To determine the local origin and physical
character of the Race which initiated
administrative Government, Ethics, Religion, Art and Science,
in Egypt, and the period of such initiation is an
aim of more than ordinary interest in Anthropology.

To obtain evidence therein, acceptable to, or regarded
as reliable by, cultivators of the Science, has been
amongst the many pursuits during winter sojourns
on the Nile.

Different opinions and beliefs have been mooted
at different periods on these questions, from the time
of the Rev. Archdeacon Squire, who affirms that
“Egypt was colonized about 130 years after the
birth of Roman Egyptians, which descendant of Ham
was the son of Noah” 1/3; to the time

1/ Preface to his “Translation of Plutarch’s De Iside et Osiride,” p. 15, Oct., 1744.
of the volume for 1871 of "The Journal of the Ethnological Society of London," in which a biologically eminent Fellow Member, who has himself visited Egypt, affirms the aborigines of the ancient civilized people of the country to have been of the physical type or pattern of the natives of Australia. "Nor," write Professor Maguire, "although the Egyptian has been much modified by civilization and probably by admixture, he still retains the dark skin, the black, silky, wavy hair, the long skull, the flewsy lips, and broad nose, the same which we know distinguished his remote ancestors and which cause both him and them to approach the Australian and the "Paschye," more nearly than they do any other form of mankind."

And, facts supporting the above asserted knowledge of the distinguishing character of the remote ancestors of the Egyptians will be acceptable.

For the latest
The latest and last observations recorded on the mummy-chairs of the ancient Egyptians are those of Pruner-Bey, in 1864. These are based on a method of skulls. Since that date evidences of value in anthropology, as I deem, a more instructive kind, have been discovered chiefly by Mariette-Bey, Director of the Service of Conservation of the Antiquities of Egypt. The results of a study of these evidences, for the most part in the Khephren Museum at Cairo, I propose, with some remarks, to the Anthropological Institute.

They consist of "Portrait Sculptures," in the form of statues, heads of sphinxes, bas-relieves; chiefly of statues discovered in tombs, accompanied by hieroglyphic inscriptions revealing the name, condition, and usually the date of the latter, inferred from the name of the Pharaoh king to whom they belonged. Such royal "name-shields" usually repeating names of kings given in the Manetho list. Valuable testimonies to the truth of those lists, and the dynasty in which the individual represented by the statue lived and died.

In ascending the Nile from Cairo, one comes upon the obelisk, one of the very old extant pyramids, or rather its nucleus; it is called the "pyramid of Memnon." In the ancient graveyard, of which the obelisk is the centre, a contiguous and humbler tomb was discovered. It contained the two seated statues of a prince, called Re-Horakhty, and of a princess, or "relation of Re-Horakhty," called Neferetef. They lived, as the hieroglyphic inscription yielding their names tell, in the reign of Pharaoh, or Pharaoh Userkaf, the last king of the third dynasty, and the predecessor of Cheops, the first of the fourth (according to Manetho), and the builder of the great pyramid at Giza. I test, in some measure, the accuracy of the anthropological notes taken from the originals, I can vouch, from personal observation, for the authenticity of these evidences in their bearings upon our science.

These statues, of hard calcareous rock, are sculptured in a more natural style than the art was subsequently reduced to in reference to religious or sepulchral subjects.

The princess sits with her arms crossed beneath the bosom, the left hidden beneath the garment which clothes her body up to her shoulders--a "false pyramid" of Boulaik, from the neck.

The chapter on the female Pharaohs being lighter than usual lines:

The chapter on the female Pharaohs being lighter than usual lines:

The chapter on the female Pharaohs being lighter than usual lines:

...The chapter on the female Pharaohs being lighter than usual lines:
of which is demonstrated in the well-preserved specimen of one of those protective coverings in the British Museum. The sexual character of difference of length of hair in the primitive Egyptian race is significantly indicated in the statues of Nos. 497 and 367 in the museum at Cairo.

The face of Prince Nefer-Titi shows a slight depression between the forehead and the root of the nose; this feature is prominent, with a slight convex curve, of good medium proportions; the lips delicately modelled. The lips are fuller than in the majority of Europeans, but the mouth is not "pathologica.

On the upper lip the moustache is indicated by a delicate line of colour. This is not seen in portrait sculptures of a later period. The cheeks are not unduly prominent. The chin is well formed, but small or delicate. The ear is represented in a more natural position than at a later period, when it is raised conventionally as it seems, to an unnatural height above the auditory orifice. No skull of Egyptians at any period of their history has justified this singular departure from nature, the only one, it must be admitted, which we can charge against the sculptors of the middle kingdom, and one to which the ancient sculptor of the third dynasty was not compelled. The body of the prince shows the characteristic squareness of the shoulders, still to be noted in the Ptolemaic. He wears a simple necklace to which some small ornament is appended.

The features of the female, conform in the main, or as to type, with those of the male, but show more delicacy and finish. The nose, of perfect proportions, is also slightly arched; the lips rather full, the chin well rounded but small. The eyebrows are definitely marked. Above these her own hair is parted Madonna-wise; beneath the manifold long, slender rings of the voluminous wig, which is encircled above the brow by a jewelled tiara, the gems coloured green and red, being set in a silver or white coloured band. She wears three necklaces, dark bordering with white, the third and lower one broader, and having suspended to it the series of (gold?) appendages, which is the type of the highest class Egyptian necklace, to the present day.

Woven tresses would seem to have been rare and costly at this period of Egyptian history. Instead of the turban, the material of hair was economised for the wig. Princess Nefer-titi is clad in a single light, sleeveless garment, suspended by shoulder-straps, and reaching to near the ankles. A narrow strip continued from the neck to a point between the breasts, and was fastened at the back by a clasp.

* The conditions of the climate of Egypt led to the fashion involving the refreshing comfort of sitting in doors without the hair, and protecting the head out of doors with it, as the present inhabitants with the turban or fez.

† Perhaps due to the original use of pigment.
is the only bare part of the bosom. The Prince [Redacted] wears the simple kilt, the common clothing of all men of the ancient empire from the [Redacted] downward. [Clothed in ordinary modern morning costume, and he would pass "as a stranger" less differentiated from the busy Europeans than any descendant of the Hebrew race.

The princess, in ball costume, would be an admired member of a fashionable, "at home," and as little suggestive of distinction, much less inferiority, of race, from any of the fairest present, save in so far as her natural complexion might tell of a more southern birthplace.

And these are the people whom our children, we were taught to believe the "descendants of Ham," the writing degraded Africans blacks. Such race having degenerated and become corrupted from a pure and exalted type by the mixture of servile elements of the inferior nations from the time of the ancient Egyptian empire, we are now the degenerate and corrupted race, of which the "Bantu" is a perfect example.

I next exhibit two photographs of a statue in wood, about half the natural size (3 ft. 10 ins. high), erect, the right arm pendant, grasping the usual mummy papyrus; the left arm bent, and holding the staff of authority of a priest or high official of the fourth dynasty. The kilt or petticot reaches below the knees, the upper girding part is brought out and hangs as a free fold in front. The perfect modelling, every natural pose of this statue attract the admiration of every beholder, and the studio with the faculty of appreciating the true and beautiful in art. Of it Mariette writes: "Rien de plus frappant que cette image en quelque sorte vivante d'un personnage mort il y a six mille ans. La tête surtout est saisissante de vérité. De son côté le corps tout entier a été traité avec un sentiment profond de la nature. Nous ne possédons certes pas de portrait plus authentique et plus parlant."

It is impossible to resist the impression that you see the likeness of the very man himself—nothing conventional affects the features; they are those of a well-fed man of business, firm, but just. He is without his wig; the hair close cropped or shaved. The brain-case shows the same type as that of the preceding statue; it is a little broader, and more better developed. The nose is less "aristocratic"; the convex predominating over the convex terminal part of the outline; the lips are rather less prominent; the mouth firmly closed; the chin is more developed, and somewhat deeper. There is no trace or indication of moustache or beard; all seems close-shaven. The case
in their true position. He wears no necklace or other ornament. The general character of the face recalls that of the northern German; he might be the countryman of Niemarck. Without opulence, the well-nourished frame and breadth of chest makes the square shoulders of his neck less distinct or less marked than in most of the statues of the Egyptian nation. In the same museum at Sakkar, Marizot found a statue, in wood, of a female, of half the natural size, seemingly from its style by the same artist or one of equal merit. Unfortunately the arms, which, as in the male, were separately carved and artificially attached to the trunk, are here wanting; and only the head and torso are preserved. In this statue the nose is straightest, the lips less prominent; the eyes larger or more open than in the male specimen. The countenance combines sweetness of expression with a certain sadness or careworn character. She is represented with the usual large and complex wig of ringlets.

Both these wooden statues were originally coated with a thin stucco to receive the colors of the living model, which have faded or crumbled away. 277.

I next exhibit a photograph of a half-size statue in grey granite of an individual seated, the forearms resting on the knees, the right with the hand grasping the papyrus, the left with the palm prone and fingers outstretched. Of this statue it may be said that at no period did the head receive greater breadth of treatment; there is no conventionality, but perfect nature. The eyes well opened; the nose slightly turned up, the mouth large, but with lips not too thick; the cheeks full, and the general expression showed, but benevolent. With English costume and complexion, this Egyptian of the ancient empire would pass for a well-to-do sensible British citizen and rate, payer. He wears his wig, of a character recalling that of a poine judge; the curls of which are, however, not confined to the side, but spread and margin, but conventionally range in tiers over the whole surface. On the somewhat thick neck a broad necklace is indicated. The knees are modelled with great care and anatomical accuracy. Notwithstanding the rarity and value of the material, which must have been brought from a distance of some hundreds of miles, it has been painted like the statues in limestone and wood, and Marizot remarks, "Malgré les cinquante ou soixante siècles qui ont séparé le tout, elle a conservé une fraîcheur de couleur vraiment domptante." 

The last sculptural evidence (whic by means of photography has now submit) of the physical characters of the Egyptians of the ancient empire is that of Pharaoh Cestus: himself, the builder of the second pyramid of Ghizeh. 283.
In 1852, Mariette was employed by the Duke de Luynes to excavate round the great Sphinx at Gizeh, and discovered the Temple, in relation to the great Cairn or Pyramid-tomb of Cepheus, with indications of ceremonial worship of the Sphinx, under the name Hor-em-Khu (Armenach or Greek). The temple is chiefly constructed of enormous blocks of alabaster and granite. It is the sole example of the religious architecture of Egypt, of the period of the Pyramids; it is, at present, as I explored it, known only by the excavations sunk into some of its chambers.

In the middle of the grand chamber was a well, and in it had been cast, during some revolutionary tumult or invasion, perhaps by the Hyksos, the royal statues. They were seven in number, all of Cepheus, two of them perfect. Of these I exhibit a photograph of the best, of the life-size. The mutilations are confined to the fore part of the leg and forearm. The head and features are perfect. The material is "diorite," the most intractable of the rarer minerals of Egypt, harder than granite or serpentine.

The king is seated in the hieratic attitude, which was afterwards varied. Nude to the waist; the cloak extends the kill, of finely plicate tissue, terminates in a point between the knees. On the head is the "clava" or royal head-dress, backed by the hawk with outstretched wings. The throne is a cubo- or square, with a flat back, and the sides supports or arms are formed of standing lions. Between the jaws of the lion rise, in high relief, the graceful stems of the ancient papyrus. The king extends his left hand, resting on the thigh; the right holds the usual roll. The royal legend, cartouche, and banner is engraved upon the plinth of the statue on each side of the feet. The legend, of antique simplicity, is repeated on the back part of the monument.

The extreme antiquity of these sculptures is now recognised by the best Egyptologists, and testifies, unequivocally, to the perfection of this Egyptian art at the epoch of the Pyramids. They have not the severe elegance of the later statues, are more robust or massive, manifest a bolder or more vigorous chisel, which has been more or less checked by the hardness of the material.

The head is plainly a portrait; the trunk, or torso, is soberly modelled, but in anatomical truth equal to any work by Michael Angelo. The arms and legs, above all, exemplify the capacity of the artist to discern and reproduce the truth in Nature. If these statues of the third and fourth dynasties fall, in idealised beauty, transcending the structural conditions of the human frame, such as is seen in the works of Phidias and Praxiteles,
It is not improbable that from the earliest ages the black complexion of some of the descendants of Noah was known. Ham, it would seem, was of a complexion darker than that of his brothers. The word of the same name, in Hebrew, conveys the idea of both soil and swarming." The word Kenaan, an Egyptian name for Egypt, probably the same word as Kene, signifies clustering. The descendants of Ham, appears to have colonized Babylon, Southern Arabia, Egypt, Ethiopia, and other portions of Africa. Mr. Bronze, Commentary on Genesis, "Speaker's Bible," Vol. i., 1873, p. 86. ("The Negro in Ancient History," p. 164.)
they indicate, notwithstanding, the progressive rise in the most difficult through antecedent series of generations. If the attitude be simple, almost to stiffness, the small amount of injury sustained by the brutal overthrow, shows how well such attitude lent itself to lasting preservation of its subjects. It is the same in all the statues recovered from this temple. They supply the philosophy of history with a new chapter, demonstrating that, at the period when Kephren or Shafra adorned his temple with sculptured images, although the artist had risen, as a portrait sculptor, to a stage which has not since been surpassed, Egypt already bore the stamp of that slow monocots, deflated, or chilling influence, which petrifies everything belonging to it—the formulas of art, as well as the formulas of creeds.

But this did not extend to the individual lineaments of the king; and such show the same high human type common to all the sculpturals, evidences, near a hundred in number, each with well-marked individuality, which demonstrates the race-character of the ancient Empire of Egypt. An air of calm, self-satisfied superiority pervades the physiognomy of Pharaoh Kephren: a broad, square brow surmounts the gently-arched brows, free from frown. The nose is straight, of due proportions; the nostrils and face delicately molded. The lips less prominent than in the preceding sculptural examples of the ancient race; the malar bones square, but not too prominently developed; the mouth angular, as in the advanced European races.

In assigning the period of 6093 years to the second monarch of the fourth dynasty, I adopt the conclusions of the distinguished and devoted explorer of evidences, who has already added the most conclusive ones, in support and vindication of the chronology of M'Glothelin.

The happy discovery, in the present century, of the art of deciphering and translating the hieroglyphic inscriptions, whereby the ancient Egyptians surpassed all peoples in their care to secure imperishable records of their annals, has afforded sure grounds for an expansion of our ideas of the antiquity of Man in his advanced social states, in harmony with the ever-recurring evidence of his ruder pre-historic conditions of existence.
Apposition as the Necessity. The Metagoga has
may exercise, comparing Plate XIX with Plate XIX
the speculative faculty in trying to account
for the obliteration in the objects of the first,
Daniel of the byronomancy characters of
depressed bridges and broadened also of
more exemplified in Plate XIX. How the
beaded brads become reduced and the
depot jaw of the axioms in the Australian (Pl. XIII
become filled up, in the Egyptian (Pl. XVII)
another problem. The vertical line
dropped from the nose-tip in the Australian
touches the lower lip: the alveolar pronathism
which this is done has to be reduced in
the ascension or course, to Egyptian (orthognathism), which is
as decided as in average Europeans in the
objects I have selected from the IVth Dynasty
in Plate XX.

Materials for comparison of the hair in
Australians and Ancient Egyptians are
few. The 'wig' in the British Museum negatives
(Pl. XX) does nothing to
the hair as is the case in the opening
of it is wholly of black and brown color. It
shortly after it 'dye'; as that term is applied
to certain varieties of hair in our own race.
The way or largely corted hair of the
Australians is rather coarse than silky.

But whence did the Ancient Egyptians

dye.
denote their habit of shaving or close-cropped the hairs? If we are to
for a remote ancestral source, we must
so to the Andaman Isles instead of Australia for shaving voiced.
Another reason of savage primitive circumcisions.
But these (common sense acquainting the notion of the neglect, of
(n) inheritance in relation to such operations.
Read: shaving, like circumcision, was
practiced by the ancient Egyptians
in order to remove or diminish inconveniences
due to climate. The cause of that condition
being unknown and the effects, or climatic
influences, such as to suggest ideas of
impotence in the causes, the secondary
effects upon the thinkers might be held
to be the mode of command to which
he paid obedience by the practices
of removing unnecessary troublesome
parts of his body. Here is no evidence
or indication that the ancient Egyptians
practiced circumcision or shaving by
direct, supernatural, injunction, or that
they adopted the practices from a more
ancient race, or miraculously favored.
There is evidence, good and acceptable,
that the Egyptians did practice both
circumcision and obtrime in parts
centuries before these labor was waited of
by a Pharaoh and a Ramses.
The first chapter to an edge being the ordained material for excision of the forepiece, as for the abdominal cut in mummifying, the finding of flint knives in Egypt requires collated evidence of the reign or dynasty in which they were made and proof of previous manufacture, which, before they can apply to the question of race anterior to historical life in that country. The manufacture of flint and stone tools ranged there over xxx Dynasties, a period of from 3000 to 4000 years. The best collection of this Egyptian manufacture is at Turin, but the authorities refrain from pushing to conclusions on such ground as to the remote ancestry of the subjects of the present Paper.

Before quitting the subject of the physical character of the subject with those of ancient peoples alleged to represent the type, I would ask attention to the limits of this ancient statues.
Sender legs with fully developed gastrocnemial muscles characterize the Australian race. Mitchell exemplifies this feature in the subject, afforded by a young native of the Hagen tribe, of Plate 21 of his instructive work.

The headless statue of a Functionary from a tomb of the IV Dynasty, No. 35, in the British Museum, is compared to one of the contrast of encephalic development between the ancient Egyptian and the Australian. This contrast is repeated in all the statues of the Museum at Boulak. It is not equated in the famous wooden figure (Pl. 42, p. 1). The truthful modelling of every part of that chef-d'œuvre of primitive art and antique sculpture guarantees the exactitude of the inscriptions of the bust, relatively and absolutely, more.
With these remarks suggested by a comparison of the physical characters, other than appertaining to the Ancient Egyptians and tribes of the Australasian type, I proceed to note those of the skull, in the same people, so far as the bone bears when the question of affinity or descent.

It may sound strange, the same, or of belief that Anthropology has hitherto proposed no undisputed evidence of the osteological characters of the Egyptians of the period of the earlier Dynasties of the Empire. Even the evidence I gave about 1842-3 may be of the attack of a sceptic. I did not myself attach the skulls from previously un-medicated with those of the time of the IV and V Dynasties. But my faith in the Muzo, Maritter, Bec, the most persevering and successful exporters of the oldest tombs of the desert, encouraged me to expect that some of the skulls of the two Skulls about to be described, respectively marked "IV Dynasty" and "V Dynasty" by the hands of their Discarners and Donor. These Skulls I intend to present in his name, to the British Museum. The one from a middle class individual who died in the reign of a Pharaoh of the IV Dynasty is the subject chosen for the profile view, life-size, by Ford, in 1842. Perhaps
Perhaps the most extensive series of skulls of inhabitants of the lands is that preserved in the Museum of the Academy of Natural Sciences at Philadelphia. This series is entered in \textit{Nees}, "Catalogue of Human Crania" in that Museum, under the head, "XI. Nilo-Tic Race", which follows "X. Barber Race." The first sub-series is of "Ancient Theban Egyptians." The skulls are thirty-four in number, and are stated to have been derived from "the Theban Catacombs", "the Catacombs of El Gourna, near Thebes", etc. El Gourna, and other parts of the environs of Thebes, were seats of interments of mummmified bodies of dwellers of the vast city during a period of three thousand years.

"The oldest may be referable to the twelfth dynasty, but there is no evidence of the precise period or reign in which lived any of the individuals affording these skulls. Another series of Morton's cranial evidences are stated to be "from the ancient tomb of Ghizeh," but without any data of the age or period of such places of interment.

Ghizeh, like Sakkara were huge graveyards of Memphis, receiving the mummmified remains of the inhabitants of that city from the date of the Pyramids to that of the Ptolemaic dynasty. The sarcophagus, No. 8, for example, in the Musée d'Antiques at Boulaq, is of a priest, named Ankh-Hapi, who lived, according to Mariette-Bey, "probablement sous l'un des premiers Ptolémées." (Notice, etc., p. 63.) So, likewise, at Sakkara, the graveyard to the south of Memphis, skulls may be obtained from mummmies and tombs belonging to periods ranging from 4000 to 300 years B.C. The mummmies of two generals, named Ja'ho (in Greek, Tachos), who held commands in the Egyptian army under the earlier Ptolemies, were obtained, with their sarcophagi, from the burial-well of the family tomb at Sakkara.

Not any of the tombs or sepulchres at Thebes are demonstrably, of an antiquity higher than that of the eleventh dynasty, about 3000 B.C. These which afforded all the mummmies and skulls of determined date are subsequent to the expulsion of the Syro-Asiatics from Lower Egypt, and range from 1700 B.C. to the Ptolemaic period. No skull from Thebes or its environment, El Gourna, Medinet Abou, Karnak, etc., could be depended upon, or throw any light upon the cranial characteristics of the founders of the Egyptian civilization.

The oldest skulls are to be looked for at "Harabat el-Madfonien" —the most probable locality of the ancient Thebes, the seat of government of the first and second dynasties (3000 B.C.)—to the ruins near which, of the Temple and Oracle of Buto, the Greeks gave the name of Abydos, and where probably the remains or tomb of Osiris himself may be found.

Pruner Bay's "Observations", made on M. Prisse's collection, which are two skulls from Memphis, were from Thebes, are inadequate to support a sure conclusion on cranial characters, as to the original race of the Egyptians.

Of these two skulls, certified by the eminent and original excavator to be one, which appears to be a female, from a family-tomb of the fourth dynasty, the other from one of the fifth dynasty. I regard that I am now fortunate in being present of assisting to examine these and any other skulls. I subjoin the table of admeasurements of these two skulls,

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* No. 12, 46.  
† Herodotus, "Bittere," sec. ex.
The figures of the natural size, by which the skull of the male of the fifth dynasty, will preclude the need of verbal description. It is intermediate in character between the two skulls of which Brunner-Bey gives reduced views, as illustrating respectively his "type fin" and "type grossier".

Plate X, 1 may in some degree aid in following and appreciating the contrasts presented by the skulls of Ancient Egyptians and Australians.
The dental characters of the race were

1. The anterior characters of the race were

1.1 I believe first noted in my "Anatomical," p. 118, 179. It is true that this suggests the

1.2 1784-45, p. 453. They suggest the

2.1 Evidence from cranial character, according to the present unity of the races of Australia,

3.1 In the skull of the Tasmanian Child, No. 5345, Mrs. Ann Brown, "The characteristic large size of

4.1 Catalogue, p. 23, p. 8229.
The mummy is located in the Museum of Natural History, Edinburgh, and was described by Mr. Andrew Ripe in his "Illustrations of Human Anatomy," Edinb., 1814, as the characteristic form of skull of that race, nearly exemplifying the
characteristic occurrence of ossification of the parietal bones of the second cranial vertebra from one median center,
resulting in a single bone, normal in relation to the
vertebralis archetypes; but exceptional in the human
species. The date of the mummy is indeterminate.
The relative occurrence of ossification of the sphenoid or
early confluent parietals is indicated in the skull. The anomaly
is attended with absence of the bregma, indicating the two frontal centres from which the
parietal plate is normally opined, with absence of
the occipital. A tendency of convergence of the supraterial
cranial walls to a narrow ridge-like connect
accounting for the occipital to the frontal region, resembling an anterior vault sufficiently to
have suggested the term, now applied by Cuvier, to the variety which has been met with, from the
time of Hanno back, in most varieties of Monkeys, and
occasionally with traces of the supraorbital
indicative of later influence of the parietals.

Phallic and pectoral prominences have shown the suboccipital cartilage
narrow bands, with large cartilage bone; if conclusions of
common origin are not evidently regarded on this ground; they might well
more probably be and be of the same race with the Tolima and Guane,
forming them with those in the neighborhood of the Indians.

December 31st, 1804.

Probable.
indicator of the hypothetical primitive race originating the civilized conditions of criminal departure from the Nubian character found in the Egyptian, is certainly suggested by the possibility of a northern Nilotic or Berber basis. But the other factors supporting such suggestive characters may be due to influence or admixture at some period later than the XIIIth Dynasty, as they are not present, or if present, in a much less degree, in the skulls, features, and synchonymics of individuals from the XIIIth to the XIXth Dynasties.

From periods more to later periods of Egyptian History
D i s c u s s i o n

It is interesting to get physical evidence in support of the hypothesis that, among the aboriginal ancestors of the Australian negro or redskin, there may have been some psychological and physical basis for their belief in supernatural agency in the darkness of their prehistoric past.

In the British Museum is a piece of painting on papyrus, which seems to have been found in a tomb near the Nilotic region.—It contains an inscription in hieratic, and is of the period of the Eleventh Dynasty.

The papyrus is in a very fragmentary state, where the of the antiquity of Egyptian architecture is mentioned. It seems that the structure was

inhabited by a bird which is in the act of raising its wings. The scene is a beautiful painting of a funeral procession, with the body of the deceased being carried in a bier, followed by mourners.

The tossing of the bier is depicted, and the mourners are shown in various poses of grief and lamentation. The painting is a fine example of ancient Egyptian art and is a valuable contribution to our knowledge of the culture and customs of that period.

The painting is of particular interest as it seems to depict a funeral procession, with the body of the deceased being carried in a bier, followed by mourners. The scene is a beautiful painting of a funeral procession, with the body of the deceased being carried in a bier, followed by mourners.

The painting is a fine example of ancient Egyptian art and is a valuable contribution to our knowledge of the culture and customs of that period.
We know not the name of brown in the Melanesian inventor of the "throwing-stick," or of that of the deductive observer of the properties of the broken branch bent at the angle of the boomerang. Such benefactors of their race were, perhaps, as superior to ordinary Australians in intellectual development as the analogous rare exceptions in intellectual power have been found to be among Australians. But I cannot use the fact of our ancient Egyptian throwing a stick to kill wild fowl as a sufficient sign of his descent from a 'remote ancestor' of Australian type.

Of one bowed to Sam. Johnson (lately -"
I say," -
see the same everywhere, sir!" and to the action:"
"all civility put pills were incredible, sprung," -
"
Meanwhile read and not trouble himself as to the abolition of
the brutality where the primitive convictions of humanity
were present, a slave a dollar, and,
which Egypt desired it. However, any
member might arbitrarily make a choice.

"There is a dark-skinned race, with black very long, low life, of/long bones, and a pronounced character of a nature that would long be, and who, "offering their island to the early
塊人, "beyond the desert," were, and also
make the return of representation to the Parliament of New Zealand.

"The Australians have not yet advanced,
in New South Wales, to that privilege. A Dr. Livingstone
and contacts with civilization instead of modifying, in some, to be
such a change of the
alleged prejudice.
knowledge is predicated of the distinguishing characteristics
of those "remote ancestors," to wit, in the knowledge "primitive"? The
authority, to the effect that they were an Australian race, "we know". Its
character of such race, is not satisfactory.
What origin of thought of principle underlying advance,
 comparable to any other steps in the rise to civilization. Its influence
may be discovered, may be more acceptable to those who
are free to exercise judgment. After diligent quest,
I find only the following words, if submitting to the
The Board for Protection of Aborigines of Australia

has collected perhaps the most reliable evidence extant on any advance, or steps in civilisation, made by that race prior to the invasion of Australia.

It appears that they were born groups in tribes or primary division, customarily related to a fixed locality, and certain subdivision, yet tribes divided, each secondary group of individuals being divided

by equal or bridge, naming of some animal called the 'titan'. The 'Mount Gambier tribe', e.g., is divided into the 'Kumite' and the 'Kroche' families. Every man is either of one or the other, mostly married of that tribe, for each man of that tribe is either a 'Kumitegore' or a 'Krocheget'. Now, the step in advance which I notice as much in one that appears

direct to observation of the early breeding 'in mind'. A Kumite must marry a Krocheget; a Kroche must marry a Kumitegore. Marriage within the one tribe is prohibited.

In some tribes the two primary divisions are

farther divided, resulting in four families, distinguished by chief names, on which the laws of marriage

and descent are founded. There are also tribes in which each family is again subdivided, and

are distinguished by terms, such as 'embe', 'jepun', 'blackbrake', etc., in relation to restriction

of intermarriage (selection).

The able surgeon of the 'Board of Protection', &c.
to whom astrology is indebted for the above facts, have drawn up an "Illustrated Table," and "Questions," for facilitating the acquisition and record of:

- chief names, customs of marriage,տերեր, &c.,
- for determining the etymology of any native word expressing a kinship, custom, or chief name. 

It is admitted that these tribes were neither the one nor the other, seem not to have advanced to the present "alphabet" stage of progress.

But small as this contribution may be, it does bear on the relation of Egyptian civilization to an alleged Australoid source.

The inscription on the plinth of Nebes's statue, c. 3200 B.C., calls her "sister" of the"beasts": just as his "mother" of Horus was "sister" of his father Osiris.

Their marriage within this "inconsolable" degree was characteristic of the Egyptians, at least of the higher and royal families, down to the dynasty of the Ptolemies; and contributed largely to their degeneration. In this respect the Australians, leave the superiority.

Part)

Par description of Egyptian History

Further (1874)
A map of the Nile, by the Author's method of representing the lower part of the river, is laid down on the same scale as the river it represents, in the following manner:

[Diagram description]

This city, named [city name], was the capital of the old Kingdom of Egypt. The history of this city, which dates back many centuries, is well known. The city was founded by [founder name], and it became the center of trade and culture for the entire region. The city was divided into several districts, each with its own distinct character.

[Text description]

The city was known for its grandeur and its magnificent temples. The most famous of these temples was the Great Temple of [temple name], which was dedicated to [god name]. The temple was built on a grand scale, with impressive columns and intricate carvings.

[Further text]

The city of [city name] was also known for its military prowess. The city's army was one of the most powerful in the region, and it played a significant role in the expansion of the Egyptian empire. The city's rulers were known for their intelligence and their military strategy.

[Additional text]

The city's economy was based on trade and agriculture. The city was located near a fertile valley, which provided abundant crops. The city's merchants traded with other cities in the region, bringing in a variety of goods and bringing prosperity to the city.

[Conclusion]

The city of [city name] was a hub of culture and commerce for many centuries. Its history and legacy continue to be studied and celebrated today, with its temples, tombs, and other sites attracting visitors from all over the world.
Prof. Owen.—The Ethnology of Egypt.

A significantly instructive account of the victorious conclusion of the last campaign is recorded in the mausoleum of the chief commander under the Aegyptian. We are indebted to Chabot for its translation. The last act of the campaign was the capture of Arvica, near the Pelusiac mouth of the Nile, whence the fugitive Hyksos were pursued to the confines of Palestine. But the centuries of their sovereignty had been attended by migrations, and the settlers, who had multiplied on fertile tracts of the Delta, did not wholly quit their cultivation. They remained and submitted to the new, or rather the returned, old masters.

Exploring, on my first visit to Egypt, the sections of the desert exposed by the cuttings of the Suez Canal, then in progress towards completion, I was struck with the marked difference in complexion, features, hair and development, of certain more robust, stronger-framed natties or labourers, as contrasted with the more numerous bands of the ordinary Khallaleh type. It was inferred that the stronger race, some with reddish hair and fresh tan, were from the vicinity of the Lakes Menzaleh and from villages extending to the fertile tract supposed to have been the "land of Goshen." The features of the shepherd-kings of were, in the main, those of several of the evident descendants of that Syro-Aramaean race. The type is best preserved in the actual dwellers of the villages near the margins of the Menzaleh lakes; they are skilful fishermen. Reverting to the course of history, the land of Egypt, restored through the length and breadth of its legitimate rulers, rose under the Pharaohs of the renowned names of Ahmose, Amenemhat, to its climax of grandeur. But what concerns us, as Anthropologists, is to observe in the sculptured likeness of these conquerors unequivocal traces of the Ethiopian blood introduced, during the five hundred years of their exile from the lower provinces, with intermarriage with the warlike chieftains of tribes bordering the southern, extending from Nubia to the Sudan. The photographs which I show are less necessary since the British Museum possesses, through the enterprise of Belzoni, and noble acquisitions from other sources, the evidence of the Nubian lips, and elongate, almond-shaped, eye-sutures.

* The fixed point of attachment of the winner (pupillus palpabrum) is to the inner side of the rim of the orbit, a little below the equator. Strong action of this muscle draws in the line of the shuts eye-rids obliquely downwards and inward. The strong continuous solar gland and glandular vessels (Kalappos) and sinuses of Nares, both an unusual frequency and force of contraction of the orbicularis, which ultimately establishes that obliquity of the long almond-shaped, deeply-fringed, eye-opening, which makes the characteristic of the Egyptian eye, after the centuries of adoration in the latitudes where those influences are stronger.

and most prevail; a peculiarity seized by the painters and sculptors of the middle empire, with perhaps a slight exaggeration of the rim of the outer canthus, and dip of the inner one.
modifying the more European, or, shall I say, more physiognomies of the people and kings of the Older Empire. It might have been better for her had Egypt contented herself with her natural boundaries. But, in relation to history, the campaign of Sesostris or Shenank, of the twenty-second dynasty—among the spoils of which were the "golden shields" and other portable valuables of the Temple of Solomon—gives us the first or earliest certain correspondence or parallelism between the chronicle of the Hebrews and that of the Egyptian priests. The sculptures at Karnak illustrate both the Manyan record and the history of Rehoboam. Egypt, then, became overrun from the south. The Ethiopian connections pressed their claims, and in Salamis we have a Pharaoh of Coptic schite or Nubian race. Meanwhile, the old tributary of Egypt, Assyria, gained her independence, and, profiting by the teachings and arts of her conquerors, rose to importance. Nineveh falls to Babylon, and Assyria bows to Persia. Cambyses extends his conquests to Egypt, and, after a brief and troubled recovery, Persia prevails, until Darius, of the thirty-first dynasty, yields Egypt, with the rest of his dominions, to Alexander the Great. Finally, among the sculptured evidences of the Macedonian or Greek dynasties is a noble statue of Ptolemy Philadelphus, and a beautifully executed bas-relief of Cleopatra, discovered in the sanctuary of the Temple of Denderah, and doubtless a true likeness of that unhappy queen.

At present, Egypt has returned to the rule of the Mussulman descendants of Amron and his followers, of the same essential race as the Hyksos of old. But the actual reigning dynasty claims Albanian descent, and the Institute may naturally expect from an anatomical and pathological point of view the most evident evidences of the ancient Egyptians.
And now, I may be asked, whether I have come to any conclusion as to the part of the earth dwell in by the progenitors of the civilized subjects of Memphis occupying Egypt seven thousand years ago.

The Egyptians of the time of Egyptian civilization and its improvement of their aboriginal "prehistoric" character, they would probably be "admixture," implies immigration, and their locality; and so far there is agreement between the accounts of Squire and Layley. The latter does not express an opinion of the local or source of the "admixture" or adventitious admixture. The former's view, probably the most widely accepted by "men of culture," positively affirms the locality whence the Hamitic immigrants crowd to Egypt. Their route, by land, must have been across the isthmus of Suez. There is evidence that Asiatic immigrants did take that route to Egypt, and subdividing the "northern Antiochonides" for the Institute I may assume them to be such till evidence.

An authority has been adduced—established—Newark in the Delta is stated to have been the capital of the Egyptian city of "Tahri," the seat of the "capital," being artificially chosen as against succeeding immigrants and invaders; and to the stones of it, offering promise for reference as to the local origin or location point of the history of such city.
Is there any analogous evidence pointing, in the manner, to the
source of the inundation; or other causal
conditions of the case, where physical
and physical characters have been disposed?

The present communication is
not.
The present inquirers were of the
same northern nation, or
indicated, perhaps, by "we of the Chaldees,"
more direct evidence points to their
being migratory shepherds, sheiks
riffed by Lot, Abraham, and
with their fighting followers.

These shepherds, it is claimed, after the xivth
Egyptian dynasty, displaced from the Delta
Pharaohs after the xivth, perhaps of xivth
Egyptian dynasty, about 2,500 years after Moses.

Here then, it suggests a test, or condition, bearing perhaps more directly than
the medium of linguistic evidence. Kerats applicable,
the question of the foreign source, if any,
of the civilization exemplified in Egypt
during the reigns of the kings of the xivth to
the xivth dynasty. Where was the capital
of these ancient Pharaohs? Where did all
in what part of the land of Egypt was
the medium of its earliest administration
government? We may be permitted to

armie
The reference to the Delta, the learned author of the "Moody Book of the British Museum," 8vo, 1870, notes: "Neither it is said came the Tribe of Migraines, or Menes, son of Amm, shortly after the Abrahamic dynasty. Travelling westward from Central Asia, they passed the isthmus that unite the continents, and found in the valley of the Nile a good and pleasant place to dwell in." p. 14. (The 'dilemma' is that of 'Egeria' of rest or to some being)
demarcate that it might not be far
another

in this

from the country of the mythical

prehistoric race (which produces the

(referred to by Manetho,
civilizers and advancee: subsequently
described as Akasis, Akasis, etc.
The site of such capital bands indicated
as in the case of the Ionia ("Isâ"m) of the

Regatta), the nearest point of contact
with the source of civilization: "adventure."

Do the proved remains of such a

capital lie in the Delta? "No."
Neither are they

in Nabidos. "Yes."

They are

about midway between the northern

and southern estimations of the oldest

empire, to the locality to which the

speaks gave the name of "Abydos."
The present mound indicates the

site of ancient Thinis, the capital

of the Pharaohs of the 13th and 14th Dynasty, a

area of operation of destruction, where

We may expect from this the

by the "Director of the Service of Preservation of the Monuments of Egypt," more light, and that of the most acceptable

and valuable kind, to be thrown upon the most

ancient and therefore most interesting chapter in

the Monathronian history of the Kingdom of Egypt.

Subsequently, and as it seems, in connection

with
with hydrostatic operations regulating the bed of the Nile & recoveringurons, and land at that time nearer to the Mediterranean than now, & prior to the present inundation
in that delta by the river, the capital is moved northerly to within ten miles
of the present Cairo, but on the Libyan
bank it became the fair-famed city of
Memphis, with its great grave-yard of
its pyramids at
the Nile & its
after three
dynasties have reigned there, the
depth goes further north than
the primitive capital ever reached. Here I have explored its site:
The Isle of Sphn, One splendid
ruins are from the analogy of lake-dwelling,
that troubles from encroachers and invaders
had to do with this choice; and it is certain
that from the 12th to the 15th dynasties, a period of 436 years,
monumental evidences of the prosperity,
or greatness of Egypt are wanting. But
with the 16th, Pharaoh Tut & Memnon hosts
of the 16th dynasty Egypt seems to rose herself
from her that of Thebes. Her rulers again
move northward & found the capital in
the province of 
Karnak, which became
Death Red.
developed into the mighty Ta-ka (Gr. Thbes). The
Assyrians & Amorites bands of the XVth dynasty
sowed their rule from the Mediterranean
through Mesopotamia to the Euphrates, and the
system of irrigation-works in
the Narmouz, the "Labyrinth" there, or House of
Dweller, or Obelisk of On (Kerifpolis); the
fortress of Ramessis & Lamenhk, 

the culminating point in the glory of the Pharaohs
Middle Empire, born to overcome &
destroy under the benevolent dark clouds of the
Hittites invaders.

But the large, vast, indescribable fact of
the two successive sites of capital, from
the 1st to the XVth Dynasties, do not support
any hypothesis of immigration: they are
adverse to the notion one by the Egyptians;

partly indicating that
Egypt, instead of extending its
influence, as by her exceptionally
favorable conditions for the easy & abundant
continuance of her inhabitants, has
been the locality of the rise and progress
of the earliest civilization known in the
World, they wrote some time, in reference
to a possible antecedent immigration, that
in
the equal search for truth, even effectual
in attitude, I forget a determination & perseverance
in the researches indispensable for the fulfillment
of this quest.
One other consideration in addition to that of locality, the origin of which is inferred from the geographical distribution of animals.

The appearance, for example, of Asiatic species in African countries, can be explained by an immigration of a part of a race that had migrated to Africa from Asia, and by the subsequent colonization of the region.

The camel and the horse are both indigenous to the African continent, and their presence in the region suggests an early migration from Asia. However, the notion of a direct connection between the two species is not supported by the archaeological evidence of the Old Kingdom period. The dominance of the camel in the economy of the region is indicated by the fact that it was the primary mode of transport and a source of food and milk. The horse, on the other hand, was not indigenous to Africa and its presence in the region is attributed to the influence of the Berbers.

With respect to the origin of the camel, the evidence is not conclusive, but it is generally accepted that the camel was domesticated in the Middle East and spread to the rest of the world. The evidence for the domestication of the camel is found in the ancient Egyptian tomb paintings and sculptures, which depict scenes of camel herds and their use in trade and warfare.
the people of the period had
never availed themselves, like the
later Asiatic nomads, of an extra-egyptian
source of wealth and power from the animal
kingdom. They never had the opportunity of
supplementing their native aper by
better breeds of sheep and cattle, such
as the Lusitan and Andalucian, nor of
adding to the ducks and geese of their
farmyards, the common pool, until
this species was known in the kingdom.

That the Egyptians of the ancient empire were the highest
and most advanced of mankind at their period of the world's
history there seems to me to be reliable evidence. They had no
tradition of having come from Asia; they had traditions of a long
antecedent period of intellectual incipience in Egypt, during
which the exceptionally gifted ones, like Newton, Copernicus, Har-
vey, and Newton, stood out as divine entities. Mesopotamia
was the first or earliest invaders
of their kingdom.
it by the bountiful hand of nature, yielding abundantly most wholesome and nutritious food with least labor. This pursued beneath an ever bright and cloudless sky, with a climate ex\ncepting the tillers from any great care or pressing call for clothing or shelter. Such conditions of existence would seem to have been ordained for the initiation of the steps to that power and position destined for the human species in the scheme of creation. For, here, in this happy valley of the Nile, was given to man the leisure to meditate on other and higher matters than the provision for daily wants. Under those exceptional circumstances rose a community of families, a governed commonwealth, issuing in or rising to a monarchy.

Here the human conscience came to rest on a recognition of its Divine Author—was satisfied; or eased itself, by worship of the Fountain of Light and Disposer of Events, and was to be guided and consoled by religious observances, rituals and ceremonies, regulated and imposed by a hierarchy of priests; through whom, as in later races, the primitive religion and worship became corrupted and debased.

The land was defended and the laws enforced by a military class led by the king: armed, drilled and trained according to the requisites of the then known art of war. Beneath these influences rose a progressive and mighty growth of all the arts of peace. Agriculture advanced to the needful stage; animals of use were subdued and domesticated. Implements for tillage were invented; operations on a grand scale were carried out for irrigation. It may seem that for the ultimate delivery of the fertilising streams the engineers were of the noblest kind, but the "shadoof" invented by the Egyptians and depicted on their monuments six thousand years ago, is the one still in use throughout the land.

The means by which enormous blocks of granite, or porphyry, of alabaster, were extricated from the quarry, transported hundreds of miles, wrought with a precision and finish equaling that of the finest masonry or machinery polishing of the present day, converted into and erected as lofty obelisks, or raised in mighty tribute masses to the summits of noble and colossal columns. These engineering operations of the old Egyptians may have been rude and cumbersome compared with those that steam-power deftly applied puts into the hands of the modern builder, but they were effective, and will ever command the wondering gaze and painful speculations of such professional minds as those of an Armstrong, a Fowler, or a Barry. Nor were the subjects of a Cheops, an Amenophis, a Thothmes, less skilful in the smaller and more delicate handicrafts. Our Egyptian department in the British Museum will show you the beauty, variety, and fineness of the tissues they wove and dyed.
Prof. Owen.—The Ethnology of Egypt.

Those who visited the last "Universal Exhibition" held in Paris, and who made their way to the "Egypt" tent, were represented, must have been arrested by the rich display of the rare, varied, and finely wrought jewels of Queen Ah-Hotep, the mother of the conqueror and expeller of the "jealous proof of shepherds." To admiring, and perhaps coveted eyes—coveted, it is said these gems were, by one or more—it must have been plain that the arts of the jeweller and goldsmith have not advanced during the 3,574 years since that queen lived.

If sculpture be judged by simplicity, truth, and breadth of treatment; if design be tested by the never-failing knowledge of its subject afforded by mere outline, Egypt has not been surpassed by any of the nations that drew their elements and rules of art from her school. Her architecture, commanding astonishment, engendering admiration, remains unrivalled even in its present runs.

In science, the Egyptians of the oldest empire had made advances in astronomy, hydrostatics, geodesy, sufficing their requirements. After a few experimental failures they defined the year as it is now. Warned by the change of seasons at which their annual festivals came to be celebrated, while their year consisted of twelve months of thirty days, they noted the heliacal rising of the star Sirius, and learnt, thereby, to add five days to their last month; again, taught the shortcoming of this estimate by the accumulation of the required six hours less twenty minutes during the long lapse of years in which they kept their records, fasts and feasts; they added another day to each fourth year, not without protests of the more orthodox or bigoted priests. Julius Caesar, after the taking of Alexandria, learnt from Egyptian astronomy the correct period of the earth's orbit; and, on his return to Rome, and elected to the chief pontificate, he promulgated the calendar which bears his name, has been universally adopted, and will prevail in the main to the end of time.* Their three four, months seasons of "flood-time," "seed-time," and "harvest-time," accorded with the favoured nature of their country.

Whether their configurations of the lands they conquered—


** "Il public à cette époque un traité de droit civil fort étendu, et un livre d'astronomie, destiné à faire connaître en France les découvertes de l'école d'Alexandrie?—A. Napoleon, "Hist. de Jules César," tome 3, p. 317. The Egyptian astronomer Sosigenes accompanied Caesar to Rome, and the Calendar digested according to the Roman Kalends, Nones and Ides, with the order of the Roman festivals, was based upon the Egyptian estimate of 365 days and 6 hours, since rectified to 5 hours and 40 minutes.
for, like the Prussians, they carried with them itinerary plans of the countries they invaded—whether the determinations of the areas and boundaries of their own precious portions of fertile soil and their applied mathematics were as precise as those of our practised land-surveyors, I presume not to pronounce; but numerous papyri testify to the definition of the bounds of private property. And this one fact may merit mention, viz., that the sphere or circle in their symbol of the supreme is rarely, if ever, exact; it is depressed, purposely, it seems, at opposite poles, as if a knowledge of the true form of the world they lived in made them adopt the “oblate spheroid” as the type of the universe.

However that may be, Egypt was the cradle of science and art, as of administrative government and of religion. She, by uniform testimony of history and philosophy, was the inventress of letters, of the symbols of thought whereby her learning could be recorded and handed down as it has been—now that we have learnt her alphabet—for the instruction of all time. To Egypt, while her sages lived, resortd the Greeks for their various knowledges, and hence they drew the sources of their mythology and philosophy as well as the canons of their sculpture and architecture.

† From Orpheus, Hesiod, Pythagoras, onwards to Exodus and Plato—every name immortalized by its share in the development of the Grecian intellect is recorded to have visited and rejoined Egypt, to allay the thirst for knowledge by drinking from the fountains of her wisdom.

† As I stood gazing on the solitary obelisk,* that still stands to attest the old grandeur of Heliopolis—the Oxford of Egypt—of which ruined city the extent is indicated by surrounding mounds, not the least pleasing of the many associations† with the Ox of Scripture was that which led me to speculate on the scene of Joseph’s marriage, of the school of the youthful Moses; and on the whereabouts of Plato’s lodgings, which, in the time Sir James Strick, could be pointed out to the old geographer! There Plato studied, it would seem, some years—as long, perhaps, as lasted the profits of the paternal olive-harvest with which he was endowed for the Egyptian journey, in order to meet the expenses of a student’s residence.

From the priests of Ox the Grecian sage received the doctrine of the immortality of the soul, which he afterwards developed in the garden of the Academy at Athens, with profit and delight to his listeners, 3200 years ago, as to the readers of the

* Sole monument of the middle empire, 18th dynasty.
† Near to, is shown an ancient sycamore, beneath which they fable that Joseph and Mary rested with the Holy Child, during the flight into Egypt.
for, like the Prussians, they carried with them itinerary plans of the countries they invaded—whether the determinations of the areas and boundaries of their own precious portions of fertile soil and their applied mathematics were as precise as those of our practical land-surveyors, I presume not to pronounce; but numerous papyri testify to the definition of the bounds of private property. And this one fact may merit mention, viz. that the sphere or circle in their symbol of the supreme is rarely, if ever, exact; is depressed, purposely, it seems, at opposite poles, as if a knowledge of the true form of the world they lived in made them adopt the "oblate spheroid" as the type of the universe.

Howsoever that may be, Egypt was the cradle of science and of art, as of administrative government and of religion. She, by uniform testimony of history and philosophy, was the inventress of letters, of the symbols of thought whereby her learning could be recorded and handed down as it has been—now that we have learnt her alphabet—for the instruction of all time. To Egypt, while her sages lived, resorted the Greeks for their various knowledge, and hence they drew the sources of their mythology and philosophy as well as the canons of their sculpture and architecture.

From Orpheus, Hesiod, Pythagoras, onwards to Eudoxus and Plato—every name immortalised, by its share in the development of the Grecian intellect is recorded to have visited and sojourned in Egypt, to allay the thirst for knowledge by drinking from the fountains of her wisdom.

As I stood gazing on the solitary obelisk* that still stands to attest the old grandeur of Heliopolis—the Oxford of Egypt—of which ruined city the extent is indicated by surrounding mounds, not the least pleasing of the many associations† with the On of Scripture was that which led me to speculate on the scene of Joseph's marriage, of the school of the youthful Moses; and on the whereabouts of Plato's lodgings, which, in the time of Strabo, could be pointed out to the old geographer.‡ There Plato studied, it would seem, some years—as long, perhaps, as lasted the profits of the paternal olive-harvest with which he was endowed for the Egyptian journey, in order to meet the expenses of a student's residence.

From the priests of On the Grecian sage received the doctrine of the immortality of the soul, which he afterwards developed in the garden of the Academy at Athens, with delight to his listeners, 3200 years ago, as to the readers of the

* Sole monument of the middle empire, 12th dynasty.
† Near to, is shown an ancient sycamore, beneath which they fable that Joseph and Mary rested with the Holy Child, during the flight into Egypt.
estimable Oxford Professor Jowett's translation, which brightens the intellectual history of the present time. The great Hebrew teacher, Plato's predecessor, who drew his learning also from the same Egyptian source, if the historical character of the narrative be assumed, could not admit the after-life, or teach of reward or retribution in a future state, without risk of tainting his monotheism with some trace of the manifold symbolism environs the worship of "the divine Son of Amon"—Osiris, who, after suffering loss of the mortal life, which he had assumed for the bettering of mankind, became, on resuming his Godhead, their Judge.

All other histories are comparatively recent after that of Egypt. The Jewish branches off at a late period of the temporary and partial conquest of Egypt by the Syro-Arabian or Arabian race.*

Chaldea or Assyria grew in wisdom and stature under the stern discipline and example of the conquerors of the eighteenth and nineteenth dynasties—the glorious periods of the Thotmes and Rameses—the type of the classical Sesostris and Memnon.

At a subsequent period, the roving Argonauts showed Greece the way to the sea-cities and harbours of the many months of the Nile. At a still later period the Neoplatonisms, the subtleties, and dialectic creed of the early fathers of the Church, grew rankly from the rich hot-bed of the well-endowed schools, libraries, and churches of Alexandria.

And so the several streams of knowledge and belief, converging from these several derivatives, have spread westward and northward, ever deepening and widening, to culminate in such conditions of social humanity as now characterize Europe and her mighty offshoots.

There would thus seem to be one physical condition of the earth, making the first rise of the flint-weaponed man into civilization, possible. That condition—in a maximized state of perfection—was, and is, peculiar to Egypt. For five hundred miles and more, a mighty river flows along the valley it has made, without a tributary, and under conditions of sources and previous course, endowing it with the marvellous faculty of the annual overflow, leaving the fertilising residuum. There is nothing like it in the rest of the world! The geological features of the country are most simple and intelligible. From this point of view, Egypt is the last formed and newest of dry lands. From the historical standpoint it fed the first and oldest of civilized mankind. The teleological relations between the geologically recent and the socially ancient are clear enough; but the antithesis is not the less strange and striking.*

* "Chacune de quelles circonstances se développe cette civilisation qui devait fournir une si étonnante carrière?" "Pays Marécageux," Appren., etc., p. 10. I suggest the above as helping to a reply.

* See incidental notice of "canoes," among the gifts to Abraham by the Pharaoh whom he deceived, from late and other conditions of the Despatch, (Genesis xii, 16), determining the earliest period of Egyptian history to which the incident may be referred, viz., after the introduction of that Asiatic rite by the nomad invaders.
Description of the Plates

Plate XVIII.

Fig. 1. Profile of the head of a life-size statue of Ra-Hotep, a prince of the III Dynasty of the Ancient Egyptians.

Fig. 2. Ob. 16. of Peper-t, his wife or sister.

(From Photograph.)

Plate XIX.

Fig. 1. Profile of the head of a Native of Australia.

Fig. 2. Front view of the same.

(From Photographs taken from the life, by Signor D'Acheter, in Australia.)

Plate XX.

Fig. 1. Statue, in wood, 1/3 life-size, of a Pharaoh of the IVth Dynasty of the Ancient Egyptians.

Fig. 2. Oblique front view of the head and bust of the same statue.

Fig. 3. Profile view of the bust.

Fig. 4. Front view of the Statue, in stone, of Pharaoh Cheops, builder of the 25th Pyramid.

(From Photographs.)

Plate XXI.

Side view, not done, of the head of a Male Ancient Egyptian of the IVth Dynasty.