i. e., the young sun rising on the horizon). Har-em-achu was the god that had been worshipped from the earliest times at the city of Heliopolis, i. e., 'Anu, Ain-Shams, Ma-ta-rie. This sphinx, near the Labyrinth and opposite Lake

Moeris, reminds us of the great Androsphinx, facing eastwards, near the pyramids at Gizah. The Gizah pyramids and sphinx were a vivid, graphic picture of the Field of 'Aalu, paradise; the Moeris Lake with its two pyramids and sphinx represented the same idea; and, thirdly, the Labyrinth with its double row of halls and pyramid was another picture of the great Field of 'Aalu.

All the halls, gateways and crypts of the Labyrinth were intended to show the wanderings of the soul through all the different stations, from the death of the body till the final blessed resurrection in the Field-Above, just as these wanderings are minutely described in the Book of the Dead, chapters 77 to 88; 110; and 144 to 150. So much for the Art and Architecture of the 12th dynasty.

The Literature of this period is equally wonderful. There are the texts on the walls of the tombs at Beni-Hassan. The Papyrus Sallier No. II contains the teachings of king 'Amenemha First to his son Vesurtesen I. But time and space are too limited to allow of details here.

The Period of about 520 Years, between the Close of the 12th and the Beginning of the 16th Dynasty;—that is to say between Queen Sebaknoferu and King 'Aah-messu.

1. Sixty Diospolite or Theban Rulers, or the XIIIth dynasty.
2. Seventy-six Xoïte Rulers, XIVth dynasty.
3. Six Hyqshos, or Shepherd Kings, the XVth dynasty.

Between the close of the 6th and the beginning of the 12th dynasty, the Empire of Egypt was rent into Three. And here, again, between dynasty 12 and 16, it was for part of the time divided into three. There, we noticed a lack of monuments, which always points in Egypt to disturbed times; here too, a similar dearth of monuments is to be explained in the same way. The following Table will help to understand the epochs and history of the 13th, 14th and 15th dynasties.

Queen Sebaknoferu, last of 12th Dynasty.

<p>XIVth Dynasty of 76 Xoïtes.</p> <p>The city of Xoïis in the Delta, south of Lake Burullos. Xoïis, or Sacha, or the modern village of Saha.</p> <p>This dynasty ruled about 484 years.</p> <p>When it was first founded, is not known.</p> <p>Only the name of the Epochal king of this dynasty is here given, namely:</p> <p>Rasehep, whose Epoch is 2065 B.C.</p> <p>No names given here.</p> <p>The softness of the soil at Xoïis, in the Delta, is one great reason why there are no monuments remaining of this dynasty.</p>	<p>XIIIth dynasty of 60 Diospolites.</p> <p>Sebak - Hotep, surnamed Ra'-hu-taui, who ruled 60 yrs. 3 months 24 days.</p> <p>Sekomkara, whose Epoch is 2305 B.C.</p> <p>Amenemha the Fifth.</p> <p>Rasehotepab.</p> <p>Amentimav, whose Epoch is 2185 B.C., and who is probably surnamed Samecheir.</p> <p>Sebakhotep III.</p> <p>Sebakhotep, surnamed Rasechem-ab-taui.</p> <p>Rasmach-ka.</p> <p>Neferhotep, son of Ha-anchef.</p> <p>Senhathor.</p> <p>Sebakhotep.</p> <p>Sebakemsaf.</p> <p>Ramerinefer-Aï,</p> <p>Epoch 2065 B.C.</p> <p>Ramerihotep-'Ana.</p> <p>Suetenra.</p> <p>Queen Chonsuanchra, (or anchta).</p> <p>Ubenra (Several of this name).</p> <p>Ra-nehasi.</p> <p>Sequnen, or Ra-sequnen. First Expeller.</p> <p>XVI. — 'Aahmessu, the 1st of the 16th dyn., final Expeller of Hyqshos, Epoch, 1825 B.C., and Reuniter of Egypt under One Sceptre.</p>	<p>For a time only Two Dynasties, and afterwards Three, as seen herebelow:</p> <p>XVth Dynasty of Six Hyqshos or Shepherd Kings.</p> <p>Time of Invasion of the Hyqshos, i. e., the Epoch 2185 B.C., and great ravages.</p> <p>Gradual Civilization of this wild people until they, at last, choose a king, namely the first Hyqshos monarch called:</p> <ol style="list-style-type: none"> 1. Seth-Shalathi, who ruled 19 years and was followed by: 2. Bnon, whose Epoch is 2065 B.C. 3. Apachnan. 4. Set-aan-nub. 5. Arech-il, surnamed Armut, Epoch 1945 B.C. 6. Apup, surnamed Ra-ao-het-taui, contemporary of 'Aah-messu, who was the first of the 16th dynasty.
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The powerful kings of the 12th dynasty were succeeded by the weaker rulers of the 13th. The second king of the thirteenth dynasty is Sechomkara'. Since the 1st year of the reign of 'Amenemha III, surnamed Mares (of the 12th dynasty), a hanti of 120 years had elapsed. $2425 \text{ less } 120 = 2305 \text{ B.C.}$ This hanti is filled up by 4 reigns and a part of the fifth reign thus:

'Amenemha III	42 years
'Amenemha IV	9 »
Queen Sebaknoferu	4 »
Sebakhotep, 1, XIII	60 »
5th or 6th year of reign of Sechomkara', 2, XIII	5 »
	120 years.

The Nile rose and the Dogstar Sothis rose at about sunrise in his, Sechomkara's, Sixth year, when the Egyptian year had come round to the 1st day of the month Tuba or Shafbet; so he was surnamed Pete-suphis or Petesuchis, because the feast of the goddess Shafbet was celebrated on the 1st day of that month. She was the goddess of Spring; so Tuba, the month of flowers, was her month.

'Amentimav, or Samecheires, of the 13th dynasty, reigned a hanti later than Sechomkara, when the Nile rose on the 1st day of Mecheir or Amshir. $2305 \text{ less } 120 = 2185 \text{ B.C.}$ The historian Manetho says: "There was a king of Egypt named Amentimavos. Under him the gods became angry, I know not why, and quite unexpectedly a people (the Hyqshos) came from the Sun-rising (the East) and marched into Egypt. Although this people was not of famous origin, it had become bold. Easily, and without striking a blow of the sword, they conquered the Land (Northern Egypt) by force; and, after overthrowing the Rulers of the country, they cruelly burned the cities, destroyed and ruined the sanctuaries (temples) of the gods, and treated the natives most harshly; for they killed some, and took many women and children away as slaves. At last (after all these outrages) they made one of their number king, and he bore the name Salites."

This statement, made by the historian Manetho, means that the 13th dynasty had become weak; that another Egyptian family disputed the succession to the throne of Egypt and set up another dynasty at Xoïs, in the Delta; that the two rival dynasties, 13th and 14th, were warring one against the other; and that then, in the days of the king 'Amentimav (2185 B.C.), wild tribes coming from Syria, or from Arabia, came into the Delta and took it easily. Manetho's story means, finally, that after these wild Hyqshos had ravaged, burned and plundered, for a long time, they ended by learning the civilisation of the Egyptians and choosing one of their own sheikhs or Emirs to be king over Northern Egypt.

The kings of the 13th dynasty were too weak to fight the Hyqshos; so they ruled at Diospolis (Thebes) over Upper Egypt only, and had to pay tribute to the Shepherd kings. This state of affairs lasted for about 259 years, when the Hyqshos were first attacked by Ra-Sequnen and then finally driven out by 'Aah-messu.

Nefer-hotep of the 13th dynasty ruled 11 years. His son Senhathor ruled less than one year. Then followed Sebak-hotep. But Nefer-hotep was the son of Ha-anch-ef, who was not of the royal family but only a private person; and Sebak-hotep was of the royal Diospolite House. This strife of two Houses for the power is an example of the causes that weakened the native Egyptian kings and so opened the way for the foreign hyqshos to take Egypt.

Ra-sequnen, the last of the 13th dynasty, was the enemy and opponent of Apup, the last of the Hyqshos-kings. He is a king of importance in the history of the Theban or Diospolite dynasties; so his figure is seen in the Karnak Chamber of Ancestors right under the figures of 'Amenemha I and II and behind Vesurtesen I. As his history is closely connected with the expulsion (driving out) of the Shepherd kings from Egypt, it will be better to defer speaking any more about him till near the close of this chapter, where the 15th dynasty (hyqshos) is treated of.

The XIVth or Xoïte Dynasty of 76 kings were of so little importance that we shall say of them nothing but that they ruled about 484 years, which gives a mean of a little less than Seven years for each ruler;— too short a reign for a king to set up any lasting monument.

The Fifteenth Dynasty, consisting of only six Hyqshos or Shepherd kings. (See the Table at the beginning of this chapter.) The invasion of Egypt, or rather the invasion of the Delta, was an event of sorrow to all true Egyptians; so the historian Manetho said of it that the gods were angry and therefore brought the hyqshos as a scourge or punishment. Asiatic hordes overran the northern part of the Land and remained there for about 260 years.

The history of the Hyqsho-Dynasty falls into two periods: the first is the time of invasion and conquest, when the Diospolite king 'Amun-ti-emav was reigning (about the Epoch 2185 B.C.). During this period the rude invaders overturned and destroyed all that came in their way. The second period was of much longer duration than the first. It was the time in which the barbarous conquerors gradually took on the civilisation they found in the conquered country. Manetho, the Egyptian national historian, thus describes this change which came over the Hyqshos. He says: "At last (that is after committing much violence) they made one of their number king, whose name was Salit (Seth Shalathi)."

With this elected ruler began the domination of the Hyqshos. Manetho says that Salit at first took up his residence at Memphis, made Upper and Lower Egypt pay him tribute, and placed garrisons in suitable places; that he specially fortified the eastern parts of the Delta, because he foresaw that the Assyrians, who had just then become stronger, would wish to get the supremacy over Egypt; and that when Salit had found, in the district of Sethroïs, southeast of Lake Manzalah, a very suitable town, east of the Bubastic Branch of the Nile, called Hawar, he fortified it with walls and placed in it a garrison of 24 thousand soldiers. In summer Salit used to go

thither, give out grain and pay to the soldiers, and drill them in the use of weapons, so as they might be ready to keep off the foreigners, that is the Assyrians. After a reign of 19 years he died. He is 1, XV.

2, XV. Bnon or Ben-'an. He reigned about 44 years. He was called Son of 'An (turning point), because in his reign the Nile rose and the heliacal rising of the Sothis occurred when the Egyptian year had come half-way round, that is to the first day of the 7th month which is Baramhat (Phamenoth), with which day the second half of the year begins. (See 2, III., Tosort-Se-Menat, and Hartatef Se-Chons of the IVth dynasty.) So Ben-an is the king for the Epoch 2065.

3, XV. Apa-Chanaan ruled 36 years. He succeeded his father Ben-an. The custom of electing the king of the Hyqshos was abandoned, and the king inherited the throne from his father.

4, XV. Set-'an or Set-ao-pehuti-nubti. He reigned 50 years, from about 2000 to about 1950 B.C. His name is composed of purely Egyptian elements, whereas the names of his three predecessors are evidently Semitic. This shows that the Hyqshos had become quite egyptianized.

5, XV. Arxlis or Arek-il, surnamed Aa-remut. He reigned 49 years. During his reign a hanti of 120 years had elapsed since 2065 B.C., and the Nile rose and the Sothic early rising occurred on the 1st. day of Barmuda, so he was called Si-remut or Aa-remut. $2065 \text{ less } 120 = 1945 \text{ B.C.}$

This king flourished a full Sothic period of 1460 years after (later than) king Sirennuti (3405) of the 4th dynasty; and a full Sothic period of 1460 years before king Aremut (or Amyrt) who opposed the Persian king Xerxes First, the son of Darius (i. e., 485 B.C.). Remut thrice.

6, XV. The sixth and last of the Shepherd kings was Apup, surnamed Ra-ao-het-taii. His sphinx is in the Gizah Museum, and on it was his full name. About 400 years afterwards, king Menoptah of the 19th dynasty, the Pharaoh of the Exodus, had Apup's name erased from this sphinx and his own

engraved; and again, long after Menoptah, king Psiu-n-cha of the 21st dynasty, and the brother-in-law of Solomon king of the Hebrews, had his name inscribed upon it. So this sphinx, as it now stands in the Gizah museum, has a threefold historical interest. It marks the driving out of the Hyqshos, the Exodus of the Children of Israël, and the period of the building of Solomon's temple at Jerusalem. In other words, the periods of Joseph, Moses and Solomon. Apupi reigned about 61 years.

Some time in his reign Joseph, the son of Jacob, was sold in Palestine by his brothers to merchants who brought him down and sold him in Egypt. Afterwards Joseph interpreted Apupi's dreams, and this Pharaoh made him Salit or 'Aziz over Egypt. Then, after the years of plenty, and when the seven years of famine came, Joseph sent for his father Jacob and all the family, and they came and settled in Egypt during the reign of Apupi, the last shepherd king.

All the six kings of the Hyqshos or 15th dynasty seem to have fully conquered Lower Egypt only, while in Upper Egypt native princes or emirs ruled and paid tribute only to the Hyqshos. The emir of Upper Egypt during the reign of Apupi was prince Ra-sequen. Apupi was then residing not at Memphis but in the fortress of Havaret on the north-eastern frontier of the Delta and received tribute from all parts of Egypt.

Apupi chose the Egyptian god Sutech as his patron and built a splendid temple to this god opposite his own palace. Apupi sent a messenger to Ra-sequen, the emir of the Upper Country, and demanded him to give up possession of a well for watering animals which was on the desert frontier between Upper and Lower Egypt. Ra-sequen refused to obey, and so a war broke out between the native princes of Upper Egypt and the Hyqshos king Apupi. This war was carried on for several years by Ra-sequen, and after his death by 'Aah-messu, Ahmes, of the 16th (Theban or Diospolite) dynasty; by whom the Hyqshos were finally driven out of Egypt.

They first invaded Egypt about 2100 B.C. and were driven out from it about 1840 B.C., — their dynasty of six kings ruled, therefore, about 260 years. — Some Egyptologists make out two Hyqshos dynasties and make them cover a period of 500 years; in this condensed outline, based on Prof. Lauth's chronology, only one dynasty of Shepherd Kings is recognised.

The XVIth Dynasty, consisting of Five Diospolites or Thebans.

The expulsion of the Shepherd kings of the 15th dynasty was a great era in the history of Egypt; the land was freed from a hated foreign yoke. Ra-sequenun began this work, but it was 'Aah-messu who achieved it. From the epochal year of the first king of Egypt, Mena', in 4125, to the close of the Hyqshos dynasty, the Turin papyrus counts 19 hantis (120×19 plus 20 for the 5 epagomenes) or 2300 years. Now 4125 less $2300 = 1825$ B.C. The Hyqshos were driven out about 1840 B.C. So that 15 years after their expulsion, king 'Aah-messu celebrated the epochal year 1825, in which the heliacal rising of the Dogstar Sirius and the Nile rising coincided with the 1st day of the month Pachons, or Bashans; and in that year he was surnamed Pe-ti-sons. — 1945 less 120 equal 1825 (i. e. 120 years since Arxlis, 5, XV). Peti-schons means Son of Chons. Compare the epochal kings Pety-Athyr or Amenemhat I of the 12th dynasty and Peti-suchis or Amenemhat III Mares. — Aah-messu Peti-sons must have followed very soon after Ra-sequenun; for both of them were contemporary with Apupi, the last Hyqshos king.

Aah-messu besieged the fortress of Havaret, in the north-eastern corner of the Delta, by sea and by land for a long time. At last king Apupi with 24,000 armed men had to leave it, go away out of Egypt for good, and seek a new home somewhere in Syria.

Aah-messu, 1, XVI, ruled about 25 years. His mother's name was Aah-hotep. A piece of her golden jewelry is in the

Gizah museum; the workmanship of this ornament is perfect. His grave is at Thebes in the western part of the valley of Dhra-abu-l-nagah, and his sarcophagus was found in it by Mariette Bey. That valley was the burial place of the Antefs of the eleventh dynasty and of the Amenemhas and Vesurtesens of the 12th. His wife's name was 'Ari-nefert, and his son was 'Amun-hotep I. It had been the custom of the rulers of the 12th dynasty to associate their wives and sons with them in the kingdom; Aah-messu followed their example in this and associated 'Ari-nefert and 'Amun-hotep with himself during his lifetime.

2, XVI. 'Amunhotep I, son of Aahmessu. His first warlike expedition was against the country of Nubia. He penetrated at least as far south as Meroë near Jabal Barkal. He also fought the Aamu-gehak or tribes of the western (Lybian) desert. His father Aahmessu had begun the erection of the temple at Thebes, and he added to it. He got the fine sandstone for building from the quarries at Jabal Silsilis. Portrait sculptures of this king are to be seen at Karnak and Ibrim, and in the museums of Gizah and Turin. At Qurnah, west of Karnak, his portrait is colored black. After a reign of 20 years and 7 months Amunhotep I was interred in the valley of Dhra'-abu-l-naqa among the 'Antefs of the eleventh dynasty. His grave was long afterwards rifled by thieves, and a judicial enquiry against the robbers was made, during the reign of Ra-messu Ninth of the 20th dynasty.

3, XVI. Dehuti-messu I, surnamed Cha-mara. When quite young his father Amunhotep associated him with himself in the kingship. As soon as his father died, Dehuti-messu (Thutmosis or Thothmes) First undertook an expedition southwards, like his father. He wounded the leader of the enemies and took him prisoner. This heroic deed is recorded on a stele in the quarries opposite the island called Tumbus in 19° North Lat. Soon after that, he had to put down a revolt at the other extremity of his kingdom, in Buto in the swampy regions south of Lake Burullos. His great deed was a victorious expedition

to Naharaina (Mesopotamia); near Nii (Nineveh) on the Tigris he set up two steles which his younger son Thutmosis III afterwards found there still in good condition.

Dehuti-messu I built in the Karnak temple several parts: the fourth pylon or gateway; a row of statues of himself as the god Osiris; a hall with columns next the pylon; pylon No. 5 and the adjoining hall; two beautiful obelisks of rose-colored granite for the god Ammun-Ra', and other monuments. His wife's name was Aahmest. His daughter Makera became afterwards the famous queen Hatasu or Hatshepset. His son was afterwards king Tehutimessu Second. Both daughter and son were associated with their father in the kingdom.

4, XVI. Dehuti-messu II on assuming the throne was surnamed Ao-cheper-en-ra' (or Aischphres). He ruled eight or nine years as the co-regent of his father; then, after the death of the latter, he ruled alone about 5 years only. Such a short reign gave him but little time for building, so that the monuments remaining to our day from this king's times are few. He made a raid upon Nubia and a war against some shepherd tribes in Palestine. To the great temple of 'Ammun at Karnak he added only a gateway in the southern pylon. His greatest work was the sanctuary of the goddess Hat-hor at al-Asasif, east of al-Dayr-al-Bahri.

5, XVI. The Queen-Regent Amensis. Her names, on assuming the throne, were: Ma-ke-ra' and Vesurt-ka'u; she is the queen Hatasu or Hatshepset; and she was both sister, wife, co-regent, and widow of Dehuti-messu II. Her name is omitted in the Tables of Abydos and Saqqarah. As she was a female, Prof. Lauth follows the precedents of former ages and makes her close the XVIth dynasty.

She sent out a fleet of ships upon the Red Sea to the Land of Punt, to bring spices and the trees bearing the spices for her garden in Thebes. The ruins of the great terraced building of this queen are at al-Asasif; the colored pictures on the walls are wonderful. They represent landscapes, trees and fishes of the Red Sea. The queen herself is represented

as tall and slender. Her official name is Chnumt-'Ammun-Hat-Chepsu. She also set up two great obelisks in the temple at Karnak. One of these monoliths is 30 metres high, and would weigh about 7500 Qantars = 374,000 Kgm.

XVIIth Dynasty; five Diospolites. 1, XVII. Dehuti-messu III, surnamed Ra-men-cheper. He was the younger brother of the queen Makera, just as Dehuti-messu Second was her elder brother. She had reigned part of the time as the associate of her elder brother, and part of the time as the Regent, when her younger brother was still too young. She had reigned 21 years and 9 months. But when her younger brother Dehuti-messu III assumed the power, he appropriated to his reign all these years and called his 1st year his 22nd; he then reigned 32 more, and this is why he is said to have reigned 54 years, i. e., $22 + 32 = 54$.

There is on one of the walls in the Karnak temple a writing called the Statistical Table. It was made at this king's command, and gives the annals of his wars and conquests. In the month of Barmudah of his 22nd year he started from the frontier fortress of Egypt, Jalu or Selae, and on the 4th day of Bashans, the anniversary of his coronation, he entered the region around Gaza. Next day he entered that city. On the 16th of Bashans he reached Juhem or Kheimah. Here he heard that the Emir of Qadish on the 'Arunta River (Orontes) had taken the fortress of Magiddo and had united all the kings and chiefs, from the river of al-'Arish to Naharayna, to oppose the Egyptian invader. Dehuti-messu Third marched rapidly forwards; on the 19th of Bashans he reached Aluna, and thence along the brook Qina to Magiddo. On the 21st day of Bashans the battle was fought. The enemy fled into the fortress at Magiddo. Soon the city was taken. Most of the enemy had fled. 340 were taken captive alive; the killed were laid side by side like fishes. The booty taken was as follows: 2041 horses; 191 colts; 1929 oxen; 2000 goats; 20,500 small kids; 20 armors; 502 bows; 7 tent-poles overlaid with silver. Many emirs submitted and brought gifts of gold, silver, precious stones, and

skins full of wine. The towns that were subjected, 100 in number, lay between Judaea and Galilee, between the Mediterranean and Peraea. Other similar warlike expeditions occupied the 23d and 24th years of his reign.

The fifth campaign of this king was directed against Damascus; and the fortress of Tunep was taken, beside immense spoil. The king took the city of Aradus and returned triumphant to Egypt.

All the kings of the 17th dynasty were powerful rulers; but Dehuti-messu III is the most heroic figure of them all. All the kings of all preceding dynasties had been content to confine their conquests to the Nile valley, or to the peninsula of Sinai. But this king pushed his conquests into Palestine and Syria nay even to Mesopotamia. In his eighth campaign he reached the river Tigris. There he set up a stele by the side of the stele set up by his father, Dehuti-messu First.

Dehuti-messu Third then went southwards down that river to Nineyi (Niniveh) and there defeated the enemy; there too he set up a stele and amused himself by going on an elephant hunt, killing 120 of these huge animals. From the 33d to the 40th year of his reign he was occupied in conquest.

He was getting old. From the 42nd to the 47th year of his reign he seems to have busied himself with home affairs. The two obelisks known as the needles of Cleopatra were set up by him — one is now in London and the other in New-York. The obelisk in the At-maydan at Constantinople belongs to this reign. The one in the Lateran palace at Rome bears three columns of hieroglyphs, the middle column being from the 35th year of the reign of Dehuti-messu Third, and the side columns being the work of Dehuti-messu Fourth. It is $32^{15}/_{100}$ m. high.

Dehuti-messu Third built monuments in the three chief cities of Egypt. **These three chief cities were:**

1. 'Anu, 'Ain-Shams, Heliopolis, Matar-ye.
2. Men-nefer, Memphis, 'Aneb-Hat, the White Wall.
3. Uabu, 'Apt-'asu, Pa-'amun, 'Us, Thebes, Diospolis.

He also built monuments in the following places: Abusir, north of Saqarah; Speos Artemidos, or the grottos near Bani-Hassan; Dandarah, opposite Keneh; Panopolis, or Chemmis, which is now Akhmim; Apollinopolis magna, which is now Edfu; Koptos, now Quft; Esneh; al-Kab; Silsilis; Ombos, now Kom Umbo; Elephantine, the island opposite Assuan, whence the 6th dynasty; Philae and Bigeh, now known as Jazirat Anas-ul-wujud; and in about nine other places, in Nubia. — He also set up the Chamber of Ancestors in the temple of 'Ammun at Karnak; here too he built the hall with 56 columns. He was entitled Nem-messu-Mes-p-har because:

Since 'Aah-messu, the first king of the 16th dynasty, who drove out the Hyqshos, a hanti of 120 years had elapsed. $1825 \text{ less } 120 = 1705 \text{ B.C.}$, which is the epoch of Dehuti-messu Third. This hanti covered the following reigns and parts of reigns:

	yrs.	mos.
1 ^o . In 'Aah-messu's reign	25	: 4.
2 ^o . All of 'Amenhotep the First's reign .	20	: 7.
3 ^o . » » Dehuti-messu the First's reign .	13	: 9.
4 ^o . » » » » » Second's reign	21	: 7.
5 ^o . Queen Makera's reign alone	12	: 10.
6 ^o . In Dehuti-messu the Third's reign .	25	: —

One hanti of 120 yrs. less eleven months = 119 : 01.

In the 26th or 27th year of his reign (1705 B.C.) the Nile rose, and the Dogstar Sirius rose at sunrise, when the Egyptian year of 365 days had come round to the 1st day of Payni or Baona. This king reigned about 7 years after the epoch, and died on the last day of Phamenoth, which is Baramhat.

2, XVII. 'Amen-hotep II., who on assuming the throne was entitled 'Ao-cheperu-Ra'. He reigned about 13 years. The temple at 'Amada, about 13 kilometres above Korosko, on the western side of the Nile, has an inscription dated the third year of his reign. He built this temple in honor of the gods Harem-achu (Hor on the Horizon) and Ra'-Tum, or 'Ammun-Ra', out of thankfulness for the victories he had gained in his first warlike expedition into Syria.

3, XVII. Dehuti-messu Fourth, surnamed Cha-chau. On ascending the throne he assumed the title of Ra'men-cheperu. He made warlike expeditions to Naharayna, and against the Cheta in Syria. An inscription in the temple at 'Amada speaks of this king's victories over the Kushites and nomads. He reigned 9 years and 8 months.

A stele was found not many years ago between the lion's paws of the great androsphinx near the Gizah pyramids. The inscription on this stele tells us that when Dehuti-messu Fourth was still crownprince, he was one day out hunting and brought offerings of grain and flowers to the god Har-em-achu, the great sphinx, and then fell asleep in its shade; that he then had a dream in which the sphinx told him that he would, on his father's death, wear the white and red crowns of Upper and Lower Egypt; the sphinx further spoke to him in the dream and said: "See, the sands of the desert have nearly covered me; promise me to remove the sand." Then Dehuti-messu awoke. Since the day of king Seneferu, father of Chufu of the 4th dynasty, over 1700 years had elapsed; and it is not strange that the desert sands had partially covered the sphinx.

4, XVII. 'Amen-hotep Third. He was also called Ra'neb-mat. The Greeks called him Memnon. He set up the two colossal statues of himself in front of the temple which he built at Thebes, on the west side of the Nile plain, about opposite Luqsor. These statues represent the king sitting. Each base is almost 4 metres high; each sitting figure is nearly 16 metres high; the height of each of the two monuments is about $19^{50}/_{100}$ metres. The leg, from the sole of the heel to the knee, measures 6 metres; the foot is $3^{20}/_{100}$ metres long. The material is a sandstone conglomerate, with quartz and silica, of a yellowish brown color. From the tip of the finger to the elbow, the forerarm measures $4^{76}/_{100}$ metres. One of these two colossal sitting statues together with its base and the seat, or throne, would weigh about 1,305,900 kilograms!!!

The monuments and buildings set up by this king are too numerous to mention. An inscription on one of the walls

in the great 'Ammun's temple at Karnak says that 'Amenhotep Third gave to this temple as waqf the following things: 4820 weights of Lapis Lazuli; 3623 weights of Chenti; an unknown quantity of gold, silver and copper; and a great number of wild lions.

From the temple at Luqсор to the temple at Karnak, he put up a double row of sphinxes which formed an avenue two kilometres in length. The temple, before which the colossal statues stood, was built by him, and dedicated to the god 'Amun, after he had returned from a victorious war against the Kush tribes. He married a girl named Thei, the daughter of a man named Yuaa.

5, XVII. Har-em-hebi, surnamed Ra'-sor-cheperu. He is also called king Horus. This ruler was not the son of Amenhotep Third, although he succeeded him. He seems to have been Amenhotep's counsellor or vizir for many years. In order to acquire a right to the kingship he married Nezem-Mut, the king's daughter. He gave, to the great temple of the god 'Ammun-Ra' at Karnak, lands, flocks and herds as waqf. He reigned at least 21 years. The king's daughter with her husband close the dynasty.

The Eighteenth Dynasty, consisting of five Diospolite or Theban Rulers. 1, XVIII. 'Amenhotep Fourth Chu-en-aten. He was the son of Amenhotep Third by his wife Thei, who was probably a foreigner and a girl of humble origin. He had been for a time associated in the rulership with king Horemhebi who had married his half-sister Nezem-mut or Muth-nezemt. She, as the legitimate daughter, had been queen, and her husband Horemhebi had, through her, acquired the right to rule. A good many Egyptian dynasties ended with a queen; See Ta-Nebit at the end of the 4th dynasty; queen Nitaqert at the close of the 6th; Sebak-noferu, the last of the 12th; Ma-ke-ra' or Amensis or Hat-chepset, the last of the 16th; and here Mut-Nezemt, wife of Horus, as closing the 17th dynasty.

'Amen-hotep Fourth, 1, XVIII, changed his name during his reign. No other king of Egypt, before or after him, ever did such a thing. Portraits of him, on the west bank, near Tall 'Amarna, show him to have been thin, spindle-legged and long-necked, with effeminate features. He seems to have been either an idiot or a eunuch (castrated). This may have happened to him, when on a warlike expedition in Ethiopia, after he had been taken captive, just as the Ja'alín Arabs at Shendy did, over sixty years ago, to Ismail one of the sons of Muhammad-Ali pasha. After such a mutilation he avoided the name of the god 'Amun and that of the god Ra', for both were gods of generating or begetting powers. Indeed he went so far as to cause the name of the god 'Ammun and that of the mother goddess Muth to be scratched out on many public and private monuments. His own name became thenceforth Chuenaten or Achunaten, which means the ghost or 'afrit of the sun's disk. The Greeks spell his name Acherres or Achuenres, having added on the letter R of the word Ra'. He was a fanatical worshipper of the sun's disk.

He founded the city of Achunaten, now called Tall 'Amarna. The material was brought from the quarries of red sandstone at Jabal Silsilis. His wife's name was Neferit-Thei, the sister of Nezem-muth. They had seven daughters, two of whom married successors of this king. He tried to change or reform the religion of the Egyptians and make them worship the disk of the sun; but in this he did not succeed, for the people and the priests were too strongly attached to their polytheism. He ruled about 12 or 13 years. He left seven daughters but no male issue.

2, XVIII. Rathôs, or Ra-s-ao-ka-necht-cheperu. He was the husband of Meriraten, the eldest daughter of Achuenaten by his wife Neferit-Thei. Of course he reigned by virtue of his wife's right.

3, XVIII. Bek-ra', or Bekres, also called Chebres and Akencheres. In his reign a holy bull, Apis, died, and his

mummy was laid in the bull's sepulchre, at the Serapeum of Memphis, west of Saqqarah.

4, XVIII. Haqonres Tut'-anch-'Ammun. This name means "The Prince of Erment, The Living Likeness of 'Amun". In his reign the Sun-worship of the king Chu-en-aten (1, XVIII) had quite passed away, and the worship of 'Ammun, the god of Thebes, had again become the prevailing religion. His wife was 'Anch-nes-aten, the third daughter of Achu-en-aten; but she changed her name into 'Anch-nes-'amun, which means "Ammun is her Life". He reigned twelve years and three months.

5, XVIII. Ai-Ra-cheperu-Armat, the Divine Father. Manetho calls him Armaïs. His wife was Thei, and she had been the nurse and dresser of the former king. He, namely 5, XVIII, had been only a "Atef-nuter" or "divine father", then a Bearer of the Fan or Feather on the right hand of the former king, and then afterwards became the king's Scribe of Justice. Ai-Ra-cheperu-Armat reigned four years and one month.

All the five kings of the eighteenth dynasty were afterwards considered to be unlawful or illegitimate Diospolite rulers. Their reigns together were:

1.	.	.	.	.	12	years
2.	.	.	.	.	6	» 1 month.
3.	.	.	.	.	15	» 5 »
4.	.	.	.	.	12	» 3 »
5.	.	.	.	.	4	» 1 »

49 years 10 months, or nearly 50 years.

Not one of them was succeeded by his own son; each one acquired the right to rule through the right of his wife, who was a royal princess, or through the intercession of some woman who was in high favor at Court.

The Nineteenth Dynasty (Diospolites).

The Kingdom at its Highest under Sethos I and Sesostris.

1, XIX. Ra'-messu First, or Ra-men-pehuti. It is not known who was his father. The name Ra'-messu means "the born sun". The official crowning of this king by the Theban gods, in confirmation of his right to the throne, is represented on the entrance gate of the Karnak temple, but neither the name of his father nor that of his mother are given. Manetho says he reigned 1 year and 4 months. He was succeeded by his son Sethos First.

2, XIX. Sethos I., Busiris, Chamois, Epaphos, Merenpattah. He built the gigantic Hall of the immense Karnak temple. This hall is 100 metres broad and 50 deep, and has in it a forest of 134 columns, which bear the stone roof. It takes the outstretched arms of seven men to gird one column.

Sethos's kingdom extended also over the southern lands of Kush and Punt, and over the fair-skinned Tahennu of the region along the coast to the west of the Delta. The Tahennu were blue-eyed wild tribes who lived "like foxes in their holes or dens". In the desert east of Radesiah, opposite Edfu, Sethos caused a well to be dug, to get water for the men who worked the gold mines. Sethos went on an expedition into Syria. He started from the canal Pa-chetum (or Thaubashtum) in the eastern part of the Delta, went to Leontopolis, thence to Migdol in Jabal Tih, and founded a fortress, which he called "the Victorious", near a well, and reached the Land of Kana'an.

The Shasu tribes of the Syrian desert rebelled. So Sethos went and put them down. He got to Qadesh Barnea in the land of the Amorites. Then he attacked the Cheta tribes and their king Mautenur, and defeated them. He came back triumphant in his chariot, drawn by a span of horses called "Ammun giveth strength", and followed by his two sons Setnib and Ramessu. Before him were driven three rows of captives bound with cords. The priests and prophets, the governors

and high officers of Upper and Lower Egypt, went to the bridge over the canal of ta-dena, near Thaubashtum on the eastern edge of the Delta, to meet him, and sang a hymn of praise.

This king was called also Epaphos, because in his day the season for the Nile rising, and the rising of the Dogstar with the sun, occurred when the Egyptian year of 365 days had slipped round to the 1st day of Epiphi, or Abib.

It is not known how long he reigned, perhaps 9 or 11 years. He died, according to the astronomical representation in the Ramesseum (Osymandyaicum), on the night of the 3d of Epiphi, Abib. He was also entitled nem-messu, which means doubly-crowned, because in his day a hanti of 120 years ended and he began to count the years of a fresh hanti. The epoch in the reign of Dehuti-messu Third, 1, XVII, was 1705 B.C. Deduct 120 years, gives, as the epoch in Sethos' reign, the year 1585 B.C.

Nem-messu is a title found given to four or five other epochal kings; they are: Antefao of the eleventh dynasty; Amenemhat I of the twelfth; Dehuti-messu Third of the seventeenth; Sethos I of the nineteenth; and Ra-messu Ninth of the twentieth. Such is Professor Lauth's chronology.

Of the many monuments that Sethos I either completed, or had only begun, at Qurnah, Abydos, Karnak, Memphis, Heliopolis, Elkab and Speos Artemidos near Bani-Hassan, no mention can here be made. But his grave, called Belzoni's tomb (after the discoverer), is the greatest and finest of the tombs at Thebes. It is the best specimen of the catacombs (or syrx) of Thebes which followed upon the pyramid-tombs of the earlier dynasties. The total length of this grave, dug in the mountain side, is 470 feet. The wife of Sethos I was Tua or Tui. She bore him two sons, Ra-messu and Setnib. Ra-messu, the elder of the two, is that most renowned of all the Pharaoh's, whose reign will now be treated of.

3, XIX. Ra-messu II, Sesostris, Mi-'amun, Rhapsakes, Osymandyas. His name and his portraits are found on almost every temple-wall and monument throughout the Land of

Egypt. His portrait is easily distinguished from that of his father by the arched nose. Mi-amun means "the Beloved or Favorite of 'Ammun". He reigned over 66 years. Both Ramessu Second and his brother Setnib had taken part as youths in their father's wars against the Rotennu and in his triumphs. His father, Sethos First, associated Ramessu Second with him in the power. Ramessu II had 60 sons and 59 daughters.

He first completed the building of the great temple at Abydos, begun by his father, and then built close to it another temple, both dedicated to the god Osiris, the Helper of the souls of the Dead.

A stele found at Tanis, east of Mansurah, shows that he put up in that city a statue of his father and of the god Setuchi. This stele bears the date: "year 400 of king Set-'ao-pehuti-Nubti, of the fifteenth dynasty or Shepherd or Hyqshos kings, who had reigned about 50 years, from 2000 to 1950 B.C. Now if we take the middle of his reign, 1975 B.C., and count 400 years, we shall have the Era or epoch 1575 B.C., which would be the 3d year of the reign of Ra-messu II and Sesostris.

When Ra-messu Second succeeded his father Sethos First, he assumed the title Vesu-ma-nuti-aa, and the Greeks afterwards corrupted this name into Osymandyas. He built in western Thebes a temple, to commemorate his accession to the throne; it is called the Osymandyaem. The ruins of this temple resemble the best style of Greek architecture. In front of it stood a sitting statue of Sesostris in rose granite, the largest in all Egypt. **The dimensions of this colossus are:**

Length of Ear	metre 1,05
Surface of Face, from Ear to Ear	» 2,08
Surface of Chest, from Shoulder to Shoulder	» 7,11
Straight Line from Shoulder to Shoulder	» 6,48
Round the Arm at the Elbow	» 5,33
Length of Forefinger	» 1,00
Total Height seems to have been	» 17,50

Its weight must have been 2,000,000 pounds!! It is now broken and much disfigured.

In the days of Ra-messu Second Sesostris, there lived a poet named Pentaur. He composed a poem, which has been engraved five times on stone and is also written in full on a hieratic papyrus called the Papyrus Sallier Nr. III. The subject of this poem is Ra-messu's heroic deeds during his war against the kings of Syria, Asia Minor and Mesopotamia, who had formed a confederation against Egypt.

The summary of this poem is as follows. The king started from Thaubashtum, the frontier fortress on the east of the Delta, and went eastwards against the nations of the North, as his father Sethos First had done. This was in the fifth year of Ra-messu's reign. After many days he reached the distant city of Qadish on the river 'Arunta (Orontes) in Syria. The prince of the Cheta was at Qadish with the fighting men of all his allies, who filled the mountains and valleys like locusts. Ra-messu attacked, but fell into the ambushade which the Cheta prince had set for him. The Egyptian army consisted of three legions: the legion of 'Ammun, that of Ra, and that of Pattah. But they were too far away, for Ra-messu had advanced in his war-chariot drawn by his span of horses named "Victory in Thebes". The king was surrounded by 2500 war chariots of the enemy. With him was only the chariot-driver Menna. Ra-messu called upon 'Ammun, the god of Thebes, to give him strength. Then he attacked the enemies six times, killing so many of them that the others said: This is not a man but a god who fights us, it is the Syrian god Ba'al. The next day the great battle was fought; the Chetas and their allies were routed. Thereupon the Cheta king sent to Ra-messu a messenger and sued for mercy and peace. The conqueror spared their lives. All the chiefs of the nations came and bowed the knee before him, and he was acknowledged to be the lord of both lands. Such is a brief outline of this ancient poem.

In the 21st year of the reign of Ra-messu Second, on the twenty-first day of the month Tubah, a treaty of peace was concluded between him and Chetasar, king of the Chetas; it

was engraved, in duplicate, on silver tablets. There was to be peace, brotherhood and concord between them and between their children and children's children after them; they were to help one another, should any one attack either of them.

Ra-messu married the daughter of the king of the Chetas and she received the Egyptian name Urmaa-nofru-ra'. This joyful event is recorded in the rock-cut temple of Abu-Simbel, above Derr and Ibrim in Nubia. The Egyptian name of this temple is Abshak. It resembles the Indian temples in Ellora and Elephante. It is dedicated to the three greatest (chief) gods of Egypt. They are: 'Ammun of Thebes; Pattah of Memphis; and Ra-Harmachu of Heliopolis, after each one of whom one of the three army legions was named.

Ra-messu Second Sesostris founded several cities, just as the Macedonian conqueror Alexander the Great did twelve hundred years later. These cities were: Ramses in Syria; Ramses in Nubia near Abu-Symbol; Ramses in the eastern part of the Delta; Remsis in the western part of the Delta; San, Suan, or Tanis east of Mansurah.

He reigned 66 years and 2 months, and died about the year 1511 before Christ. His son and successor Menoptah ruled 19 years and 6 months, and died either in the year 1492 or 1491 B.C.

Joseph, the son of Jacob, had brought the Children of Israël into Egypt during the reign of one of the Hyqshos kings of the fifteenth dynasty, perhaps in the days of Apup, the sixth and last of the Shepherd kings, about 1850 B.C. Thus, in the days of Ra-messu Second, the Children of Israël had been dwelling in the land of Gosen in Egypt for nearly 340 years. During so long a time they had multiplied and increased greatly. The Egyptians called them 'Aptiu or 'Aptiu, which means Hebrews. Ra-messu II oppressed this foreign people and made them work for him in making the bricks for the cities and forts which he built. When they multiplied still more, he ordered his officers to kill every Hebrew male child that should be born, and to spare the female new-born

children only. About this time Moses was born, and his mother hid him in a basket, which she put among the bullrushes in the river. Pharaoh's sister, or daughter, found him and took him. She brought him up, and then sent him to school, to the priests in the great temple of the god Ra-Harmachu at Heliopolis.

Ra-messu Second was succeeded by his fourteenth son Meno-pattah, the other thirteen older brothers having died before their father.

4, XIX. Meno-pattah is called the Pharaoh of the Exodus, for it was in his reign that the Hebrews, the Children of Israël, were led out of Egypt by Moses.

In the fifth year of Meno-pattah's reign, the Lebu tribes of North Africa, together with others from the western islands and coasts of the Mediterranean, had come from the west, by land and in ships, and had penetrated into the mouths of the Nile. Meno-pattah was a coward, he was not a brave man like his father and grandfather had been. So he had a dream in which the statue of the god Pattah of Memphis appeared and told him not to go in person against the Lebu, but to remain behind and send his generals and troops alone. On the fifth day of the month Abib the Egyptian host had a six-hours' fight with the enemy, and the Lebu fled, leaving much booty and many captives in the hands of the victors, like what the Hyqshos had done 400 years before.

During the reign of Ra-messu the Great, Moses had killed an Egyptian, who was beating a Hebrew, and had fled to the Land of Midian, in the north-west corner of Arabia. There he remained many years with Jethro, or Shu'ayb, the priest of Midian, whose daughter he married. Afterwards, when Ra-messu died, Moses saw a burning bush in the desert, and a voice spoke to him, telling him to go back to Egypt and bring his brethren, the Hebrews, away from that land, where they were treated worse than slaves. He returned and was met by his brother Aaron. They then told the chiefs of the Hebrews that God had sent him (Moses) to lead them out of Egypt,

the house of bondage. The Hebrews believed. Moses and Aaron went to Meno-pattah, king of Egypt, and begged him to let the Children of Israël go out into the eastern desert to hold a religious feast. Pharaoh refused, and commanded the task-masters to increase the work of the Hebrews, to force them to make more bricks, and yet to give them no straw. Then Moses stretched out his hand and his staff and struck the water of the river; at once all the water was turned into blood. This was the first plague. The other plagues were: the frogs; the dust turned into lice; pestilence among the cattle; black pox; hail-storm; locusts or grasshoppers; thick darkness; and death of all the first-born. Then the Hebrews left Egypt on the 24th day of the month Abib in the year 1492 or 1491 B.C., after they had dwelt in the house of bondage about 360 years.

Meno-pattah gathered his army and pursued the Hebrews; but he and his host were drowned in the sea, 1493—1490 B.C. He was succeeded by his younger son Sethos Second.

Egypt reached her greatest glory under Ramessu First, Sethos First, and Ramessu Second the Great. Under Meno-pattah the Egyptian power began to decline.

5, XIX. Sethos Second, Ra-vesur-cheperu. His oldest brother, the first-born of their father Menopattah, had died in the plague of the death of the first-born. When the Children of Israël went off into the desert between Egypt and Palestine, on their way into the promised land, they were met and opposed by the Amalekites and Edomites; and the exodus of such a large number of Hebrews from Egypt left the Land of Goshen almost uninhabited. So in the days of Sethos Second, one of his officials brought a number of the nomadic shepherd families of the friendly Aduma (Edomite) tribes and made them settle around the fish-ponds of Pa-tum or Pithom.

Sethos Second built a small temple in the northwestern corner of the outer court of the great temple of 'Ammun in Karnak. His grave is in Biban-ul-muluk at Thebes. It is a catacomb 236 feet deep. He reigned perhaps about 16 years.

Two Usurpers.

6, XIX. Siptah, i. e., Son of Pattah. He was not the son of Sethos Second, but seems to have usurped the power. He was surnamed Armaïs and Danaos or Thon. He was surnamed Armaïs, which means Harmachi, because this god was specially worshipped on the first day of the month Messori, which is the 12th month of the year. In other words, there had elapsed, since Sethos the First, 1585, another hanti of 120 years; so that in the days of Siptah the rising of the Dogstar with the sun's rising and the Nile rising coincided with the first day of Messori. 1585 less 120 gives 1465 B.C. as the epoch for this king.

His wife was Ta-Vesurt, which means "the strong"; she may have been the daughter of Sethos Second. Siptah assumed the title of Achuenra on assuming the power. His and his wife's catacomb is in Biban-ul-Muluk.

7, XIX. 'Amen-messu. His immediate predecessor was probably Siptah. Both were probably priests who had usurped the power. The cover of 'Amenmessu's sarcophagus is now in the palace of Miramar, near Trieste. His father was Techbu, a private person. Amenmessu's catacomb is likewise in Biban-ul-Muluk, near Thebes, and is a grand work.

Anarchy and Short Foreign Supremacy.

His reign was followed by a period of anarchy and then of foreign supremacy in Egypt. The anarchy and foreign supremacy are mentioned in the text called papyrus Harris. It is 157 feet long. It says: "The land of Kemi (Egypt) had become broken up into parts. There was no one ruler over the whole land. The prince or emir of each part warred against the others. The foreign invaders were glad to see this anarchy. After many years, in which the land of Egypt had no king, a Ket (a foreigner), a Charu (or Syrian), made himself ruler and set himself up as king. The foreigners joined together and plundered the property of the Egyptians. They disregarded the Egyptian gods; and no more offerings or sacrifices were

made in the temples. But afterwards the gods were again appeased, brought the land back again under law and order, and set up Necht-Set as king."

Hence the Syrian invader Ket, the usurper, may be regarded as 8, XIX. His rule over Egypt was something like that of the shepherd Hyqshos of the fifteenth dynasty, only it was much shorter.

The Kingdom Reunited.

9, XIX. Necht-Seth. He reestablished the authority of the descendants of the Diospolite House; he reunited the kingdom and drove out the Syrian Charu invaders. His titles are Merira Meri-amun. He drove the Charu out of Wadi Tumeilat, repaired the temples, and reestablished the offerings and sacrifices to the gods of Egypt. Necht-Set associated his son Ra-messu with him in the government. When he died, Ra-messu succeeded him, and is considered as the head of the

Twentieth Dynasty. Diospolites. (See above, p. 27.)

1, XX. Ra-messu Third. He had the following names also: Rhampsinit; Proteus; Phruoro; Neilos; Thuoris; and Manethoth. He was the son and successor of Necht-Seth, reigned at first jointly with his father, and then, after the death of the latter, he ruled alone as the head of the 20th dynasty. His title Manethoth means "the gift of Thoth". It was given him because in his day, when the Dogstar rose at sunrise, the Egyptian year had swung around to the 1st day of Thoth, the first month in the year. But between the 1st of Misra and the 1st of Thoth there are not only 30 days, but there are also the 5 additional days, called the epagomenes, i. e., 35 days. And as their year slipped short of the seasons one day in four years, it took 140, not 120 years, to make up the last or twelfth hanti of a Sothic period. In other words 1465 less 140 gives 1325 B.C. as the epoch of Ra-messu Third. With this year began another Sothic Cycle.

The other Sothic Cycles are:

1. But'au, Servant of Horus, before Mena', and surnamed Sethothiarcho B.C. 4245
 2. Merira Pupui, surnamed Athothis, of the 6th dynasty. Beginning of Menophres' Era . . » 2785
 3. Ramessu Third, surnamed Manethoth, of the 20th dynasty. End of Era of Menophres . . » 1325
 4. Hadrian or Antoninus of Rome, Era began A.D. 136 — 139
- Ra-messu Third built at Madinat-Habu, southwest of Thebes, a splendid temple, and another building consisting of two high, massive towers, which were perhaps his treasure-house. Thieves once tried to break into it and steal the treasure. They were caught, tried and killed. At another time some of the women of his harim plotted with Bekakamen, the chief of the king's household, against his life. They were discovered, tried by the judges, found guilty and punished, some with death, others with disfiguration by the cutting off of their noses or ears.

In the days of this king two barbarous tribes from the north came into Syria and plundered the whole of that country. They were called the Tekkuri and the Pulasta. The Tekkuri were brave sailors; the Pulasta fought on land. They attacked Egypt also. But near Magdal or Migdol, on the northeastern frontier of Egypt, they were defeated. The Egyptian fleet also defeated the Tekkuri. Many were taken captive. The tribes of the western or Libyan desert were also defeated near Abou-qir, the Egyptians killing 2175 and taking 2025 captive. The booty taken was great. The Nehasiu (negroes) of the south paid tribute to Ra-messu Third. He attacked and subjugated the Rotennu, and the Charu, and the Cheta of Palestine and Syria.

He built a fleet in the gulf of the Red Sea near Suez and sent it to the land of Punt, to bring the rich spices of that region to Egypt. He took great care to make the people plant trees throughout the land of Egypt.

Besides the buildings at Madinat-Habu, mentioned above, he built others also at Heliopolis; so he was called Ra-messu-

'Anut or Rhampsinit; for 'Anu is one of the names of 'Ain-Shams. His catacomb is also at Biban-ul-muluk. In the 32nd year of his reign and of the reign of his queen Isis, 'Uzzah, he chose his eldest son Ra-messu Fourth to be co-regent. He had in all 18 sons and 14 daughters. Of his sons, the eldest succeeded him immediately; and afterwards three others came to the throne. They are: Ra-messu Fourth, Sixth, Seventh and Eighth. Only Ra-messu Fifth seems to have been an intruder.

2, XX. Ra-messu Fourth Mi-'amun-hyq-mat or ma-ma, the eldest son and immediate successor of Rhampsinit. He gathered the criminals in Egypt and sent them to Wadi Hammamat, to quarry granite stone from the mountains there. These criminals were guarded by soldiers and watched over by government officials. So great was their number that they formed quite a colony in the desert of Hammamat, namely, 170 officials, 5000 troops, 200 fishermen, and 800 'Apriu from the land of Aean, and others,— in all 9268 men.

The catacomb, in which his mummy was placed, contains a plan of its compartments which gives the measurements of the separate parts, in the Egyptian ell, or cubit, and the names of the entrance-shaft, of the niches, of the chambers, of the golden hall, &c., &c.

3, XX. Ra-messu Fifth, 'Amen-her-chopeshef-Mi-amun. It is thought that he was an illegitimate ruler, because the grave, that he had dug and prepared to receive his mummy, was afterwards annexed or appropriated (taken and used) by his successor, Ra-messu Sixth, who was the second son of Ra-messu Third; the name of Ra-messu Fifth has been partially scratched out. It would seem as though he had never been buried in it, but had been forcibly driven from the throne which he had usurped. He had tried to make himself popular (liked) by greatly increasing the sacrifices to the gods and the waqfs of the temples.

4, XX. Ra-messu Sixth, Ra-neb-mat, Mi-amun 'Amen-herchopeshef-Hyq-nuter-'Anu. He not only annexed the tomb

of his predecessor, whom he had expelled, but he further assumed the title 'Amenherchopeshaf, which the other had borne. His splendid catacomb is in biban-ul-muluk. In it are given the risings of a series of constellations in seven zones.

5, XX. Ra-messu Seventh;— 6, XX. Ra-messu Eighth;— and perhaps also another brother named Meritum.— All three were brothers of Ra-messu Sixth, and seem to have ruled jointly. The sceptre of Egypt then passed from these brothers, who were all sons of Ra-messu III surnamed Ra-messu-Anut or Rhampsinit, to another branch of the Theban House, namely to

7 or 8, XX. Ra-messu Ninth, Neileus, Jorbash, P-aul-bosh or Polybos.— P-aul-bosh means “the flowing river, or Nile”. He died probably in 1184 B.C., i. e., in the year when Troy or Ilion was taken by the Greeks. The taking of Ilion was 408 years before the 1st Greek Olympiade, which fell about 776 B.C. $408 + 776 = 1184$.

But why was he surnamed “the flowing River” or P-aul-bosh? Because in his reign the early or heliacal rising of Sirius agreed with the first day of Phaophi, Baba, in the old language spelt Pa-Hapi; and Hapi is the Egyptian name for the Nile river. That is to say the first beginnings of the Nile-rise fell on that day. In other words a whole hanti had passed since 1325 in Rhampsinit's reign; 1325 less 120 gives 1205 B.C. as the epoch in the reign of Ra-messu Ninth. He was called Neileus by the Greeks, because he had done much for Egypt by making good water-canals.

In his day the first priest of 'Ammun, 'Amenhotep by name, was very powerful and built several additions to the 'Amun temple at Thebes. This shows that the power of the Ramessides was beginning to wane, and that of the priests of 'Ammun beginning to wax. Another symptom of the sinking power of those kings is to be found in the disrespect shown to the royal tombs. A band of robbers had been formed, and among them were even priestly officials, who rifled the catacombs of the 11th, 13th, 16th and 19th dynasties. The papyrus

Abbot, written in the hieratic character, tells us that the king Ra-messu Ninth appointed Seven Judges to enquire into the sacriligious plundering of the tombs and pass judgment upon the thieves. The enquiry and judicial trial lasted three years, to the 19th year of the king's reign in the old hanti and the first year of his reign in the new hanti, which began 1205 B.C. Therefore he began to reign in 1223 B.C. In the first year of his reign in the new hanti, he received the title nem-messu, which means "doubly-crowned" or "twice born".

9, XX. Ra-messu Tenth; and 10, XX, Ra-messu Eleventh. Their names appear in the temple dedicated to the god Khuns or Chunsu in Thebes. This temple was a family sanctuary of the XXth dynasty.

11, XX. Ra-messu Twelfth, Sesostris Second, Vu-a-pera. A stele of this king has been found in the Khunsu temple. He assumed all the names and titles of his great forefather Ra-messu Second Sesostris; and just as the latter married the daughter of the king of the Chetas, so did Ra-messu Twelfth also marry an Asiatic princess. He was once in the land of Nahar, whither he used to go every year. All the princes, even those beyond the river, brought him tribute of gold, silver, turquoise and sandal-wood. The Chief of Buchtan brought tribute, and also his eldest daughter. She was beautiful. Ra-messu at once had her name recorded as chief wife, or birinji-hanem, and called her Ra-noferu, Sun of Beauties, or in Arabic shamsu-l-mahâsin. When he returned from Nahar to Egypt he married her, on the 22nd day of Payni, Baona, in the 15th year of his reign, while he was at Thebes, the Mistress of Cities, Qâhiratu-l-mudun. While the king was holding a feast of thanksgiving to the god 'Ammun in the southern 'Apt, a messenger came from the Chief of Buchtan, bringing presents to his daughter, the queen of Egypt. The messenger said that he had been sent by the Chief of Buchtan on account of the princess Bint-Rosh, the mother, or aunt, of queen Ra-noferu. She was very ill, and they begged the king of Egypt to send her a doctor. The king sent Thot-em-hebi or Dahuti-

m-hebi. When this doctor got to Buchtan he found that the princess Bint-Rosh was seized by a demon or 'Achu. So the Chief of Buchtan again sent to Pharaoh and begged him to send the statue of the god Khunsu, for the doctor Dahuti-m-hebi needed the help of that god to drive out the demon. The statue was duly blessed and then put upon a large sacred ark or boat, accompanied by five smaller boats, and a car for the land-journey. In the 26th year of Pharaoh's reign the convoy started; it took 17 months to reach Buchtan. On reaching that land, the Khunsu statue cured the princess Bint-Rosh. But this was not done till the demon, or 'Afrit, had received the offering or sacrifice which he demanded. The Khunsu statue was kept by the Chief of Buchtan 3 years, 4 months, and 5 days, and then sent back with rich gifts. It was put back again into the Khunsu temple at Thebes on the 19th day of Mechir, Amshir, in the 33d year of the reign of the Pharaoh Vesur-ma-ra-sotep-en-ra, i. e., Ra-messu Twelfth. His title Vu-a-per-a means "child of the strong-handed", and it resembles the name of Vahabra or Hophra or Chophra of the twenty-sixth dynasty.

12, XX. Ra-messu Thirteenth. He added a few monuments to the temple of Khunsu in Thebes. But the power in his days seems to have been in the hands of Her-hor. This Her-hor was entitled: "Hereditary Prince", "Wazir on the right hand side of the King", "Prince of Kush", "Chief of the king's Architects", "Chief Leader of the Warriors", and "Steward of the Cornhouse". That is to say that Her-hor held so many high offices of State that the king Ra-messu Thirteenth had only the shadow of power.

13, XX. Ra-messu Fourteenth, the last of the glorious royal family of the Ramessides, who had reigned about $4\frac{1}{2}$ centuries. The first Ra-messu, the father of Sethos I., had risen from obscurity to the highest place; the last Ra-messu sank again into total obscurity.

The great city of Thebes, which had become the capital of the kingdom as early as the times of the eleventh and

twelfth dynasties, began to lose its importance after the end of the 20th dynasty.

From and after the downfall of the Ramessides, other dynasties appeared, which took their names from cities in the Delta, such as the Tanites, the Bubastites, the Sa'ïtes, the Mendesians, the Sebennytes, according to whether the reigning family originated from Tanis, or Tall-Bastah, from Sa-el-Hajar, Mendes, or Sebennytus, which is Samannud.

The XXIst Dynasty: Seven Tanites.

The city of Tanis or Zoan or San-el-Hajar lay south of Lake Manzaleh, and about half-way between the modern town of Mansurah and Qantarat-el-Khazneh on the Suez Canal.

1, XXI. Her-hor. He was the Chief Priest of the god 'Ammun, and seems to have held this high office for 29 years under the last two Ramessides, 12 and 13, XX. On the extinction of the male line in the royal family, Her-hor united the spiritual or religious power with the worldly or political authority. This is just the reverse of what king Mena', 1, I, had done; see above under Mena'. Her-hor assumed the title of Se-'Ammun, which the Greek historians and Manetho have modified into the name Smendes. He seems also to have been called Se-men-tau, which means "the Raiser up of both Lands", i. e., Upper and Lower Egypt. His wife's name was Netem or Ta-Netem. His eldest son was Pi'-anch; the name of another of his sons was Har-em-cheb. In all he had 17 sons. It is possible that one of these princes became priest at Meroë, Jabal Barkal, in Ethiopia, and that afterwards the 25th or Ethiopic Dynasty was descended from Her-hor's priestly son.

2, XXI. Phi-net'em or Pi-nešem. He reigned, according to Manetho, 41 years. His son and successor was Men-cheper-ra'. Phi-net'em was also called Athoris; because in his day another hanti, since Ra-messu Ninth, had elapsed, and the rising

of Sirius with the sun occurred when the Egyptian year had slipped over to the 1st day of the month Athyr or Hatur. So his epoch is 1205 less 120 = 1085 B.C.

3, XXI. Men-cheper-ra', or Nephcheres, the son and successor of Phi-net'em. Manetho says he reigned four years. One of his titles was "Isis-in-Cheb".

4, XXI. 'Amen-hotep Fifth, Amenophthis, who reigned nine years. Surname, perhaps, Ur-hebau.

5, XXI. Uza-Hor or Osochor, which seems to mean the uzat or eye of Hor = 'ainu-l-shams. Do not confound this king with the three Osorkons of the twenty-second and twenty-third dynasties. He reigned 6 years.

6, XXI. Psiu-n-cha, Psinaches, 9 years. Mariette Bey found a sphinx at Tanis, from the Hyqshos period, which is now in the Gizah museum; its head is a portrait of Apopi, 6, XV, at whose Court Joseph, the son of Jacob, occupied the high position of 'Aziz. Menopattah, the Pharaoh of the Exodus, 4, XIX, engraved his name on both sides of this sphinx; and finally Psiu-n-cha engraved his name on the front of it. Perhaps this Psiuncha is the Egyptian Pharaoh whose daughter was married to Solomon son of David, king of the Israelites, and brought to Jerusalem, where he built her a palace, see I. Kings iii, 1. The name of this king means "the Star of Cha". And Cha or Sa seems to mean "the East" or the "sun-ring", which was perhaps a name for the city of Tanis or Zoan in the eastern corner of the Delta. Another of Psiu-n-cha's daughters, named Makera, became the wife of Osorkon First, see below 2, XXII.

7, XXI. Phi-net'em Second, Psysennes, who reigned 35 years. He was the son of Psiuncha. On his accession he assumed the title of Ra-cha-cheper-sotep-en-'Amun. He is the last of the Tanites, who ruled in all about 130 years.

The XXIInd Dynasty: Nine Bubastites. Bubastis is Tall-Basta, south of Zagazig.

1, XXII. Sheshonq First, Sheshaq. He seems to have ruled 34 years. The priest-kings of the 21st dynasty were succeeded by the Bubastites. The proper names of these Bubastites are Semitic, perhaps even Aramaic. Perhaps they were set upon the throne of Egypt by the powerful Assyrian conquerors. The Tanites had united the priestly and worldly power. Like them, the Bubastites retained the office of Chief Priest in the royal family, that is to say the son of the reigning king held the high office of Chief Priest.

When Solomon, king of Israel and Judah, sought to kill Jeroboam, the latter fled to Egypt and took refuge with king Shishaq, and remained there till Solomon's death.

Shishaq founded the Bubastite Portico, in the southern wall of the great colonnade court or peristyle, in the temple of 'Ammun at Karnak. He must have reigned from B.C. 1010 to 976. On the outer side of the south wall of the great 'Ammun temple at Karnak, Sheshonq is represented as wearing the double crown of Upper and Lower Egypt. Near him are the figures of captives in five rows, with the names of the 120 cities that he had taken when he invaded Palestine. The Jewish historical books recount this invasion in the following words: "In the fifth year of king Reho'bo'am, son of king Solomon, Shishaq king of Egypt marched up against Jerusalem and took the treasures of the Lord's House — akhadh khazâyin bayti-l-maqdis — and the treasures of the king's house, and took away all the golden shields that Solomon had made. Shishaq marched against Jerusalem with an army composed of 1200 war-chariots and 60,000 horsemen, to say nothing of the vast number of men on foot who followed him out of Egypt, Suchim, Libya and Ethiopia. And Shishaq conquered the fortified cities that were in Judah and came up against Jerusalem." See I Kings xiv, 25 to 26 and II Chron. xii,

2 to 9. His wife's name was Karmamat. He was succeeded by his son Osarkun.

2, XXII. Osarkun First. He was also called Si-Bast and Si-Hiset or Si-Isit. — Why? Because in his reign another hanti had come to an end, so that when the Sothis rose at about sunrise, the Egyptian year had come round to the first day of Choiak; the patroness of this month was the goddess Bast. Thus his epoch is $1085 \text{ less } 120 = 965 \text{ B.C.}$

On his accession to the throne, this king assumed the title Ra-sechem-cheper-sotep-en-Ra'. He married Ma-ke-ra', the daughter of king Psiuncha, 6, XXI.

Their son was called Shishaq, after his grandfather; he held the position of Chief Priest of 'Ammun-ra'-sont-her. He, the king Osarkun First, afterwards married Tasati-Chunsu; for the first wife, being the daughter of Psiuncha, was rather old. His brother Vupoth held a high position in the army.

3, XXII. Takelut First. He was one of the sons of Osarkun First, but not the first-born. His wife was called Mat-ipes. Takelut seems to mean Tigris, the river Tiglid or Dijlah.

4, XXII. Osarkun Second. He had three wives: Karama, Mut-hat'-anches and 'Iset-em-cheb. Osarkun, or Wazark, seems to mean "the Great", or "the Strong", Arabic wazar.

5, XXII. Sheshonq Second, the son of Osarkun Second by his wife Karama.

6, XXII. Takelut Second. He had two wives: Tes-bast-peru and Mi-mut-Karmama or Sit-'Amun-Mut-em-hat. His son, by his chief wife or biringi-hanem Karmama, was called Osarkun. This prince is mentioned in the great memorial tablet in the Bubastite Portico at Karnak. The tablet is dated on the 9th day of the month Tut, in the 12th year of the reign of Takelut Second, the father of prince Osarkun. He was first or chief priest of 'Ammun, and had gone to Thebes to look after the waqfs of the temple. Then, on the 25th day of the month Misra, in the 15th year of his father's reign, the sky darkened, and the moon became black, which was a bad sign

or omen for the land. Indeed the evil events did come; for the Children of Rebellion brought war upon the southern and northern parts of the land of Egypt. This seems to mean that the troops revolted. The eclipse of the moon reminds us of the eclipse mentioned by Manetho as having occurred under Necheroches, see above 1, III.

7, XXII. Sheshonq Third, Ra-vesur-ma-sotep-en-Ra', was most probably the son and successor of Takelut Second. He reigned at least 51 years. He called Osarkun Second his great-grandfather, see 4, XXII. In the 28th year of his reign a sacred Apis was born. This bull had been found in the city called Hashedabot, in the swampy country of the northern part of the Delta. The bull Apis was sacred to the god Pattah of Memphis; it had to have certain special marks: the hair had to be black; on its forehead there required to be a white spot; on the back, a light-colored patch in the shape of an eagle; and under the tongue, a growth in the shape of the sacred scarabaeus or beetle. This one was brought into the temple of Pattah at Memphis on the first day of the month of Phaophi, Baba, in the 29th year of the reign of Shishonq Third. He then lived about 25 years, and died during the reign of Shishonq's immediate successor.

8, XXII. Phe-mui, which means "the Cat". He was also entitled Sar-a-en-Mat, which means "Prince of the Maxyans". His reign was short. Some time during this reign the above-mentioned Apis died, at the age of about 25 years, and its mummified or embalmed body was placed in its tomb in the Sarapeum near Saqqarah.

9, XXII. Sheshonq Fourth, son of king Phe-mui. He reigned over 50 years. His epochal title seems to have been Se-n-ta-maui, which means "Son of the Cat, or Lioness". Now, the goddess Tefnut was especially worshipped on the first day of the month Tybi, Tuba, and she is always represented with a lioness's head; in ancient Egyptian the word for "lioness" was maui-t. In other words, when the Dogstar rose at sunrise, the Egyptian year, at some time during this king's reign, had

slipped round to the 1st day of Tuba. Thus his epoch would be 965 less 120 = 845 B.C.; for a hanti had elapsed since Osarkun First, 2, XXII.

The nine kings of the 22nd dynasty ruled about 196 years, from 1010 – 814 B.C.

The XXIIIrd Dynasty: Four Tanites.

See above, at the beginning of the 21st dynasty.

1, XXIII. Pet-si-Bast. He reigned about 40 years, from 814–774 B.C.

2, XXIII. Osarkun Third reigned about 8 years. On his accession he assumed the title Ra'ao-cheper-Sotep-en'Amun.

3, XXIII. P-sa-Mut, about 10 years. This name means “the Son of Mut”; and Mut was the goddess belonging especially to the triad particularly honored at Thebes, namely, 'Ammun, Mut, and Chonsu. His title on assuming the throne was Ravesur-sotep-en-Pattah. Perhaps he is the king Psammis, in whose reign the inhabitants of Elis in Greece sent an embassy to Egypt, to consult the Egyptian astronomers about the Olympian games; for he reigned from 766–756 B.C.

4, XXIII. Kashêt, or Xet, or Zet, about 31 years. — The four monarchs of the 23d dynasty ruled 89 years, from 814–725 B.C.

The XXIVth Dynasty: One Sa'ite king.

The city of Sa'is is Sa'el-Hajar. It stood on the eastern bank of the Rosetta Branch, between Kafr-el-Zayyat and Dassûq.

1, XXIV. Bo-qen-Ra'nef, or Bocchoris, the only king of this dynasty, was the fourth of the six great legislators or law-giving kings. He ruled about six years. The great law-givers of the Egyptians were six:

1. Mena';

2. 'Amenemhat Third Ma-ra Pete-asuchis, the builder of the Labyrinth, the 6th of the XIIth dynasty;

3. Sesostris Ra-messu Second;
4. Bocchoris or Boqenranef or Anysis;
5. Amasis or 'Aah-messu of the 26th dynasty;
6. Darius First of the 27th dynasty. Boqenranef's title on his assuming the power was Vah-ke-ra'. He ruled from 725—719 B.C. In the first year of his reign, another hanti had elapsed (845 less 120 = 725 B.C.), and the Dogstar rose with the sun on the first day of the month Mechir; so he was called also Zai-roch-ur or the Son of Rochur, which is another name for the month Mechir.

The XXVth Dynasty: Three Ethiopians.

1, XXV. Shabaqa or Sabaco, about 12 years, from 719—707 B.C. Hosea, the king of Israel, who resided at Samaria, had been forced to pay tribute to Salmanassar, king of Assyria. Hosea wanted to free himself from the Assyrian supremacy; so he sent envoys to Shabaqa, king of Egypt, and made a treaty with him, see II Kings, Chapter 17. Shabaqa seems to have been the son of Kashet, the last of the 23d dynasty; it seems that he drove away Boqenranef, who fled to the swamps on the northern edge of the Delta. Shabaqa's sister was 'Amenart; she afterwards became the wife of Pi-anchi First, the priest and king of Ethiopia, Capital Meroë, near Mount Barkal, see above under 1, XXI; but do not confound Psiuncha, 6, XXI, with Pianchi I the priest-king at Meroë. The swamps are the "barâri".

About this time the king of Judah was Assa, son of Abiah son of Rehoboam son of Solomon. King Assa had to defend himself against the Ethiopian king Zerach, who invaded the land of Judah. (See II Chron. Chap 14, v. 9—12). Zerach is probably king Shabaqo, surnamed Neferkera.

2, XXV. Shabataka, the son and successor of Shabaqo, assumed the title of Ra'-tat-ka'u. He reigned about 14 years, from 707—693 B.C. The king of Assyria about this time

was Sancherib, from 702 — 680 B.C., and after him Essarhaddon. The king of Judah and Benjamin was Hizqiyyah. Sancherib of Assyria invaded Judah, and sent word to Hizqiyyah king of Judah, who had fortified Jerusalem, peremptorily summoning him to surrender that holy city and not to hope for help from the king of Egypt, who was like a broken reed that would pierce the hand of him who should lean upon it; see II Kings Chapters 18; 21.

But why had the king of Egypt, Shabataka, become so weak? Because, as Herodotus says in Book II, par. 141, he had taken away from the soldiers their lots of 12 feddans of land each, which the former kings had let them have without tax. They were so discontented that they refused to march into Syria against Sancherib. Shabataka resorted to the expedient of raising volunteer troops from the class of artisans and shopkeepers.

3, XXV. Taharqa, Tirhaqa, Tarqu. He marched with his army into Palestine against Sancherib, king of Assyria. The latter could no longer think of besieging Lachish, Lubnah or Jerusalem, but had to turn to oppose the Egyptian army. Taharqa was not the son of his predecessor; he seems to have been the Head of the discontented and rebellious troops, and to have usurped the throne. He ruled over both Egypt and Ethiopia. His wife was Takheth-'Ammun, perhaps one of the priestesses of the great Ammon-temple at Karnak. He reigned about 28 years. In the 26th year of his reign a sacred Apis-bull was born, which lived 21 years, and died in the 20th year of the reign of Psametik First of the 26th dynasty. Taharqa reigned from 693 to 665 B.C.; but owing to a dream that he had, he withdrew himself from the affairs of State about four years earlier, i. e., about 669 B.C.

The XXVIth Dynasty: Nine Sa'ïtes.

1, XXVI. Taf-necht. He was the son of Boqenranef, 1, XXIV, who had taken refuge in the marshes in the north-western Delta, and evidently a vassal of the Ethiopian kings of the 25th dynasty; or perhaps he was a rebel and a fugitive in the swampy marshes, the barâri.

2, XXVI. Nechepsos, Necht-hebsu. Also a vassal, and perhaps a rebel, contemporary with the Ethiopians of the 25th dynasty.

3, XXVI. Nechau First. About this time Assurbanipal, son of Essarhaddon, son of Sencharib, king of Assyria, invaded Egypt, defeated Taharqa and Urdamanah, Taharqa's son-in-law, and even took the city of Thebes.

Egypt was thereupon governed for a time by a number of petty princes, who paid tribute to the Assyrian kings, till at last Psametik First, the powerful and energetic governor or prince of Memphis and Saïs, again brought the whole country under his rule.

4, XXVI. Psametik First, son of Nechau First. The first year of his reign followed immediately after the 28th year of Taharqa, 3, XXV; i. e., he began to reign in 665 B.C. Psametik I is thought to have been a Libyan. He employed foreign mercenaries in his army. These were chiefly Ionian and Carian Greeks. To encourage them and other Greeks to settle in Egypt, he granted them lands in the neighborhood of Bubast, tall-Bastah. The native warrior caste was jealous of the favors thus shown to foreign mercenaries; so a large number of Egyptian disaffected troops revolted and emigrated to Ethiopia, where they founded the kingdom of the Sembrides. Psametik First, with his Greek troops, pursued them as far as Ipsambul, Abu-Simbel.

He built the southern pylon (gateway) of the temple, dedicated to the worship of the god Pattah, at Memphis: and opposite the pylon he built a court for the living Apis-bull. In the 52nd year of his reign he opened a new subterranean

gallery, west of Saqqarah, for burying the mummified body of each Apis-bull that should die. The 54th year of his reign has been found upon one of the many Apis-steles. In his reign the power of the great Assyrian kingdom, Capital Nineveh on the Tigris, had declined. He availed himself of this to make war upon the Phoenician and Philistine coasts and attack the wealthy cities there. One city especially, Ashdud, held out against him for 29 years, the longest siege ever heard of.

Under him Egyptian Art revived for a time; the ancient seat of learning, 'Anu-Heliopolis, had lost its importance, and Saïs, the city of the water-goddess Neith, had become the chief seat of religion and learning. — The frontier fortresses of Egypt at that time were:

1. Elephantine, the Island near Assouan;

2. Mareia, near lake Mareotis;

3. Pelusion, i. e., al-Faramah, — and to this day this triangle is the best outline one could give of Egypt. Psametik I reigned at least 54 years, from 665—611 B.C. and was succeeded by his son Nechau Second.

5, XXVI. Neka'u Second, Pharaoh, Psa-menot, son of Psametik First by his second wife "the royal Chief wife Nestusecht". The first wife was the daughter of one Pianchi of Ethiopia by his wife Amenart, who was the daughter of king Kashet, the last king of the 23d dynasty, and the sister of Shabaqa, the first king of the 25th dynasty.

Neka'u II reigned 15 years in all, whereof the first six years fell at the close of one hanti, and the other nine years at the beginning of the next hanti, i. e., he reigned from 611—596 B.C. The one hanti had ended and the next had begun in 605 B.C. (725 less 120 = 605 B.C.). His epochal title seems to have been Se-menat, i. e., "son of the hippopotamus" or son of the month Phamenoth, Baramhat, the 7th month of the year. This means that at a certain time during his reign the Sothis rose at sunrise, the season for the commencement of the Nile rising, when the Egyptian year had

come round to the first day of Barambat, which day is half-way between the beginning and end of the movable year.

About 608 B.C., Nechau Second marched into Palestine, intending to advance against Assyria, which had become greatly weakened by the revolts and attacks of the Medes and Babylonians. The king of Judah and Benjamin at that time was Josiah, of the House of David. Josiah opposed the Egyptian army on the plain near the fortress of Magiddo, where the prince of the Cheta and his allies had been defeated by Dehuti-messu Third eleven centuries before. In the battle king Josiah was wounded, fled to Jerusalem and died, 607 B.C. Nechau proceeded to Riblah, near Hamath. There he deposed Jehoachaz, the son of Josiah, who had reigned but three months, and set Jehoyakim, another son of Josiah, upon the throne of Judah, who had to pay to the Egyptian victor a contribution of 100 talents of silver and one talent of gold. But, soon after, the Medes and Babylonians overthrew the Assyrian kingdom, and the power in Mesopotamia and western Asia came into the hands of Nabopolassar of Babylonia, and after him it passed into the hands of his son, the famous Nebuchadnessar. This famous king and conqueror attacked the Egyptian armies in 605 or 604 B.C. near Carchemish, on the Euphrates, and defeated them so completely that they lost all Syria and Palestine; and the whole of that country, from Rhinocolura, al-'Arish, to the Euphrates, was conquered by the Babylonian king Nebuchadnessar.

Nechau undertook the clearing and reopening of the sweet-water canal from the Nile to the head of the gulf of Suez through Wadi Tumaylat. At one time in his reign he had the supremacy over Phoenicia; and he employed Phoenician navigators in exploring the coasts of the Red Sea and Africa, to try whether they could not sail all around this continent and return back to Egypt by way of Gibraltar.

6, XXVI. Psametik Second, ruled about seven years, from 596—589 B.C.

7, XXVI. Uah-ab-Ra' or Hophra', son of Psametik Second. He reconquered Tyre and Sidon, and by a naval victory got

hold of Cyprus. He sent his Egyptian troops against Cyrene. They revolted, for they thought he had sent them thither to get rid of them so that he should have none but his foreign mercenaries in Egypt. Hophra sent 'Aah-messu to them to try and appease their anger and dissuade them from their purpose. The revolters received 'Aah-messu, who joined with them, set a helmet upon his head and proclaimed him to be king. 'Aah-messu led them against the Carian and Ionian Greek mercenaries of king Uah-ab-Ra'. A battle was fought at Momemph; Uah-ab-Ra' was taken prisoner and strangled.

During this reign Nebuchadnessar of Babylon took Jerusalem and led away many Jews captive; other Jews fled and took refuge in Egypt. Uah-ab-Ra' ruled about 19 years, from 589—570 B.C.

8, XXVI. 'Aah-messu, called also Si-Nit, had usurped the power. His birthplace was Siuf, a town in the Sa'ite nome. He married 'Anch-nes-Nefer-ab-ra, daughter of Psametik Second by his wife Nitaqert, who was a sister of Uah-ab-Ra'. 'Aah-messu also married Tentcheta, daughter of Peti-Nit, a Sa'ite. He called himself Si-Nit, i. e., the son of the water-goddess Neith, who was specially worshipped at Saïs. He too sought the friendship of the Greeks, married two Greek girls, was a friend of Polykrates, tyrant of the island of Samos, sent rich presents to the temple at Delphi, in Middle Greece or Hellas, and allowed Greek merchants to dwell in the city of Naukratis, near Dassuq. He made peace with the Cyrenians and married Ladiké, a Cyrenian maiden. Cyprus was subdued by him.

About this time the Babylonian kingdom had been overthrown by the Persians; and Cambyses, son of Cyrus, king of Persia, was master of Western Asia. 'Aah-messu was asked by Cambyses to give him his daughter Tsenisis to wife; But instead of giving his own daughter, 'Aah-messu sent to Cambyses Nit-itha, daughter of the late king Uah-ab-Ra'. 'Aah-messu reigned about 45 years, from 570—525 B.C., and was succeeded by his son Psametik Third. (Or 44 years, from 570 to 527.)

9, XXVI. Psametik Third, who reigned only a few months. His surname was Ka-'anch-en-Ra'. During this short reign Cambyses, king of Persia, conquered Egypt and is the Head of the 27th Dynasty of monarchs that ruled over this unhappy Land.

The XXVIIth Dynasty: Eight Persians.

1, XXVII. Cambyses, son of Cyrus, king of the Persians, succeeded his father in 529 B.C. He gathered an army and set out to conquer Egypt, because the Egyptians had taken Cyprus and had united with the Greeks of Samos to oppose his father Cyrus. When Cambyses approached Egypt, the Greek mercenary troops of Psametik Third, under their leader Phanes, went over to the Persian army. The remainder of Psametik's troops were defeated by Cambyses near the walls of Pelusium in 527 or 525 B.C. Psametik fled thence to Memphis. Cambyses pursued him, took that ancient city by force of arms, took him prisoner, and afterwards had him killed. The Greeks of Cyrene and Libya acknowledged the Persian supremacy. Cambyses sent troops by land to the sacred oasis of 'Ammun (Siwa), which the ancient Egyptians called sechet-'amu, which means "the field of trees or of date-palms". The troops he sent perished in a sand-storm on the desert way. He wanted to conquer Carthage, near Tunis, in north Africa. So he proposed to send an army by land along the sea-shore, and a fleet of ships by sea. But the Phoenician sailors, who constituted the crews of his war-ships, refused to go against Carthage, for the Carthaginians were Phoenicians, like themselves, and that city was a colony or daughter-city of Tyre.

Cambyses sent messengers to the king of Ethiopia, whose capital city was Meroë, summoning him to pay tribute. This king sent back a haughty answer, saying that if Cambyses wanted tribute he would have to come himself and take it, if he could.

Table of Contents.

	Page
Introduction	1
Table of Dates	2
Egypt before Mena'	3
Civilisation; But'au, last Horos-Servant	3
First and Second Dynasties: Theeinytes	3
Dynasty I	3
Dynasty II	5
Summary	7
Dynasties of Memphis	7
Dynasty III	7
Dynasty IV	8
Dynasty V	10
Summary	11
Pyramids and Androsphinx	11
Great Pyramids	11
Step Pyramid	13
Maydum Pyramid	14
Groups of Pyramids	15
Sphinx; Sechet-Aalu, Field-Above	16
Sixth Dynasty: Elephantine	18
Merira-Pupui; Lake Moeris; Nilometer	19
Sothic Periods or Eras	21
Rending of Empire into Three	22
1. Memphites: Dynasties VII and VIII, northern	23
2. Herakleopolites: Dynasties IX and X, middle	24
3. Diospolites: Dynasty XI, 'Antefs, southern	25
Summary; The Three Empires or Periods	27
Twelfth Dynasty: Amenemhas and Vesurtesens, Thebans	27
Nem-messu, twice-born	28
Art and Science of twelfth Dynasty	32
Architecture; Order of Columns; Obelisk	32
Labyrinth; Lake Moeris; Literature	33
Period of 520 Years: between Sebaknoferu and Aah-messu	34
Table of Epochs and Contemporary Rulers	35
Dynasty XIII: Diospolites or Thebans	36
Dynasty XIV: Xoïtes in the Delta	38
Dynasty XV: Hyqshos or Shepherds	38
Joseph, son of Jacob	40

	Page
Sixteenth Dynasty: Diospolites or Thebans	41
Aah-messu; Dehuti-messu I and II; Queen Makera	42
Dynasty XVII: Diospolites	44
Statistical Table of Dehuti-messu III	44
Three Chief Cities of Egypt	45
Two Colossi of Amenhotep III	47
Dynasty XVIII: Illegitimate Diospolites	48
Chuenaten, King and City	49
Nineteenth Dynasty: Diospolites	51
Kingdom at Highest under Sethos I and Sesostris	51
Nem-messu	52
Osymandyaëum and Colossus	53
Pentaur's Poem	54
Moses born	56
Exodus	57
Two Usurpers	58
Anarchy; Foreign Supremacy	58
Kingdom Reunited	59
Dynasty XX: Diospolites, the Last Ramessides	59
Sothic Cycles	60
Ranoferu and Bint-Rosh	63
Dynasty XXI: Tanites, priest kings	65
Hyqshos-sphinx with three Names	66
Dynasty XXII: Bubastites	67
Jeroboam flees; Shishonq I takes Solomon's golden Shields.	67
Dynasty XXIII: Tanites	70
The Trojan Epoch	70
Dynasty XXIV: Sa'ïte, Bokenranef	70
Dynasty XXV: Ethiopians	71
Hosea king of Israël	71
Assa king of Judah	71
Hezekiah king of Judah	72
Dynasty XXVI: Sa'ïtes	73
Assurbanipal of Assyria takes Thebes	73
Petty Princes govern Egypt	73
Psametik I reunites the Land; Renaissance	74
Josiah defeated at Magiddo	75
Nebuchadnessar defeats Egyptians at Carchemish	75
Dynasty XXVII: Persians; First Supremacy	77
Cambyses conquers Egypt	77



