









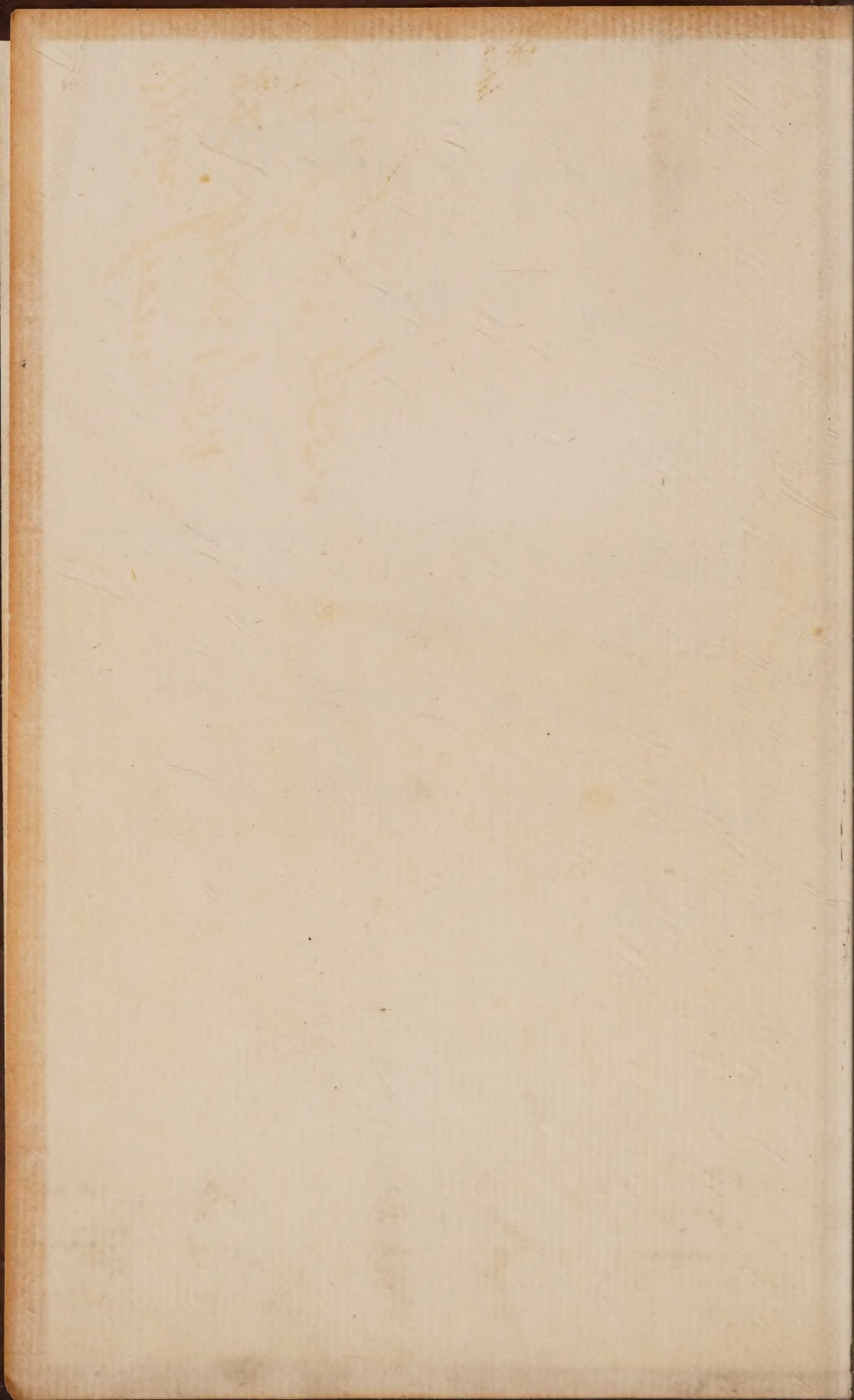
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Pyramidographia:
OR A
DESCRIPTION
OF THE
PYRAMIDS
IN ÆGYPT.

By JOHN GREAVES, Professor
of Astronomy in the University
of OXFORD.

*Romanorum Fabricæ, & antiqua opera (cum veniâ
id dictum sit) nihil accedunt ad Pyramidum splendo-
rem, & superbiam. Bellon. lib. 2. Observ. cap. 42.*



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The Preface.

How high an estimation the Ancients had of the Ægyptian Pyramids, appears by the severall testimonies of *Herodotus*, *Diodorus*, *Strabo*, and *Pliny*. For *Herodotus* acknowledges, that though there were a Temple at *Ephesus* very renowned, as also

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at Samos; yet the Pyramids were worthier of relation: each of which single might be compared, with many of the most sumptuous structures of the Græcians. Diodorus Siculus confirms as much: who as he prefers the workes of the Ægyptians for magnificence, before those of other Nations, so he prefers the Pyramids before the rest of the Ægyptians. It is confessed, saith hee, that these workes far excell the rest in Ægypt, not only in the massinesse of the structures, and in the expenses, but also in the skilfulnesse of the Architects. He farther addes, The greatnesse of the work,

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worke, and art of the workemen, strike an admiration into the spectators, Trabo also testifies, that three of them are very memorable, two of these are accounted amongst the seven miracles of the world. Lastly Pliny, though he judges them to be an idle, and vaine ostentation of the wealth of Kings; yet he grants that three of them have filled the world with their fame. Which three by his description, and by such indications, as may be collected out of Diodorus, and Strabo, must necessarily bee these three, which now are extant, and of which I intend especially to discourse. For

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Diodorus writes, that they are seated on *Libya* side, an **CXX** *stadia* (or furlongs) from *Memphis*, and from *Nilus* **XLV**. Wee read in *Strabo*, **XL** *stadia* from the City (*Memphis*) there is a certaine brow of an hill in which are many *Pyramids*: Where presently after describing more particularly the three greatest, he gives us this Character. *These three stand neere to one another upon the same Plaine*. And if this be not sufficient to point them out, *Plynie* delivers many evident markes, whereby to discover them. *These three* (as he informes us) are very
con

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conspicuous to those that saile upon the Nilus, they are seated on Africa side, upon a rockie, and barren hill, betweene the City Memphis, and that place, which we said is called the Delta, from the Nilus lesse then IV miles, from Memphis V I, there being a Village opposite to them, which they name Busiris, from whence they use to ascend up to them. All which characters were, and are, appliable to none, but only to these three.

Having thus discovered their true place, or situation, we shall next discourse of the Authors, who have written of them. Amongst the Ancients

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ents there were many, who thought it worth their labour to describe them. For *Pausanias*, as it were complaining that the Græcians had been very curious in describing these, whilst they had omitted many remarkable structures of their owne, writes thus : *That the Græcians admired things of strangers more then of their owne, seeing that some Historians of note had most accurately described the Pyramids of Ægypt, whereas the Treasurie of Minyas, and walls of Tiryns (places in Boeotia) no lesse to be admired then these, had been omitted by them* Pliny gives us

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a large catalogue of Authors, that had purposely treated of this Argument : *Those which have writ of them, are, Herodotus, Eubemerus, Duris Samius, Aristagoras, Dionysius, Artemidorus, Alexander Polybistor, Butorides, Antisthenes, Demetrius, Demoteles, Apion.* Where we are beholding to him for preserving the names of so many Writers, though their workes (unlesse those of *Herodotus*) by the injury, and calamity of times, have long since perished. Besides these, *Diodorus Siculus, Strabo, Pomponius Mela, Pliny, Solinus, and Ammianus Marcellinus* (the names

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names of moderne Authors I
purposely omit) have given us
some relations of them. But it
may be, if the writings of *Ari-*
stides had not perished, who in
his *ἱστορίαι* *Ἀιγυπτίων* speaks thus of
himselfe, After that I had
entred into *Æthiopia*, and foure
times travelled all over *Ægypt*,
and had left nothing unbandled,
neither the *Pyramids*, nor *Laby-*
rinth, nor *Tempels*, nor *channels*,
and partly had procured out of
their writings such measures as
might be had, and partly with
the *Priests* had measured such
things as were not obvious, yet
could I not preserve them intire
for thee, seeing the Books, which
thy

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thy servants by my appointment transcribed, have perished: Or if we had the sacred Commentaries of the Egyptians, so often cited by Diodorus, we might receive better satisfaction, and be also more content with the losse of those other writings of the Græcians. But seeing the vicissitudes, and revolutions of times, have deprived us of these, whilst the Pyramids have been too great to be consumed, it will be no superfluous labour to imitate the examples of the Ancients, and to supply the losse of them, by giving a distinct narration of the severall respective dimensions, and proportion

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portions of these Pyramids. In which I shall tread in as even a path as I can, between truth, and the traditions of such of the Ancients, as are still extant: First, putting downe those relations, which by them have beene transmitted to us: and next, shewing in what manner, upon examination; I found the Pyramids in the yeares one thousand sixe hundred thirty eight, and one thousand sixe hundred thirty nine, or in the thousand forty & eighth yeare of the *Hegira*. For *twice* went to *Grand Cairo* from *Alexandria*, and from thence into the deserts, for the greater certainty,

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tainty, to view them : carrying
with me a *radius* of ten feet
most accurately divided, be-
sides some other instruments,
for the fuller discovery of the
truth. But before I descend to
a particular description, I shall
make enquiry by whom : at
what time : and to whar end,
these Monuments were ere-
cted

Of

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Of the Authors or Founders of the PYRAMIDS.



It is the opinion of some (a) moderne Writers, that the *Egyptian Pyramids* were erected by the *Israelites*, during their hea-
vie pressure under the tyrannie of the *Pharaohs*. And this seems to be confirmed by (b) *Josephus*; who relates, that when as time had extingui-
shed the memorie of the benefits of *Joseph*, the King-
dome of *Egypt* being transplanted into another
Family, they used the *Israelites* with much severitie,
wasting them with severall labours; for they were
commanded to cut divers Channels for the River
(*Nilus*) to raise walls, and cast up bankes, whereby to
hinder the inundation of the streame: they oppressed
also our Nation with those fabrickes of the Pyra-
mids, compelling them to learne many (mechanicall)
Arts, and inured them to the supporting of labours.
But the sacred Scriptures clearly expressing the
slaverie of the *Jewes*, to have consisted in making
and burning of Brick (for the originall is *לבנין*
Lebenim, which the (c) *Septuagint* renders by
αλινδρε and *αλινδρεια*) whereas all these *Pyramids*
consist of Stone, I cannot be induced to subscribe
to their assertion.

a Henr. Sponda-
nus de coemete-
riis sacris, lib. 1.
par. 1. cap. 6.
Brodæus epigr.
Græc. εἰς τὰς πυλῶν.

b Ioseph. lib. 2.
Antiq. cap. 5.
Ὁν τ' ἔσται ἐν
ἐπὶ ἰωσήφου τε-
τυχηκότες δια-
χεῖρε μῆκος λή-
θω λαβόντες, ὡς
τῆς βασιλείας εἰς
ἄλλον ὄκνον μετε-
ληλυθίας, δεινῶς
ἐνέχευον τοὺς ἰσ-
ραηλῖτας, &c.

c Exod. cap. 5.
λαπε.

δ' Ὀνομασθῆναι
 δὲ Πυραμίδας
 ἀπὸ τοῦ πυρὸς ἔστι
 ἡ καὶ σω-γῶν
 ὁ βασιλεὺς οὗτος
 ἔποιεν στήλην
 τὴν Αἰγυπτιῶν,
 Stephanus. ἀπὸ τοῦ
 λέγει.
 e Πυραμίδας
 Id est ædificia
 quadam à Io-
 seph. ut nonnulli
 opinantur, ad
 condenda fru-
 menta scilicet ad-
 modum elabora-
 ta, ἀπὸ τοῦ πυρὸς,
 id est à frumento
 nomen consecuta.
 Nicetas in XX
 Orationibus Nazianzen-
 si Non à vero, ut
 inquit Nonnus,
 a thoret, quin
 has Pyramides
 post Iosephum
 tempora exces-
 siveque Iudeo-
 rum ex Ægypto
 in Ægyptum sepul-
 chra converte-
 rint. B. hinc ex
 Nonno monacho
 ibidem.
 g Πυραμίδας δὲ
 παλιν λέγονται
 ὡς βασιλεὺς
 σπινθὴρ καὶ
 σπινθὴρ ἰσχυρῶς.
 Ἐπὶ μὲν μύ-
 θῳ Ἡρόδοτος, ἰβ-
 ν. Μίχαλ μὲν οὖν
 Πυραμίδας τὰ βασι-
 λῆος ἔστιν ἐν Αἰγύ-
 πτῳ πᾶσαι ἐν
 μίλῳ ἰσχυρῶς, &c.

Much lesse can I assent to that opinion off
 (d) *Stephanus*, (e) *Nicetas*, (f) *Nonnus*, and the
Author of the Greeke (g) Ἐτυμολογικὴ μύθη, with some
 oracles who derive the name of the *Pyramids*
 ἀπὸ τοῦ πυρὸς, that is from *Corne*, and not ἀπὸ τοῦ πυρὸς,
 from the figure of a flame of fire, which they relem-
 ble because, say most of them, these were built
 by the Patriarch *Joseph*, as σπινθὴρ, *Receptacles*, and
Granaries of the seven plentifull yeares. For, be-
 sides that this figure is most improper for such a
 purpose, a *Pyramid* being the least capacious of
 any regular Mathematicall body, the straightnesse,
 and fewnesse of the roomes within (the rest of the
 building being one solid, and intire fabrick of stone,)
 doe utterly overthrow this conjecture. Wherefore
 the relations of *Herodotus*, *Diodorus Siculus*, and
 of some others, but especially of these two, both of
 them having travailed into *Ægypt*, and conversed
 with the Priests (besides that the later made use of
 their *Commentaries*) will give us the best and clea-
 rest light, in matters of so great antiquitie.

For *Herodotus* writes thus concerning the first
 of these *Pyramids*, that (h) untill King *Rhampsi-*
nitus time the *Ægyptians* report the *Laves* to have
 flourished in *Ægypt*: after whom, *Cheops* suc-
 ceeding in the *Kingdome*, fell into all manner of vice:
 for, shutting up the *Temples*, he forbade the *Ægypti-*
ans to sacrifice: besides, he commanded that there
 should be employed in his workes (hee meanes this
Pyramid of which hee discourseth) that some of
 them should receive the stones dug out of the *Quar-*
ries of the *Arabian mountaine*, and that from thence
 they should carry them to the *Nilus*; these being
 wafted over the *River*. others were to receive them
 and to draw them to the *mountaine*, which is called

Libycuss

Libycus. There were employed in the worke ten Myriads of men, every three moneths a Myriad: the people spent ten yeares in the way, in which they drew the stones, which seemes to me no lesse a worke then the building of the Pyramid it selfe.

* *Diodorus Siculus* discoursing of the same argument, gives the erector of this another name, different from that of *Herodotus*, stiling him *Chemmis*; but in the time and person they both agree, each of them affirming him to have succeeded *Rhampsinitus*, and to have beene the father of *Mycerinus*, and to have reigned over the *Egyptians* little yeares. This difference of names betweene *Herodotus* and *Diodorus*, concerning the same King, may probably be thus reconciled; that *Diodorus* expresses the genuine denomination in the *Egyptian* Language, and that *Herodotus* renders the signification in the *Greeke*: a practice not unusuall with him, and with other approved Authors. Thus the Patriarke *Isaac* in the Scriptures, being denominated from פֶּחַח, that is laughter, is by *Alexander Polyhistor*, as * *Eusebius* testifies, named ראס. Wherefore חַם *Cham* in *Hebrew* (or in the *Greeke* flexion *Chemmis*) signifying adustion, which anciently might be the same in *Egyptian*, and χέω, or χαω, signifying swarthie viage, or adust, *Herodotus* might call him *Cheops* in *Greeke*, whom in the *Egyptian* Language *Diodorus* stiles *Chemmis*. But I goe on with *Diodorus*. This *Chemmis*, (1) saith he, erected the greatest of these three Pyramids, which are reputed amongst the seven wonderfull fabricks of the world: where hee also enlarges the number of the workemen employed by him,

* *Diod. Sic. l. 1.*

* *Euseb. lib. 9. Evangel. præpar. cap. 19.*

i *Diod. Sic. lib. 1.*
 χέμμις χαω.
 οὐδὲν οὐδὲ τὴν
 ἀρχαίαν τὴν τοῦ
 Πυραμίδων ἀπὸ
 αὐτοῦ ἐν τῇ πύλῃ
 ὁμοειδὲς αὐτοῖς
 ἔργον ἐπὶ τῇ
 πυλῇ.

* Pyramis amplissima ex Arabicis lapidicinis constat, Trecenta LX hominum millia annis XX eam construxisse produntur, Plin. lib. 36. cap. 12.

† Herod. lib. 2.
Τελειώσας δὲ
τὴν, ἐνδεξάμενος
τὴν βασιλῆα
τὸν ἀδελφεὺν αὐτοῦ
Χεφρένα, &c.

m Diodor. lib. 1.
Τελειώσας δὲ
τὴν βασιλῆα τὴν
ἐνδεξάμενος τὴν
ἀρχὴν ὁ ἀδελφεὺς
Χεφρέν, ὃς ἦρξεν
ἐπὶ ἐξ ἑσθλῶς τοῖς
πνευματικαῖς, &c.

* Πυραμίδα δὲ
καὶ εἰς ἄλλοις
πυλῶν ἐν αὐτῇ
παύσας, Herodot.
lib. 2.

to three hundred and sixtie thousand, which Herodotus mentions onely to have beene an hundred thousand; though both of them concurre, and (k.) Pliny with them both, that twentie yeares were spent in the building of this Pyramid.

Concerning the lecond Pyramid, Herodotus and Diodorus assigne the author of it to have beene Cephren, brother to the former King. Diodorus addes, that by some he is also called Chabryis, and was the sonne of Chemmis; a difference which I imagine to have beene occasioned out of the diversitie of pronuntiation, of Chabryis for Cephren; there being an easie transmutation in letters of the same Organ, as Grammarians use to speake. Cheops, as (l) Herodotus informes us, being deceased, his brother Cephren reigned after him; who imitated him, as in other things, so in the making of a Pyramid, the magnitude of which is lesse then that of his brothers. And (m) Diodorus relates, that Chemmis being dead, his brother Cephren succeeded him in the Kingdom, and reigned fiftie six yeares: Some say, that not his brother, but his sonne, which was named Chabryis, reigned after him. This is affirmed by the consent of all, that the successor of the former King, in imitation of him, built the second Pyramid, like to the first in respect of the art and workmanship, but farre inferiour to it in respect of magnitude.

The third Pyramid was erected by * Mycerinus, some call him Mycherinus, as it is observed by Diodorus, who makes him the sonne of Chemmis, as Herodotus doth of Cheops; the difference betweene them being, as we noted before, rather

nomi-

nominal then reall. The same (n) *Herodotus* also writes, that some of the Græcians make the third Pyramid the worke of Rhodopis a Curtizan; an error in opinion of those, who seeme not to know who this Rhodopis might be, of which they speake: for neither could she have undertaken such a Pyramid, on which so many thousand talents were to be spent; neither lived shee in this mans time, but in the time of King Amasis. Now this Amasis, as he elsewhere shewes, lived long after these Pyramids were in being. The same storie is recited by (p) *Strabo* and *Pliny*, both of them omitting the names of the Founders of the former two: *Strabo* gives her a double name; The third Pyramid is the Sepulcher of a Curtizan, made by her lovers, whom *Sappho* the Poetresse calls *Doricha*, Mistresse to her brother *Charaxus*; others name her *Rhodope*. But whether wee name her *Doricha*, or *Rhodope*, the relation is altogether improbable, if we consider either her condition, or the infinite vastnesse of the expense. For **Diodorus*, though he rightly acknowledges this Pyramid to be much lesse then either of the former two, yet in respect of the exquisite workmanship, and riches of the materials, he judges it not inferiour to either of them. A structure certainly too great and sumptuous, to have beene the designe, and undertaking of a Curtizan, which could hardly have been performed by a rich, and potent Monarch. And yet *Diodorus* hath almost the same relation, onely a little altered in the circumstances: (q) Some say, that this is the Sepulcher of the strumpet *Rhodope*; of whom, some of the *Nomarchæ* (or Prefects of the Provinces) being inamoured, by a com-

n Herodot. lib. 2.
Τὴν δὲ μὲν ἐπέκει-
ρασι Ἐμλίαν
Ροδόπης ἐταίρης
γυναικὸς ἦν, ἐν
αὐτῷ δὲ γένετες,
&c.

p Λέγεται δὲ τῆς
ἐταίρας τῆς γα-
μοῦ ὑπὸ τῆς ἀρ-
σῆς, ἢ Σαπφῶ
ἢ ἡ ἑταίρῃ ποιή-
σασα, καλεῖται Δο-
ρίαν ἐργασμένην τὴν
ἀδελφῇ δ' αὐτῆς
Χαράξῃ γαμοῦ ἔαν-
αίης δ' ἐργασμένης
Ροδόπῃ. Strab.
lib. 17.

* Diod. Sic. l. i.

q Diod. Sic. lib. i.
Ταύτῃ δ' ἐτίθει
λέγονσι Ροδόπιδος
ταφὸν ἔθ' ἡ ἐταί-
ρις, ἢς φασί, τῆς
Νομαρχῶν υἱᾶς
ἐργασίας γυναικὸς,
διὰ φιλοστοργίαν
ἐκδομένης αὐτῇ
ὀφειλόμενης κοινῇ
τὴν κατασκευάσαντες

mon expense to win her favour, they built this Monument. But to passe by this Fable (for it is no better) and to returne to our inquirie. The same Author immediately before ingenuously confesses, that concerning them all three, there is little agreement either amongst the Natives, or amongst the Writers : (r) For they say, Armaxus made the greatest of these ; the second, Amasis ; the third, Inaron. And (s) Pliny informing us, that these three were made in seventie eight yeares, and foure moneths , leaves the Founders of them very ambiguous : For reciting the names of many Authors that had described them , he concludes ; (t) *Inter omnes eos non constat à quibus facta sint , iustissimo casu obluteratis tantæ vanitatis authoribus.*

The Arabians, whose excellencies I judge to have been in the speculative sciences, and not in the Histories, and Occurrences of ancient times, assigne other Founders of these three, different from those mentioned by the Greeks. The Author of the Book intituled, *Morat Alzeman*, writes, they differ concerning him that built the Pyramids. Some say Joleph, some say Nimrod, some Daluka the Queene, and some that the Ægyptians built them before the floud : For they foresaw that it would be, and they carried thither their treasure, but it profited them nothing. In another place he tells us, that the Coptites (or Ægyptians) report that these two greater Pyramids, and the lesser, which is coloured, are Sepulchers. In the East Pyramid is King Saurid, in the West Pyramid his brother Hougib, and in the coloured Pyramid Fazfarinour, the sonne of Hougib : The Sabeans relate, that one

Idem ibid.

Τὴν μεγίστην πύλιν
ἡρώς ἔκτισεν Ἀρ-
μαξὺς τὴν δὲ δευ-
τέρην Ἀμισίς
τὴν δὲ τρίτην Ἰνάρων
[28 Ἀμμωνίς]
τὴν δὲ τετάρτην
Ἰνάρων [28. Μαί-
εσις]

¶ Tres verò factæ
annis LXXVIII
& mensibus IV.
Plin. lib. 36.
cap. 12.

¶ Plin. ibid.

of them is the Sepulcher of Shiit (that is Seth) and the second the Sepulcher of Hermes, and the coloured one the Sepulcher of Sab, the sonne of Hermes, from whom they are called Sabæans. They goe in pilgrimage thither, and sacrifice at them a Cocker, and a blacke Calfe, and offer up incense. Ibn Abd Alhokm: another Arabian discoursing of this Argument, confesses, that he could not find amongst the learned men in Egypt, any certaine relation concerning them (wherefore) what is more reasonable (saith he) then that the Pyramids were built before the Flood? For if they had been built after, there would have been some memory of them amongst men; at last he concludes. The greatest part of Chronologers affirme, that he which built the Pyramids, was Saurid ibn Salhouk the King of Egypt, who was before the Flood 300 yeares. And this opinion he confirms out of the Books of the Egyptians: To which he addes, The Coptites mention in their Books, that upon them there is an inscription ingraven; the exposition of it in Arabicke is this: I Saurid the King, built the Pyramids in such and such a time, and finished them in six yeares; he that comes after me, and sayes he is equall to me, let him destroy them in six hundred yeares; and yet it is knowne, that it is easier to plucke downe, then to build; and when I had finished them, I covered them with Sattin, and let him cover them with Mats. The same relation I find in severall others of them, that this Saurid was the Founder of these three Pyramids, which the admiration of after times inrolled amongst the miracles of the world. And these are those three, which are still faire, and intire, and standing neare

α Οὐχόρεος ἔκτισε
πόλιν Μέμφιν, ὅτι
φθυσέτι τὴν ἑκα-
λίγυτον, Diodor.
lib. 1.

to one another, formerly not far distant from that great and ancient City *Memphis*, built by (a) *Uchoreus*, (of which there is now not so much as the ruines left) and lesse distant from the River *Nilus*; as *Diodorus*, *Strabo*, and *Pliny*, rightly describe.

Besides these three, we find mentioned in *Herodotus*, and *Diodorus*, the names and Authors of some others, not much inferiour to these in magnitude, long since ruined, and defaced by time. On the contrary, there are many now standing in the *Libyan desert*, whose names, and Authours, neither *Herodotus*, nor *Diodorus*, nor yet any of the Ancients have expressed.

ἢ Herod. lib. 2.
* Ὑπερβαλεῖς ὁ
βασιλεὺς τῶν
βασιλείᾳ τῶν παρ-
εργασάμενος βασι-
λέας γατομένους
Αἰγύπτου, μνημό-
συνοι Πυραμίδα
λιπίδων ἐκ πλιν-
θίων ποιήσαντα, ἐν
τῇ γαστήρᾳ ἐν
λίθῳ ἐγκολλησά-
μενα πέδιλα γονίᾳ
ἐστὶ. Μὴ μὲν κα-
ποδῆς παρὰ τοῖς
λιθίναις Πυραμι-
δαί, παρὰ τῶν γδ
αὐτῶν τοσούτων,
ἔσονται οἱ ζεῖς οἱ
ἄλλων θεῶν. κοινῶς
γδ ὑποτύποντες
ἐκ λίμων, ὅτι
παροχέοντο τῇ πλιν-
θῇ κοινῶς τὸ το-
σούτον ἔργοντες πλιν-
θας εἰρυσσαι. καὶ
μὲν πρότερον τοῖς
ἐξιστοῖσιν.

c Herod. lib. 2.

After *Mycerinus*, according to (b) *Herodotus*, (for *Diodorus* is here silent,) *Asychis* succeeded in the Kingdome, (*) who being desirous to excell his Predecessors, left for a monument a Pyramid made of Bricks, with these words ingraven in stone: Compare not me with the Pyramids built of stone, which I as farre excell, as Jupiter doth the other gods. For striking of the bottome of the Lake with long poles, and gathering the dirt which stucke to them, they made thence Bricks, and formed me in this manner.

The same Author relates, that many Ages after this *Asychis*, *Sanacharib* King of the *Arabians*, and *Assyrians*, who certainly is the same, which is mentioned in the Scriptures, having expelled *Sethon* the King of the *Egyptians*, and the Priest of *Vulcane*, (c) the *Egyptians* recovering their liberty, made choice of twelve Kings, (which is also confirmed by *Diodorus*) dividing *Egypt* into so many parts: For they could at no time live without a

King,

King, these by a common consent built a Labyrinth, above the Lake of Moeris : At the angle where the Labyrinth ends, there is a Pyramid of XL Orgyia, (that is, of CCXL feet) in which are ingraven huge resemblances of Beasts, the passage to it is underground. And this is that Pyramid, as may evidently be collected out of (d) Strabo, in which

d Strab. lib. 17.

Imandes lyes buried, whom we may probably suppose to have been the builder of it : his words are these ; At the end of this building (that is, of this Labyrinth) which contains a furlong in length, there is a certaine * Sepulcher, being a quadrilaterall Pyramid, each side of which is CCCC feet, and the altitude is the same ; the name of him that lyes buried there is Imandes, whom the Author of the Epitome calls Maïndes, and Strabo himselfe not long after, Ismandes ; Diodorus names him Osymanduas. Which of these two, whether Herodotus, or Strabo, hath given the truest measure of it, unlesse the Pyramid were now extant, cannot be decided by us. Though Pliny adheres to the dimensions of Herodotus : but whereas Herodotus and Strabo mention there but one Pyramid, he makes mention of many : And whereas Strabo makes this to be quadrilaterall, he describes these (if I mistake not his words) to be sexangular. (e) Superq₃ Nemefes XV adiculis inclusit Pyra-

* Diodorus relates, that over the Sepulcher there was a Circle of Gold of 365 Cubits compasse, and a Cubit in thicknesse, in which the dayes of the year were inscribed, and divided into a Cubit a piece, with a description according to their nature, of the setting and rising of the stars, and also their operations, after the Egyptian Astrologers. They say, this Circle was carried away by Cambyses, and the Per-

sians, at what time they conquered Egypt (Diodor. Sicul. lib. 1.) He which shall seriously consider this, and severall other passages, in Herodotus and Diodorus, of the stupendous workes of the Egyptians, must needs acknowledge, that for magnificence, if not for Art, they farre exceeded the Græcians and Romanes, even when their Empires were at the highest, and most flourishing. And therefore, those Admiranda Romæ, collected by Lipsius, are scarce to be admired, if compared with some of these. At this day there is hardly any vast Columne, or Obeliske, remaining in Rome, worthy of note, which hath not anciently beene brought thither out of Egypt. (e) Plin. lib. 36. cap. 13.

mides complures (that is above this Labyrinth, which he places in *Heracleopolite Nomos*) *quadragesimarum Ulnarum VI radice muros obtinentes.*

Long before these four *Pyramids* of *Cheops*, *Cephren*, *Mycerinus*, and *Asachis*, who immediately succeeded one another in the Kingdom, but after this of *Ismandes*, *Myris* as he is called by *Diodorus*; but *Herodotus*, *Strabo*, and *Pliny*, name him *Mæris*. Another *Egyptian King* built two admirable *Pyramids*; the description of which, though in *Herodotus* it immediately followes that of the twelve Kings; yet as it may evidently be collected out of him, and *Diodorus*, these two *Obelisks* must many ages have preceded: (f) For *Herodotus* tells us, that from *Menes* (the first King of the *Egyptians*, whom *Diodorus* names *Mænias*) the *Priests* recited out of their *Bookes*, CCCXXX Kings, the last of which was *Mæris*; long after whom reigned *Sesostris*, who is called by *Manethos*, *Sethosis*; and by *Diodorus*, *Sesostris*; and *Sesoosis*; where he more particularly, than *Herodotus*, expresses this *Sesostris* to have been (g) seven ages after *Mæris*, and to have reigned long before these twelve Kings. The which *Sesostris*, or *Sethosis*, immediately succeeding *Amenophis*, (according to *Manethos* in *Josephus*, as we shall shew in the ensuing discourse) must have been before *Cheops*, *Cephren*, *Mycerinus*, and *Asychis*; and therefore consequently, that *Mæris* must long have preceded these twelve Kings. This *Mæris* undertooke, and finished that most admirable Lake, denominated after his name, as it is testified by *Herodotus*, *Diodorus*, *Strabo*,

f Herod. lib. 2.
Μετὰ δὲ τούτοις
[Μῆνα] καὶ ἑξήκοντα
οἱ ἱερεῖς ἐν βιβλῶσι
ἐμαρ βασιλέων
τετρακισμυκτῶν καὶ
τετρακισμυκτῶν οὐνοῦ
κατὰ ἑκάστην
αὐτῶν Μοίρῃ.

g Diod. Sic. lib. 1.

Strabo, and *Pliny*. A work the most usefull, and wonderfull, if it be rightly considered, that I thinke was ever by any man attempted : in the midit of which, he erected two *Pyramids* ; the one in memory of himselfe, the other of his wife, each of them being 100 feet in height ; the description of both which, and of his Lake, we have in *Herodotus*, the latter we find in *Strabo*, but in none so fully as in (b) *Diodorus*, and therefore I shall relate his words. *Ten Schoenes*, (that is, 100 furlongs ; though *Strabo* and *Artemidorus* before him, observe a difference of *Schoenes* in *Ægypt*) above the City (*Memphis*) *Myris dug*, a Lake of admirable use, the greatnesse of which worke is incredible : For they relate, that the circumference of it conteines 100. 100 100. 100 furlongs, the depth of it in many places is fifty fadome (that is, two hundred cubites, or three hundred feet) who therefore may not deservedly aske, that shall consider the greatnesse of the worke, how many myriads of men, and in how many yeares they made it. The common benefit of it to those that inhabit *Ægypt*, and the wisdom of the King, no man can sufficiently commend. For since the rising of *Nilus* is not alwayes alike, and the Countrey is the more fruitfull by the moderatenesse of this ; He dug a Lake to receive the superfluitie of the water, that neither by the greatnesse of the inundation unseasonably drowning the Countrey, it should occasion *Marshes*, or *Lakes* ; or flowing lesse then it should doe, for want of water it should corrupt the fruits, he therefore cut a ditch, from the River to the Lake, eighty furlongs long, and three hundred feet in breadth. By which sometimes receiving

b Diod. Sic. lib. i.
Επαύρο ἢ τὴν πόλιν
ἀπὸ δέκα χιλίων
ἀμηνων ὁρῶν τῇ
ἡμετέρῃ βασιλείᾳ
μαστὶν, τὴν δὲ με-
γέθει τὴν ἐργασίαν
ἀπείρην, &c.

reiving in, and sometimes diverting the River, he exhibited a seasonable quantity of water to the husbandmen, the mouth of it sometimes being opened, and sometimes shut, not without much art, and great expences. For he that would open the bars (or sluices) or shut them, it was necessary that he spent at the least fifty Talents. The Lake in this manner benefitting the Egyptians, hath continued to our times, and from the Author of it, at this day is called the Lake of Myris. The King that dug it, left a place in the midst, in which he built a Sepulcher, and two Pyramids, each a furlong in height; the one for himself, the other for his wife; placing upon them two Marble-Statues, sitting on a Throne, imagining by these workes he should propagate to posterity an immortall memory of his worth. The Revenue of the Fish of this Lake he gave to his Wife, for her Unguents, and other Ornaments; the fishing being worth to her a Talent a day: For they report, there are two and twenty sorts of Fishes in it, and that such a multitude is taken, that those who are perpetually employed in salting them, of which there is a very great number, can hardly dispatch the worke. Thus farre Diodorus: Which description, as it is much more full then that of Herodotus, so Herodotus hath this memorable observation omitted by

³ Herodot. lib. 2. Diodorus. (i) That this Lake was made by hand, and hollowed, it is apparent, because almost in the midst of it there stands two Pyramids, fiftie fadomes above the water, and as many fadomes of the building under water: upon the top of each of which there is a Colossus of Stone, sitting upon a Throne; so that the Pyramids are an hundred fadomes

adomes high. Strabo I know not by what oversight omits these two *Pyramids*, whereas he acknowledges the Lake of *Maris*, in which they stood, (k) to be admirable, being like a Sea for greatnesse, and for colour.

Besides these which we have handled, and whose Founders are upon record in the writings of the Ancients, there are many others in the *Libyan* Desart, where it bounds *Ægypt*, of which there is no particular mention extant, either in the *Greeks*, *Latines*, or *Arabians*. Unlessse we shall apply these words of (l) *Diodorus* to some of them. There are three other *Pyramids*, each side of which conteine two hundred feet, the structure of them, excepting the magnitude, is like to the former (that is, as he there specifies, to those three *Pyramids* of *Chemmis*, *Cephren*, and *Mycerinus*) these three *Kings* before mentioned are reported to have erected them for their *Wives*. The bignesse of some of these now extant, doth well answer the measure assigned by *Diodorus* : But if these three *Kings* built them for their *Queenes*, it may be wondred why they should have placed them so remote from their owne *Sepulchers* : or why they should stand at such large, and inequall differences, of severall miles from one another. I find as little satisfaction in (m) *Pliny*, where he writes, *Multa circa hoc vanitas illorum hominum fuit, vestigiaq; complurium inchoatarum extant, una est in Arsinoite nomo, dua in Memphi, non procul Labyrintho, de quo & ipsi dicemus*. For not telling us the Founders of these, he leaves us still in the same darknesse, only we may in generall collect

ἡ Θαυμαστὴ δὲ καὶ
ἡ λίαν ἰσχυρὴ καὶ
Μοῖρᾶς καλεῖται
τὴν πελαγίαν τῆς
μεγίστης, καὶ τῆς
ἁπλῆς θαλάσσης.
Strab. lib. 17.

l Diodor. Sic. l. 1.
Εἰσὶ δὲ καὶ ἄλλαι
τρεῖς Πυραμίδες,
ὡς ἰσχυρὰ καὶ
πλεῖστα διπλοῦς
ὑψώρον, τὰ δὲ
ὅλην ἔργον παρὰ
πλήθει τῇ κατὰ
σκευὴν ἢ ἀλλῶς,
πλὴν τῆς μεγέθους.
ταύτας ὁ Φασὶ ἑορ
ἀποσκευάσας τρεῖς
βασιλεῖς ἢ ἰδίως
καὶ ἀποσκευάσαι γυ
ναικῶν.

m Plin. lib. 36.
cap. 12.

out

out of him, and likewise out of that Ode in *Horace* :

(*Horac. Ode 30.*
lib. 3.)

Exegi monumentum ære perennius :
Regaliq; situ Pyramidum altius.

* *Plin. lib. 36.*
cap. 12.

Leo Afric.
lib. 8.

• *Lucan. lib. 8.*

That they were the works of *Egyptian Kings* ; but of which of them, and at what time, we are altogether uncertaine. *Regum pecunia*, * *saith Pliny, otiosa, ac stulta ostentatio*. Of the same opinion is *Leo Africanus*, in his accurate description of *Africa*, after many yeares travell in those partts. *Hæc per desertum arenaceum, itur ad Pyramidess nempe ad priscorum Egypti Regum Sepulchra, quo in loco Memphin olim extitisse asserunt*. It may be it was the Royall Prerogative, and that it was prohibited to private men, how wealthy, and potent soever, to be thus intomb'd ; but without some farther light from the Ancients, it would be too great a presumption to determine any thing.

(o) *Lucan*. I know not upon what ground, makes as if the *Ptolemies* had imitated the *Egyptian Kings* in this particular :

Cum Ptolemæorum manes seriemq; pendendam
Pyramides claudant.

p *Diodor. lib. 1.*

q *Plato, & alij.*

Surely if they did, these are none of those : For they would have built them at *Alexandria*, which was then the Regall Seat, and not at *Memphis*, the which as (p) *Diodorus* assures us, began to decay after the building of *Alexandria*, like as the ancient *Thebes* (as the (q) *Grecians* called it; or the *City of the Sunne*, as the *Egyptians*, according

According to (r) *Diodorus* called it; or *Diospolis*, r Diodor. lib. 1.
s Diodorus and *Strabo* (s) also name it,) did s Strab. lib. 17.
after the building of *Memphis*. Those which
imagine the Monument, or Sepulcher, mentioned
by (t) *Plutarch* at *Alexandria*, into which *Cle-* t Plutarch, in
opatra fled for teare of *Augustus*, to have been a Antonio.
Pyramid, are much deceived. For in the life of
Marke Antony, where he informes us, that there
were Sepulchers near the Temple of *Isis*, of ex-
quisite workmanship, and very high; into which she
conveighed the richest of her treasures, he de-
scribes one of them, wherein she hid her selfe,
to have had a window above the entrance, by
which she drew up with cords the body of *An-*
tony, and by which afterwards *Proculeius* entred,
and surprized her. This window is not in any of
those *Pyramids* I have seene; neither can I ap-
prehend, if these were of as solid, and massie
stones, and of the same shape, as those at *Mem-*
phis, and the chambers within as remote from the
outward superficies, of what use it could be, either
in respect of light, or ornament; and therefore I
conjecture these monuments of the *Ptolemies*, to
have beene of a different structure from those of
the *Pyramids*.

In all other Claſſicall Authors, I finde no men-
tion of the Founders of the rest in the *Libyan*
Desert: and after such a distance of time, wee
must be content to be silent with them.

Of



Of the Time in which the PYRAMIDS were built.

TO define the precise Time in which these *Pyramids* were erected, as it is an inquire of much difficultie, so of much importance, in regulating the various and uncertaine traditions of the Ancients, concerning the *Aegyptian* Chronologie. For if we shall peruse those fragments of *Manethos*, an *Aegyptian* Priest, preserved by (a) *Josephus*; or those relations of (b) *Herodotus*, of cccxxx Kings to *Mæris*, from *Menes* the first that reigned in *Aegypt* (who probably is (c) *Mizraim*, the second sonne of *Cham*, and (d) Father of the *Aegyptians*;) or that computation of (e) *Diodorus*, borrowed from their sacred Commentaries, That to the clxxx Olympiad, or to the time in which he travailed thither, there had beene a Succession in the Royall Throne for xc c i o yeares; or that calculation of (f) *Pomponius Mela*, of cccxxx Kings to the time of *Amasis*, continuing b ve xiii c i o yeares; or lastly, those *Dynasties* mentioned by *Africanus* and *Eusebius*, but pretermitted by *Herodotus* and *Diodorus*, the first of which (g) *Joseph Scaliger* places in the vii c i o and ix yeare of that

Julian

a Ioseph. lib. 1.
contra Apionem.
b Herodot. lib. 2.

c Gen. 10. 6.
d Ioseph. lib. 1.
Antiq. cap. 7.
e Diodor. lib. 1.

f Trecentos &
triginta Reges
ante Amasim, &
supra tredecim
millium annorum
ætates, certis an-
nalibus referunt,
Pomp. Mela, lib. 1.
cap. 9.
g Scal. in Eusebii
Chronic.

Julian period, which by him is called *Periodus Juliana postulatitia*, and the time *tempus prolepticum*, preceding the Creation by C I O C C C C X X V I yeares, we shall finde our selves intangled in a Labyrinth, and Maze of Times, out of which we cannot, without much perplexitie, unwinde our selves. And if we farther consider, that amongst those many names delivered by *Manethos*, and preserved by *Josephus*, *Africanus*, *Eusebius*, and *Syncellus*, how few there are that concur with those of *Herodotus*, and *Diodorus*, or with those in *Plato*, *Strabo*, *Pliny* *Plutarch*, *Censorinus*, and some others: and that which is of greater consequence, how difficult is to reconcile these Names, and Times, to the *Egyptian* Kings recorded in the *Scriptures*, we shall finde our selves beset, and as it were invironed on every side, with great and inextricable doubts. What therefore, in inquiries of this nature, is approved as the most solid, and rationall foundation, that is, to finde out some common, and received *Epocha*, in which either all, or most agree, that shall be our guide in matters of so great antiquitie. Now, of all the ancient *Epocha's*, which may conduce to our purpose, there is one that we may safelier rely upon, then that of the migration of the *Israelites* out of *Aegypt*; which had the same hand faithfully to pen it, that was the most active, and miraculous instrument of their departure. And though prophane Historians differ much in the manner of this action, either as they were tainted with malice against the *Hebrewes*, or mis-led with the calumnies, and false reports of their enemies,

C

the

α φαινεται ὅτι
 οἱ ἰσχυροὶ παρὰ
 ἡμᾶς δουλοῦντο
 διαπύκνυνται καὶ
 μὴ ἀπαντες,
 Α. γύπτιοι.
 101 lib. 1, contra
 Apionem.

the *Ægyptians*; of whom, (a) *Josephus* makes seeme to have given a true cenſure, *That all the Ægyptians in generall are ill affected to the Jewes* yet all agree in this, that *Moses* was the chief author, and conductor of this expedition. Therefore wee ſhall diſcover the time in which *Moses* flouriſhed, and in which this great enterprize was performed by him, it will follow by way of conſequence, that knowing what *Pharaoh*, or *King in Ægypt* was coetaneous, and concurrent with him, we may by *Synchroniſme*, comparing ſacred, and prophane Authors, and following the Line of their Succeſſions, as it is delivered by good authoritie, at length fall upon the age in which *Cheops*, and thoſe other Kings reigned in *Ægypt*, whom we aſſigned out of *Herodotus* and *Diodorus*, to have beene the founders of theſe *Pyramids*.

And here, for our inquire what *Ægyptian* King was concurrent with *Moses*, we muſt have recourse to the relations, not onely of the Scriptures, but alſo of other approved Authors, amongſt the *Jewes* and *Gentiles*: in which laſt though we often finde more then an *Ægyptian* darkneſſe, yet ſometimes thorough this we may diſcover ſome glimmerings of light. By the Scriptures alone, it is impoſſible to inferre, what King of *Ægypt* was coetaneous with *Moses*, ſeeing the name, which is there given him, *Pharaoh*, is a common denomination applyable to all of them; much like *Cæſar*, or *Auguſtus* with the *Roman* Emperours, or ſometime *Coſus* with the *Persians*, and no diſtinctive appellation. Yet in *Herodotus* we finde one King, the ſucceſſor

cessor of *Sesostris*, to have been called * *Pheron*; Σεσίτριος ὁ τελευτήσας, ἐκ δὲ αὐτοῦ ἡγεγὼς τῶν βασιλέων τὸν παῖδα αὐτοῦ φέροντα, Herodot. lib. 2.
 which I suppose is *Pharaoh*, and his proper, and peculiar name. But who this *Pharaoh* should be, whose heart God hardened, and upon whom *Moses* wrought so many wonders, is worth our disquisition. *Josephus* in his first booke *contra Apionem*, out of *Manethos* contends, that *Tethmosis* (who is tearmed also *Amosis* by *Africanus*, and *Eusebius*) reigned then in *Agypt*. The whole force of his argument lyes in this, that *Manethos* mentions the expulsion of the Nation of Shepheards to have beene by *Tethmosis*: But the *Hebrewes* were a Nation of Sheepheards, therefore the *Hebrewes* were expelled out of *Agypt*, or in the Scripture phrase, departed out of *Agypt*, under *Tethmosis*; and consequently, that *Moses*, who was their Conductor, was coetaneous with him. That the *Hebrewes* were a Nation of Sheepheards, and so accounted of themselves, and were esteemed by others, is very perspicuous. (a) And Gen. 46. 31, 32.
Joseph said unto his brethren, and unto his fathers house, I will goe up and shew *Pharaoh*, and say unto him, my brethren, and my fathers house, which were in the land of *Canaan*, are come unto me. And the men are Sheepheards, for their trade hath beene to feed cattell, and they have brought their flocks, and their herds, and all that they have. And it shall come to passe, when *Pharaoh* shall call you, and shall say, what is your occupation? That ye shall say, thy servants trade hath beene about cattell, from our youth even untill now, both we, and also our Fathers: that ye may dwell in the land of *Goshen*. For every Sheepheard is an abomination to the *Agyptians*. But
 C 2 before

b In oratione contra Græcos.

c In parænetico ad eosdem.

d Lib. 1. Stromatum.

e Ioseph. lib. 1. contra Apionem.

Εγενετο βασιλεύς ἡμῶν τρεῖς ὅμοια, &c.

before we shall disprove this assertion of Josephus, which carries much speciousness with it, and therefore is approved, and followed, by (b.) Tatianus, by (c.) Justine Martyr, and by (d.) Clemens Alexandrinus. we shall put down the words of Manethos himselfe, as they are reported by (e.) Josephus in his first booke contra Apionem. Timaeus by name being our King, under him I know not how God was displeased, and beyond expectation, out of the Easterne countries, men of bizarre birth incamped themselves in the country, and easily, and without battaile tooke it by force, binding the Princes, and besides cruelly burning the Cities, and overthrowing the Temples of the Gods. Last of all they made one of themselves a King, who was named Salatis, hee reigning nineteene yeares dyed. After him another named Baco reigned fortie foure yeares: next to him Apachnass another, thirtie six yeares seven months: then Apophis sixtie one, Janias fiftie, and one month, after all Asis fortie nine yeares and two months. And these were the first six Kings of them alwayes conquering, and desiring to extirpate Egypt. Their nation was called Hyclos, that is kingly Shepherds. For Hyc in the sacred tongue signifies a King; and Sos a Sheppard, or Shepherds in the common dialect, and thence Hyclos is compounded. But some say that these were Arabians. [In other Copies I have found that by the denomination Hyc, Kings are not signified, but on the contrary captive Shepherds. For Hyc in the Egyptian language, when it is pronounced with a broad sound, plainly signifies arrives; and this seemes more probable to me, and better agreeing to the

[These are the words of Iosephus, and not of Manethos.]

the ancient history.] Those Kings therefore which we before mentioned, and those which were called Pastores, and those which descended of them ruled Egypt five hundred and eleven yeares. After this he mentions that by the Kings of Thebes, and of the rest of Egypt, there was an invasion made upon these Shepherds, and a very great and lasting warre. The which he saies were conquered by a King, whose name was Alistragmuthosis, whereby they lost all Egypt, being shut up into a place containing in circuit tenthousand acres. This space Manethos saies, the Shepherds encompassed with a great and strong wall, that they might secure all their substance, and their spoiles in a defensible place. But Themosis the sonne of Alistragmuthosis indeavoring to take them, with four hundred thousand armed men, beleagred the wals. who despairing to take them by Seige, made conditions with them, that they should leave Egypt, and go without any dammage whither they would: They upon this agreement, no lesse then two hundred and forty thousand, with all their substance went out of Egypt, by the desert into Syria, and fearing the power of the Assyrians (who then ruled Asia) in that Country, which is now called Judæa, they built a Citie capable to receive so many myriads of men, naming it Hierusalem.

§ By way of answer to Josephus, we say that though the Israelites might properly be called Shepherds, yet it cannot hence be inferred out of Manethos that these Shepherds were Israelites. Nay if we compare this relation of Manethos with that in Exodus, which Josephus being f Exod. i. a Jew, cannot but approve of, we shall finde the

contrary. For there they live under a heavy slavery, very, and persecution, whereas here they are the persecutors, and afflictors: there they groane under their taskemasters the Ægyptians, here they make all Ægypt to groane under them: lastly, whereas there they are imployed in the lowest offices, (g) *in Morter, and in Brick, and in all manner of service in the field*: here, after the destruction of many Citties, and men, and infinite outrages committed upon the Ægyptians, they make once of themselves a King, and for six descents keepe themselves in possession of the royall Throne, which after a long and bloody war they are deprived. Their building likewise of a Cittie in *Judea*, and naming it *Jerusalem*, according to *Manethos*, is a strong argument against *Josephus*, that these Shepherds could not have beene the Israelites. For before the entrance of the Israelites into *Canaan*, we finde that *Jerusalem* was a fort of the *Jebusites* upon mount *Sion*, unconquered by *Joshua*. (h) *As for the Jebusites the inhabitants of Jerusalem, the children of Israel could not drive them out. But they were long after subdued by David.* And (i) *David and all Israel went to Jerusalem, which is Jebus, where the Jebusites were the Inhabitants of the Land. And the Inhabitants of Jebus said to David, Thou shalt not come hither, Neverthelesse David tooke the castle of Zion, which is the Cittie of David.* Besides all this, the History, and Chronology of those ancient times, if we compare Sacred, and prophane Authors, will in no sort admit that these Shepherds must have beene the Israelites. For if these that departed out of Ægypt in the

reigne:

Exod. 1. 14.

Josh. 15. 63.

1 Chron. 11. 4. 5.

Reigne of *Tethmosis* King of *Thebais*, or of the upper part of *Egypt*, were the children of *Israel*, when must *Moses* their Conductor have been as ancient as *Tethmosis*, or *Amosis*, that is as ancient as *Inachus*, the first King of the *Argives*. For *Apian* in his fourth Book of the Histories of *Egypt*, shewes out of *Ptolemaeus Mendefius* an *Egyptian Priest*, that this *Amosis* lived in the time of *Inachus*, as it is recorded by * *Tatianus*, || *Justine Martyr*, * *Clemens Alexandrinus*, and others. *Eusebius* though he doth not approve of it, for he places *Moses* in the time of (k) *Cecrops*, yet he assures us that it was a received opinion among many Learned men. (l) *Moyseus Inachi fuisse temporibus eruditissimi viri tradiderunt ex nostris Clemens, & Africanus; ex Judæis, Josephus, & Justus, veteris historiae monumenta replicantes*. Now *Inachus* according to (m) *Castor* an ancient Chronographer, with whom *Eusebius* also concurs, began to reign a thousand & eighty years before the first Olympiad, that is CIOCCCLXVIII before the destruction of the Temple under *Zedekiah*, and before *Christ's* nativity, after the *Dionysian*, or common account, CIOIOCCCLVI. That of the Olympiads is so assured an Epochæ, and so strong-ly, and clearly proved by Eclipses of the Sun, and Moone, which are the best demonstrations in Chronology, these being expressed by some of the Ancients to have hapned in such a yeare, of such an Olympiad as by * *Ptolemy* others in such a yeare of the epocha of *Nabonassar*, that we cannot erre in our Calculations an houre, much lesse an intire day. By this therefore we shall fixe the time of *Zedekiah*, and the destruction of the Tem-

* In Oratione contra Græcos.
|| In parænetico ad Græcos.
* Lib. 1. Stromat. And so do h Saint Augustine, Eduxit Moles ex *Egypto* populum Dei novissimo tempore *Cecropis*, ætænisium Regis. l. 18. c. 11 de Civ. Dei.
l Euseb. Chron.
m Euseb. Chron.

* Ptolemaeus de ægyptiaca chronologia.

ple : and consequently, if, by our continuation of the yeares mentioned in the Sacred story, it shall appeare, that from the time of *Moses*, either to the first *Olympiad*, or to *Zedekiah*, and the destruction of the Temple, there cannot be so great a distance as these suppose, we may safely thereby conclude that *Moses* lived not in the time of this *Tethmosis*, and is not so ancient, as *Josephus* makes him, and that these Shepherds were not the *Israelites*, but very probably *Arabians*, as *Manethos* here also reports, some say that these were *Arabians* : who to this day for the greatest part, like the *Nomades* wander up and down, feeding their cattle, and often make incursions upon the *Egyptians*, and *Syrians*. Which occasioned *Seostris* the great (as we find it in (n) *Diodorus*,) to make a wall on the East side of *Egypt* a Thousand and Fifty furlongs in length, from *Pelusium* by the Desert to *Heliopolis*, against the inroads of the *Syrians*, and *Arabians*. As at this day the *Chinese* have done, against the irruptions of the *Tartars* on the North, and West parts of *China*, for many hundred miles : The which appeares by a large Mappe of mine of that Countrey, made, and printed in *China*. On the contrary, if the succession of times, from *Moses*, recorded in the holy Writ, better agrees, with the age of *Amenophis*, the Father of *Ramesses*, whose Story (o) *Josephus* hath preserved out of *Manethos*, and whose time and ranke in the *Dynasties*, *Africanus*, and *Eusebius* deliver out of the same *Manethos*, we may with more probability affirme, that the migration of the *Israelites*, and time of *Moses* was, when *Amenophis*, was *Pharaoh*, or King of *Egypt*, then that:

(n) *Diod. Sic. lib. 1.*

(o) *Joseph. lib. 1.*
contra Apionem.

that it was when *Tethmosis* reigned, as *Josephus*, and others contend, out of a desire to make *Moses* ancienter, then in truth he is.

And though this argument from the *Series* and successions of time is so demonstrative, and conclusive, that nothing can be opposed against it, and therefore might be sufficient to evince our purpose: yet if we considerately examine another relation of *Manethos* (which is slighted, and depressed by *Josephus*, because it made not for his purpose) it must necessarily be that by those *Shepherds* he meant not the *Israelites*, but rather, by the *Israelites*, the leprous people, which in his computation are three hundred thirty years, and six months, after the *Dynastie* of the *Shepherds*. And therefore we may oppose the authority of (p) *Manethos* against himselfe, or rather against *Josephus*. The summe of whose discourse is this: That *Amenophis*, who was a great worshipper of the Gods, as *Orus* one of the former Kings had been, being desirous to see the Gods, one of the *Priests* of the same name with him, told him he might, if he cleansed the Country of leprous, and polluted people. This leprous people chose for their Captaine, one of the *Priests* of *Heliopolis*, named *Osarsiphus*, who changing his name, was called *Moses*, He causing *Amenophis* for feare to fly into *Ethiopia*, was afterward by him, and by his Son *Sethon*, who was also called *Rameesses*, by the name of his father, overthrown in battell, and the leprous people were pursued by them unto the confines of *Syria*. Thus far out of *Manethos*. Here, which is very remarkable, we have expressly the name of *Moses*, whereas

p *Manethos* apud
Ioseph. lib. 1. contra
Apionem.

in

q ὅτι οὐδὲ τὸν δὲ-
 ῥα δυνάστην
 αὐτὸν Αἰγυπτίῳ καὶ
 θεῶν ἱσχυροῦ.
 Ioseph lib. 1. con-
 tra Apionem.

• Lib. 1. contra
 Apionem.
 Χαίρει μὲν] καὶ γὰρ
 ἔπειτα Αἰγυπτίῳ καὶ
 φάσκοντες ἱστορίας
 συληθέντων καὶ πο-
 θῆναι τὰ ὑπὸ ὀνόματι
 τοῦ βασιλέως, ὅτι παρ
 ἡ Μαριούτος, Αἰγυπ-
 τίας καὶ τὸν υἱὸν
 αὐτοῦ Ραμῆωντος,
 &c.

Lyfimachus apud
 Ioseph, lib. 1. con-
 tra Apionem.
 Ἐπὶ Βακχόρειον τῷ
 Αἰγυπτίῳ βασι-
 λέως τὸν λαὸν τῶν
 Ἰουδαίων ἀναστρέ-
 φοντας, καὶ φάσκοντες
 καὶ ἀλλὰ τὴν ἱστορίαν
 μάλιστα παραχρονίως,
 εἰς τὰ ἱερὰ κατα-
 στρέφοντας μετὰ γλῶ-
 σσιν ὁρῶντες, &c.

in the former relation of *Manethos*, there is no mention of him, but of sixe other Kings, with their peculiar names. Whereas it is not probable he would have omitted the name of *Moses*, if he had lived in that age, being a name so famous, and so well known to them: and by (q) *Josephus* acknowledged, that the *Ægyptians* accounted him to be an admirable, and divine man. The pursuing of them unto the confines of *Syria* doth very well intimate the following of the *Israelites* by *Pharaoh*, and his Host. For his terming them a leprous, and polluted people, we must consider him to haue been an *Ægyptian*, and therefore not unlikely to throw as many aspersions as he could upon the *Israelites*: whom they deadly hated, it may be out of memory of their former plagues. How ever it were, *Charemon* hath almost the same History, as (r) *Josephus* confesses. *Charemon* professing to write the History of *Ægypt*, saies that under *Amenophis*, and his son *Rameffes* two hundred and fifty thousand Leprous, and polluted men were cast out of *Ægypt*. Their leaders were *Moses* the Scribe, and *Josephus* who was also a Sacred Scribe. The *Ægyptian* name of *Moses* was *Tisithen*, of *Joseph* *Peteteoph*. These comming to *Pelusium*, and finding there three hundred and eighty thousand men left by *Amenophis*, which he would not admit into *Ægypt*, making a league with them, they undertook an expedition against *Ægypt*. Vpon this *Amenophis* flies into *Æthiopia*, and his Son *Messen* drives out the *Jewes* into *Syria*, in number about two hundred thousand, and recerves his Father *Amenophis* out of *Æthiopia*. I know (s) *Lyfimachus* assignes another King,

King, and another time, in which *Moses* lead the Israelites out of *Ægypt*, and that was when *Bocchoris* reigned in *Ægypt*, the nation of the *Jewes* being infected with leprosy, and scabs, and other diseases, betooke themselves to the Temples to beg their living, many being tainted with the disease, there happened a dearth in *Ægypt*, Whereupon *Bocchoris* consulting with the Oracle of *Ammon*, received answer, that the leprous people were to be drowned in the Sea, in Sheets of lead, the scabbed were to be carried into the wilderness, who choosing *Moses* for their leader conquered that country, which is now called *Judea*. Out of which relation of *Lysimachus*, and some others of like credit, (t) *Tacitus* may have borrowed his in the fifth booke of his Histories. Most authors agree that there arising a contagion in *Ægypt*, which defiled their bodies, King *Bocchoris* consulting the Oracle of *Hammon*, whereby to finde some remedy, was bid to purge his Kingdome, and to carry that sort of men, as hated of the gods, into other countries, Thence the vulgar sort being inquired after, and collected together, after they had beene left in the deserts, the rest being heavy with teares, *Moses* one of the banished men admonished them, not to expect the helpe, either of Gods, or men, being deserted by both, but that they should trust to him as their Captaine, sent from Heaven, to whose assistance by their giving credit at the first, they had overcome their present calamities. They assented unto him, and being ignorant of all, they begin their journey, as fortune should lead them. Thus much and a great deale more hath *Tacitus*

of

t Tacit. l. 5. Hist. Plurimi auctores consentiunt, bruta per Ægyptum tabe, quæ corpora fœdaret: Regem Bocchorum, adno Hammonis oraculo, remedium petentem, purgare regnū, & id genus hominum ut invisum deis alias in terras avehere jussim. Sic conquiescentem collectūque vulgus, postquam vastis locis relictum sic, ceteris per lachrymas torpentibus, Moysen unum exulum monuisse, ne quæ deorum hominūve opem expectarent ab utrisque deserti, sed sibi met ut duci celeret, crederent, primo cujus auxilio credentes præsentis miseriae populi essent. Assensere atque omnium ignari fortū tum iter incipiunt.

of *Moses*, and the *Jewes*. But to passe by his, and *Lyfimachus* calumnies, we can no more assent to these testimonies of theirs, that *Moses* should have lived in the time of *Bocchoris*, then we did to *Josephus* that he was coetaneous with *Tethmosis*. For we finde *Bocchoris* to be placed by *Africanus*, and (u) *Eusebius*, in the twenty fourth dynasty, and by (w) *Diodorus* long after *Sesostris* the great, or *Rameesses*: which *Rameesses*, or *Sethosis*, or *Sethon*, (that is *Sesostris*, and *Sessofis* in *Diodorus*) both in *Manethos*, and *Chæremón*, is the sonne of *Amenophis*, who is the last King of the eighteenth dynasty, according to *Africanus*, and *Eusebius*. I purposely omit the opinion of (x) *Apion*, that *Moses* (whome he makes to be of *Heliopolis*) departed with the lepers, and blinde, and lame, in the first yeare of the seventh Olympiad, in which yeare, saith he, the *Phœnicians* built *Carthage*; and that other of (y) *Porphyrius* in his fourth booke against the Christians, that *Moses* was before *Semiramis*. Where he places him as much too high, as *Apion* doth too low.

Laying therefore aside these vaine, and uncertaine traditions, we have no more assured way exactly to fix the time of *Moses*, then to have recourse to the sacred Scriptures, and sometimes to compare such authors of the Gentiles with these, against whom we have no just exceptions. For by those, and these conjointly, we may continue his time to the first Olympiad, and thence to the destruction of the Temple, by *Nebuchadnezzar* King of *Babylon*: That of the Olympiads being a most certaine, and known epo-

u Ex Edit. Ios.
cl. ligere.
w Diod. lib. i.

x Apud Ios lib 2.
contra Apionem.

y Ex Ethnicis vero impius ille
Porphyrius in 4to
operis sui libro,
quod adversum
nos Caiso labore
contexit, post
Moysen Semiramim fuisse affirmat. Euseb. Chron.

cha with the Greekes, as that of the destruction of the Temple with the Jewes. From *Moses* then, or the migration of the Israelites out of *Ægypt*, to the building of *Solomons Temple*, are CCCC LXXX yeares currant, or foure hundred leventie nine complete: and so also (2) *Eusebius* computes them. The words of the Text plainly conclude this Summe. * *And it came to passe in the foure hundred and fourth score yeare, after the children of Israel were come out of the land of Ægypt, in the fourth yeare of Solomons reign over Israel, in the month Zit, which is the second month, that he began to build the house of the Lord.* From the building of the Temple, to the destruction of it in the reigne of *Zedekias*, by the calculation, and confession of the best chronologers, are betwixt foure hundred and twenty, and foure hundred and thirty yeares. Which is thus deduced: After the first foundation of the Temple, *Solomon* reigned (a) thirtie seven yeares, (b) *Rehoboam* with (c) *Abia* twenty; in whose time we are to place *Shishak*, or *Sesochofis*, the King of *Ægypt*. (d) *And it came to passe in the fifth yeare of King Rehoboam, that Shishak King of Ægypt came up against Jerusalem, And he tooke away the treasures of the house of the Lord, and the treasures of the Kings house, he even tooke away all: and he tooke away all the shields of gold, which Solomon had made, This Shishak is named by the Septuagint Σισακ, by Saint Hierome, Sefac, and is the same whom Josephus calls Σισακος, which he imagines to have beene Sisistris the great, whose victories, and conquests are described at large by || Herodotus.*

But

2 Euseb. Chron.

1 Kings 6. 1.

a For 1 King. 6. 1. in the fourth year of his Reign, and the second month he began to build the house of the Lord: And in 1 King. 11. 42. The time that Solomon reigned in Jerusalem over all Israel was forty years. Out of which, if we subduct 3 complete years that preceded the foundation of the Temple, there remaine 37 years. b 1 King. 14. 21. He reigned 17 years in Jerusalem.

c 1 King. 15. 2. Three yeares reigned he in Jerusalem.

d 1 King. 14. 25, 26.

* Ioseph. Antiq. lib. 8. cap. 4.

|| Herod. lib. 2.

*Diodorus in the printed Copies alwayes names him Sesoosis, but in one of the MSS, as Henr. Stephanus observes, he is sometimes called Sesostris, and sometimes Sesoosis, vid. edit. Diod. ab Henr. Stephan.

e 1 Kings 15. 10.
41 years reigned he in Ierusalem.

f 1 Kings 22. 42.
He reigned 25 years in Ierusalem.

g 2 King. 8. 17.
He reigned 8 years in Ierusalem.

h 2 Kings 8. 26.
He reigned one year in Ierusalem.

i 2 Kings 11. 3.
And he was with her hid in the house of the Lord 6 years: And Athaliah did reign over the Land.

k 2 Kings 12. 1.
40 years reigned he in Ierusalem.

l 2 Kings 14. 2.
He reigned 29 years in Ierusalem.

m 2 Kings 15. 2.
He reigned 52 years in Ierusalem.

n 2 Kings 15. 33.
He reigned 16 years in Ierusalem.

o 2 Kings 16. 2.
He reigned 6 years in Ierusalem.

p 2 Kings 18. 2.
He reigned 29 years in Ierusalem.

q 2 King. 18. 3, 6
r 2 King. 19. 35, 36.
s Herod. lib. 2.
Zuraxapises.

But this *Sesostris*, or (*) *Sesoosis* as *Diodorus* all termes him, must long have preceded *Rehoboam* time, as in the sequell of this discourse it will appeare. Therefore the more probable opinion is that of *Scaliger*, that by *Shishak* is meant *Sesochoosis*, whom *Manethos* calls Σισοχους, and the Scholiast of *Apollonius* Σισοχουσις, the time of the XXIIth. dynastie, in which we find him placed by *Africanus*, and *Eusebius*, doth well agree with it, and the radicall letters in *Shishak*, and *Sesach* being the same, do very much strengthen our assertion. After *Rehoboam* and *Abiah's* reignes (e) *Asah* and (f) *Jehosaphat* reigned LXVI. years (g) *Joram* and (h) *Ahazia* IX. (i) *Athalia* and (k) *Joas* XLVI. (l) *Amasias* XXIX. (m) *Uzziah* LII. (n) *Jotham* XVI. (o) *Achaz* XVI. (p) *Hezekiah* XXIX.

Now (q) in the fourteenth yeare of King *Hezekiah*, did *Sennacharib* King of *Assyria* come up against all the fenced Cities of *Judah*, and took them. But afterwards when he came to besiege *Jerusalem*--- (r) It came to passe that night, that the Angell of the Lord went out, and smote in the Campe of the *Assyrians* an hundred fourscore and five thousand, and when they arose early in the morning behold they were all dead corpses. So *Sennacharib* King of *Assyria* departed, and went, and returned, and dwelt at *Nineveh*. In the time of this *Sennacharib*, *Sethon* succeeding *Anysis* reigned in *Egypt*, according to (s) *Herodotus*, who in his *Enterpe* hath plainly the name *Sanacharib* styling him King of the *Arabians*, and *Assyrians*, and making him to have received a miraculous defeate, which it may be was that of *Hezekiah*.

though

though hee applies it to *Sethon* King of the *Egyptians*. His Story is well worth our observation, which runnes thus. (t) After this (*Anysis*) the Priest of *Vulcane*, by name *Sethon*, reigned, who abusing the men of war of the *Egyptians*, and contemning them, as not usefull to him, besides other ignominies he deprived them of their Lands, which had been given to every company of twelve by the former Kings. Whence it hapned, that when afterwards *Sanacharib* the King of the *Arabians*, and *Assyrians* invaded *Egypt*, the *Egyptian* Souldiers refused to assist him. Then the Priest destitute of counsell, shut himselfe up, lamenting before the Image how much he was in danger to suffer; in the midst of his mourning falling asleep, a God appeared to him, encouraging him that he should suffer no distresse, if he would march against the Armies of the *Arabians*. For he would send him succour. He therefore giving credit to this dreame, taking with him such volunteers of the *Egyptians*, as followed him, pitched his Army at *Pelusium*. For there *Egypt* is easiest invaded, neither did any of the Souldiers follow him, but *Tradesmen*, and *Artificers*, and *Merchants*. Comming thither by night an infinite number of *Mice*, entring upon his enemies, knawed their *Quivers*, and *Bowes*, and the leathers of their *Shields*, so that the next day the enemies destitute of Arms fled, many of them being slaine. And therefore now this King stands in the Temple of *Vulcane*, in a statue of *Marble*, holding in his hand a *Mouse* with this inscription. He that looks upon me let him be religious. After *Hezekiah* (q) *Manasses* reigned LV yeares. (r) *Amon* II.

(s) *Josiah*

Herod. lib. 2.
Μετὰ δὲ τούτων
Βασιλευσάντων τῶν
ἱερέων τῆς Ἡρακλῆας,
τῶν ἐνομασμένων
Σεθόν, &c.

q 2 King. 21. 1.
He reigned 55
years in Jerusalem.
r 2 King. 21. 19.
He reigned two
years in Jerusalem.

*J Josiah xxxi. * In his dayes Pharaoh Necho King of Egypt went up against the King of Assyria to the river Euphrates, and King Josiah went against him, and he slew him at Megiddo, when he had seene him. The same relation we read in Herodotus, if we pardon him the mistake of Magdolo for Megiddo, who writes that || Necus (the King of Egypt) fighting a battle on land with the Syrians in Magdolo, obtained the victory, and after the fight he tooke Cadytus a great City in Syria.*

Next to Josiah succeeded (t) Joachaz, (u) Jehoiakim, and (w) Jechoniah or Jehoiakin, reigning x i yeares and i x months. And in the eleventh yeare of (x) Zedekiah the next King after Jechoniah was the Temple burnt by Nebuzaradan in the (y) nineteenth yeare of Nebuchadnezzar King of Babylon. This Zedekiah, saith (u) Josephus, having beene a confederate of the Babylonians for eight yeares, broke his faith with them, and joyning league with the Egyptians hoped to overthrow the Babylonians. This league we finde intimated in (b) Ezekiel; and we read in (c) Je-

s 2 King. 22. 1. He reigned 31 years in Ierusalem.

** 2 Kings 23. 29. & 2 Chro. 35. 20.*

Necho King of Egypt came up to fight against Carchemish by Euphrates and Josiah went out against him.

|| η Συροιται περὶ τὴν Νεκω σὺμβολῶν ἐν Μεγιδδὼ ἐνίκησαν μετὰ τοῦ Νεκῶ τοῦ βασιλῆως τῆς Αἰγύπτου ἐπὶ τοῦ ποταμοῦ τῆς Συρίας ἐν τῇ πόλει τῇ Μαγδολῇ.

Herodot. lib. 2. 1 2 Kings 23. 31. He reigned three months in Ierusalem.

2 Kings 23. 36. He reigned eleven years in Ierusalem.

2 Kings 24. 8. He reigned in Ierusalem three months.

α And the City was besieged unto the eleventh yeare of King Zedekiah. And on the ninth day of the fourth Month the Famine prevailed in the City, and there was no bread for the people of the Land: And the City was broken up, and all the men of warre fled by night. (y) And in the fifth month of the seventh day of the month (which is the nineteenth yeare of Nebuchadnezzar King of Babylon) came Nebuzaradan, Captaine of the Guard, a servant of the King of Babylon, unto Ierusalem. And he burnt the house of the Lord, and the Kings house, and all the houses of Ierusalem, and every great mans house burnt he with fire, 2 Kings 25. 1. 3. 4. 8. 9. The same Relation we finde in Jeremiah Chap. 52. ver. 5, 6, 7, 12, 13. almost word for word, which is remarkable. (ay) Ioseph Antiquit. lib. 10. cap. 10. τὸν βασιλεὺς τῆς Βαβυλωνίας ἐπετίθει τὸν πόλεμον ἐπὶ τὴν πόλιν, καὶ ἐν τῇ πόλει ἐγένετο ὥστε οὐκ ἔμενεν ἄρτος, καὶ ἐν τῇ πόλει ἐγένετο ὥστε οὐκ ἔμενεν ὕδωρ. (b) Ezck 17. 15. (c) Jeremiah 37. 5.

remialh

Jeremiah and (d) Josephus of succours, and assistance, sent by the King of Egypt, when Zedekiah and Jerusalem were first distressed by the Chaldeans, or forces of the King of Babylon, (e) Then Pharaohs army was come forth out of Egypt, and when the Chaldeans, that besiege Jerusalem, heard tidings of them they departed from Jerusalem. The same is reiterated by him: Behold Pharaohs army which is come forth to helpe you, shall returne to Egypt to thir owne land. And the Chaldeans shall come againe, and fight against this City, and take it, and burne it with fire. All which we see was performed by Nebuchadnezzar in the eleventh yeare of Zedekiah: and a judgement also denouced against the King of Egypt. (d) Thus saith the Lord, behold I will give Pharaoh Hophra King of Egypt, into the hands of his enemies, and into the hand of them that seeke his life: as I gav Zedekiah King of Judah into the hand of Nebuchadrezzar King of Babylon his enemy, and that sought his life. The same is often threatned by the Prophet (e) Ezekiel, who lived in the time of Hezekiah, as Jeremiah did. I am against Pharaoh King of Egypt, and I will scatter the Egyptians among the nations, and will disperse them throughout the countries. And I will strengthen the armes of the King of Babylon, and put my sword in his hand: but I will breake Pharaohs armes. Which prophecies we may discover most manifestly to have beene fulfilled in the reigne of Apries, as (f) Herodotus names him, or Apryes as (g) Diodorus calls him, or Vaphres, as the Septuagint, and Eusebius, under the name of that King, which here in Jeremiah

dIos. Ant. l. 10 c. 10
O' 12 Αιγυπτίος
ἀνέσται ἐν οἷς ἐστὶν
ὁ σύμμαχος αὐτοῦ
Σεδεκίας ἀνὰ λα-
βὴν τοῦ
δυνάμει ἡγευεῖς
τῆς Ἰερουσαλὴμ
ἀποστῆναι
* Jer. 37. 6, 8.

d Ier. 44. 30.

* Ezek. 30. 21, 23.

f Herod. lib. 2.
g Diodor. lib. 1.

h O'ς μετὰ ψαμ-
πχεντὸν εἰκοτὴ
παπατορὰ ἐγένετο
εὐδαίμων βασιλεὺς
τῶν ἀφ' ἧς ἐπὶ τῆς
πατρὸς καὶ ἐκείνου
ἐργάζετο. Herod. 1.2.

¶ Herodot. lib. 2.

remiah, is called *Pharaoh Hophra*. Who, saith
(h) *Herodotus*, next to *Psammitichus* his Grand-
father was the most fortunate of all the former
Kings, for twenty five yeares of his reigne, Which
might occasion *Zedekiah* to fly to him for succour.
But the Egyptians rebelling against him, he was
overthrowne in battaile, taken prisoner, and after-
ward strangled by his owne servant *Amasis*, whom
they had made their King. The whole story, and man-
ner, is at large in (i) *Herodotus*, neither did divine
vengeance long forbear to pursue the traitour. For
Cambyses the King of the Persians, and of *Babylon*, com-
ming with an army against him, posselt himself of
Aegypt, as the Prophets had foretold. Nor could the
Egyptians ever to this day recover the Monarchy.
For after the Persians succeeded the Macedonians,
after them the Romanes, then the Arabians, next the
Mamalukes, or Circassians, and last of all the Turkes,
or Scythians. So that we may conclude from the oc-
currences then happening (the relations of *Herodotus*
exactly agreeing with the threatnings of the Prophets)
as also from the computation of times, and from the
affinity, and analogy of names, that *Hophra*, and
Apries, or *Vaphres*, must have been the very same
Egyptian King coetaneous, and concurrent with
Zedekiah.

To reassume then what hath been demonstrated by us. From the migration of the Israelites
out of *Aegypt*, under the conduct of *Moses*, to the
building of *Solomons* Temple, are foure hundred
seventie nine yeares complete, and from the
building of the Temple to the destruction of it

are foure hundred and thirty yeares, and six months. But because it is not probable, that, amongst so many Kings, all of them should have reigned completely so many yeares, as are expressed in the Text: it being the usuall stile of Kings to reckon the yeares current of their reigne, as complete, I shall limit this uncertainty betweene cccc xx, and cccc xxx yeares, which is a sufficient latitude. If any one shall desire a more exact calculation, he may compute them, by comparing other places of the Scriptures with these, to be but cccc xxv. yeares current, according to the opinion of the most Reverend, and judicious Primate of Ireland, to which I willingly subscribe; though either computation be sufficient for my purpose.

This destruction of the Temple, by our best Chronographers is placed in the first yeare of the forty eighth Olympiad, and in the hundred and sixtieth of the Epocha of Nabonassar, and in the nineteenth (as the Scripture often makes mention) of Nabuchodonosor, the sonne of Nabolassar, (as k) Berofus in Iosephus names him) which Nabolassar must necessarily be the same with him that is called Nabopolassar in Ptolemy, and is the xiv King of the Assyrians and Medes after Nabonassar, whom Nabocolassar (or (l) Nabuchodonosor, or (m) Nebuchadrezzar, or (e) Nebuchadrezzar, for so the Scripture also termes him) in his Canon Regnorum succeeds. The nearnesse of the names, and agreement of the times, in the sacred Scriptures, and prophane Authors, doe strongly prove them to be the same. Wherefore we may conclude, that from the time of Moses,

Nabuchodonosor [ὁ βασιλεὺς Nabuchodonosor. Berofus. apud Iosephum. 1. 1. contra Apionem.] So Iosephus, and the Vetus Vulgata alwaies name him. m Ier. 52. 12, 28. 29. n 2 Kings 25. 8. Ezra 1. 7. Ez a 2. 1.

or the migration of the Israelites out of *Aegypt*,
 or from the end of *Amenophis* (coetaneous with
Moses) the last King of the eighteenth dynasty
 (as *Eusebius* out of *Manethos* ranks him) to the
 reign of *Apries*, or *Vaphres*, or *Hophra*, the
 eighth King of the twenty sixth dynasty (accord-
 ing to the same *Eusebius* out of *Manethos*) be-
 ing coetaneous with *Zedekiah* King of *Judah*,
 and *Nebuchadnezzar* King of *Babylon*, are
 100000 IV yeares, and from *Moses* to the
 first Olympiad 1000 XV and not C10LXX XX
 as they who make *Moses* as ancient as *Inachus*
 affirme. In which space we may with much cer-
 tainty, If we give credit to *Herodotus*, and *Di-*
odorus place the Kings, the Founders of the
 three greatest, and fairest *Pyramids*; which is the
 principall intention of this discourse For (a) both
 of them describe these to have reigned many ages
 before *Apries*, and long after *Sesostris* the great.
 Which *Sesostris*, or *Sesoosis*, as *Diodorus* also stile
 him, must have been the same King, whom *Ma-*
neihos in *Josephus* calls *Sethosis*, and *Rameesses*, and
 (p) *Aegyptus* son to *Amenophis* before mentio-
 ned, and brother to *Armais*, or *Danais*; and *Euse-*
bius of *Scaligers* edition in Greek names *Sethosis*,
 the latine translations of *Saint Hierome* both
 MSS. and printed copies *Sethus*, and by all of
 them is the first King of the xix dynasty. The
 great acts, and conquests, assigned by *Herodotus*
 to *Sesostris*, and as great attributed by *Manethos*
 to *Sethosis*, or *Rameesses*, which cannot well be ap-
 plied to any other precedent, or subsequent Kings
 together with the relation of them both, that
 while he was in pursuit of his victories abroad,

o Herodot. lib. 2.
 Diodor. Sic. l. 1.

ρ Αἴγυπτος ὅτι
 ὁ μὲν Σέσωσις ἐκ
 Λαίης Αἰγυπτός,
 Ἀρμαῖος ὁ ὁ δὲ
 φῶς αὐτῶν Δαναῶς.
 Manethos apud
 Jos. lib. 1. contra
 Apionem. Where
 in the same place
 Manethos calls
 this Σέσωσις, also
 Ραμεσσῆς and son
 of Amenophis;
 And therefore
 Scaliger is fully
 observed that Ra-
 meesses with Ma-
 neihos is the same
 as Sethosis Scalig. Euse-
 bius, Chron.

his

his brother, whom *Manethos* names *Armais*, and * *Danaus* (in *Herodotus* his name is omitted) rebelled against him at home, and the neernise of the time, which may be collected out of both, do very much confirme the probability of this assertion. *Sesostris* then, and *Sethosis* being one, and the same, is by *Manethos* in *Josephus* ranked immediately after *Amenophis*, (coetaneous with *Moses* as we have proved) and in the same *Manethos* in the tradition of *Eusebius* after *Menothis*, that is *Amenophis*, both in the Greeke and Latine Copies. Wherefore the Founders of these *Pyramids*, having lived after *Sesostris*, must likewise have beene after *Amenophis*. If we will come to a greater precisenesse yet of time (for this latitude of nine hundred, and foure yeares, which we assigned from *Moses* to the destruction of the first Temple, in the time of *Zedekiah* King of *Judah*, and *Apries* King of *Egypt*, is so great, that we may lote our selves in it) we have no other possible meanes left, after the revolution of so many ages, and the losse of so many of the commentaries, and monuments of the *Egyptians*, but by having recourse to those dynasties of *Manethos*, as they are preserved by *Africanus*, and *Eusebius*. And yet in neither of these shall we finde the names of *Cheops*, or *Chemmis*; of *Cephren*, or (*habryis*; or of *Mycerinus*, the Authors of the three greater *Pyramids*, mentioned by *Herodotus*, and *Diodorus*; or of *Asychis* the builder of a fourth, according to *Herodotus*. Wherefore what their writings have not supplied us with, that reason must. For since thete

* This *Danaus* (for his rebellion being expelled by his brother out of *Egypt*) sailed into Greece, & possessed himselfe of *Argos*, as it is testified by *Iosephus*, (l. b. contra Apionem) by *Africanus* & *Eusebius*, (vid. *Euseb. Ch. o.*) by *Pausanias*, & several other. From whom descended the *Danaids*, one of the races of the Kings at *Argos*: of all which there is frequent mention in the Greeke Historians & Chronographers: wherefore we cannot be ignorant, either of *Danaus*, or of his brother's time. I shall only adde, for further illustration what I finde in *Africanus* Δαναὺς ὁ καὶ Δαναὸς ἀφ' οὗ τὸν ἀδελφὸν Παυσανίου τὸν καὶ Ἀργυρίου ἐκ τῆς κατ' Ἀργυρίου βασιλείας αὐτοῦ, εἰς Ἑλλάδα τε ἐκινεῖται. Ρ. μισθὸς δ' ὁ ἀδελφὸς αὐτοῦ ὁ Ἀργυρίος καλεῖται ἐξ ὧν αὐτοὶ λεύσονται, καὶ ἀπορρέει ἀπὸ τοῦ Δαναίδου καλεῖται, ἐπ' Εὐρυδία τὸν Σθένιλα τὸν Περσέως, μεθ' οὗ οἱ Πελοποδῶναι. apud Euseb. Can.

g Euseb. Chron.

gyptian Kings, as we have proved, lived between *Amenophis*, and *Apries*, and by (q) *Eusebius* of *Africanus*, *Amenophis* is the last of the *xxvi* dynasty, and *Apries* or *Vaphres*, the *viii* of the *xxvi* dynasty, we must necessarily place them in one of the intermediate dynasties. But seeing all the intermediate dynasties have their peculiar Kings, unlesse it be the *xx*, we have no reason to exclude them, and to bring these in their places as usurpers: But rather, with great probability (for I must say here with (r) *Livy*, *Quis rem tam veterem pro certo affirmet?*) we may assign to them the *xx* dynasty. In which we finde not the name of any one King, but yet the space left vacant of *clxxviii* yeares, according to *Eusebius*.

* Liv. lib. i.

Here therefore we shall place.

First, *Cheops*, or *Chemmis*, the Founder of the first *Pyramid*, who began his reigne in the *cid cid cid cccc xlvi* year of the *Julian Period*, that is *cccc lxxx* years before the first *Olympiad*, and *ic clxxviii* before the first destruction of the *Temple*, and *cid cclxvi* before the beginning of the yeares of our Lord. He reigned *l* yeares, saith *Herodotus*, and built this *Pyramid*, as *Diodorus* observes, a thousand yeares before his time, or the *clxxx* *Olympiad*, whereas he might have said a thousand two hundred and ten.

/ Herod. lib. 2.
Diodor. lib. i.

Secondly, *Cephren* or *Chabryis* the builder of the second, who reigned fifty (s) six yeares.

Thirdly, *Mycerinus* the erecter of the third, seven yeares.

Fourthly

Fourthly, *Asychis* the Author of the fourth. How long these two reigned is no where expressed.

Fifthly, *Anysis* the blind. Expressed.

Sixthly, *Sabachus* the Æthiopian. He conquered *Egypt*, and reigned (t) fifty yeares,

1 Herod. lib. 2.
Diodor. lib. 1.

The summe is CLXIII yeares, this being subtracted out of CLXXVIII yeares (the whole time allowed by *Eusebius* to this dynasty) the remainder is xv yeares; which space we may without any inconvenience divide between *Asychis*, and *Anysis*.

If any shall question why the names of these Kings are omitted by *Manethos*, an *Egyptian Priest*, in the xx dynasty, I can give no other reason, then what we read in *Herodotus*. (a)

These Kings (speaking of *Cheops* and *Cephren*) the *Egyptians* out of hatred will not so much as name, but they call them the Pyramids of *Philiton* a *Sheepheard*, who in those times, at that place, fed his cattell. The which hatred, occasioned by their oppressions, as (b) *Diodorus* also mentions, might cause him to omit the rest, especially *Sabachus*, an Æthiopian, and an Usurper.

a Ταύτας ὑπὸ μί-
σεως ἐκαλεῖται, λέ-
γουσι Α' γυῖοι
ὀνομάζειν, ἀλλὰ καὶ
ταῖς πυραμίδας
καλεῖσι παρμενος
φιλιτίωνος, ὅς τινος
τον τοῦ χρόνου ἔνε-
με κληῖν καὶ
ταῦτα τὰ χωρία.
Herodot. lib. 2.
b Diodor. lib. 1.

Following this computation of *Eusebius* of CLXXVIII yeares for the xx dynasty, and not that of *Africanus*, who assigns onely an CXXV of whom (c) *Joseph Scaliger* hath this censure, in istis dynastiis, aliquid turbasse videtur *Africanus*, ut consuleret rationibus suis; it will follow by way of consequence, as the most Reverend, and learned Primate of Ireland in his *Chronologiâ Sacrâ* hath singularly well observed.

c Scal'g in Euseb.
Chron.

First, that the xviii dynasty ends with the migration of the Israelites out of *Egypt*, and

d Thallus apud
Euseb.

with the death of *Amenophis*: which is clearly signified by *Manethos*, and the times of *Belus*, and *Danaus* noted by the Greek Chronographers do evidently confirme it. I mean the *Ægyptian Belus*, or *Amenophis*, the Father of *Ægyptus*, or *Sethosis* and *Danaus*, not the *Babylonian Belus* the father of *Ninus*, whom *Mythologists* confound with this; feigning him to have transported colonies out of *Ægypt* to *Babylon*. The time allotted by (d) *Thallus*, an ancient Chronographer, to *Belus* of c c c x x yeares, before the Trojan war, doth exactly agree with this *Ægyptian Belus*, or *Amenophis*.

Secondly, that the x x dynasty will receive those six Kings, which out of *Herodotus* we have placed there: the number of whose years exceed the time limited by *Africanus*.

e 1 King. 14. 25,
26.

f Scalig. in Euseb. Chron.

Thirdly, that the x x i i dynasty will fall upon the latter time of King *Solomon*, whereby *Sefonchis* the first King of it, may be the same with *Sesac*, or *Shishac*, who in the (e) fifth yeare of *Rehoboam*, the sonne of *Solomon*, invaded *Judea* Which was the onely reason that moved (f) *Scaliger* to suspect, that something had beene altered by *Africanus* in these dynasties.

g Herodot. lib. 2.

By the same series, and deduction of times, we may conclude, that the *Labyrinth* adjoyning to the *Pyramid* of *Osymanduas* raised by a common expense of the x i i Kings, who (g) succeeded *Sethon* to have beene c i c c i c c c c x x i v yeares since, or i c c l x x x before Christ. For *Sethon* living in the time of *Sennacherib*, and these immediately following *Sethon* in the government of the Kingdome, they must have

have reigned, either in the same age the Scripture assigns to *Sennacharib*, or not long after.

Thole other *Pyramids*, the one of *Osmanduas* in (h) *Diodorus*, or *Ismandes*, in (i) *Strabo*; and those two of *Mæris*, or *Myris*, in (k) *Herodotus*, and (l) *Diodorus*, it is evident they preceded *Sesoftris* the great, and must therefore have been above three thousand yeares since, but by how many Kings, or how many ages, is hard to be defined.

b Diodor lib. 1.
i strabo lib. 7.
k Herodot. lib. 2.
l Diodor. lib. 2.

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Of the end or intention of the PYRAMIDS, that they were for Sepulchers : where, by the way is expressed the manner of imbal- ming used by the ÆGYPTIANS.

That these *Pyramids* were intended for Sepulchers, and monuments of the dead, is the constant opinion of most Authors, which have writ of this argument. (a) *Diodorus* expressly tells us that *Chemmis* and *Cephren*, although they designed (these two greater) for their Sepulchers, yet it happened that neither of them, were buried in them. (b) *Strabo* judges all those neer *Memphis* to have beene the Sepulchers of Kings. Forty *stadia* from the *Citie* (*Memphis*) there is a certain brow of an hill in which are many *Pyramids* the Sepulchers of Kings. And in particular he calls another neer the lake of *Mæris*, the (c) Sepulcher of *Imandes*. To which also the writings of the *Arabians* are consonant, who make the three greater the monuments of *Saurid*, *Hougib*, and *Fazfarinoun*. And the *Sabeans* the first of them, the Sepulcher of *Seth*, the second of *Hermes*, the third of *Sab*, the sonne of *Hermes*, from whom they suppose themselves denominated *Sabeans*, as we formerly mentioned. And if none of these authorities were extant, yet the tombe
found

a Τὸν ὃ βασιλέων
ἦν κατὰ σκευὰς
σὺν τῶν αὐτῶν ἐαυ-
τοῖς τοῖς τοῖς σκευὰς
μὴ δὲ πρὸς αὐτῶν
τῶν πυραμίδων
ἐνταφίσαι. Diod.
Sic. l. b. i.
b Τετταράκοντα δ'
δοτε τῆς πόλεως
ἐκείνης ἀπερχόμενοι
ὄρετιν πρὸς οὐρὸς
ἐστίν, ἐφ' ἣν πάλαι
μὲν πυραμίδες
εἰσὶ τῶν βα-
σιλέων. Strab. l. 17.
c Ἰμανδῆς δ' ὄνομα
ὁ ταφῆς. Ibid.

found in the greatest Pyramid to this day of Chops, as Herodotus names him, or Chemmis, according to Diodorus, puts it out of controversy.

Which may farther be confirmed by the testimony

ny of (d) Jbn Abd Albokm an Arabian where he discourses of the wonders of Egypt who relates that after Almamon the Calife of Babylon, had caused this Pyramid to be opened

* G. Almec. Hist. Arab. edit. Esp.

[about eight hundred years since,] (*) they found in it towards the top a chamber, with an hollow

stone, in which there was a statue like a man, and

within it a man, upon whom was a breast plate of gold, set with Jewels, upon this breast-plate was a sword, of inestimable price, and at his head

carbuncle of the bignesse of an egge, shining like the light of the day, and upon him were characters

writ with a pen, which no man understood.

حوض

من الصخر و فيه صنم كالادمي من

الدهنج و في وسطه انسان عليه نمرج

من ذهب مرصع بالجواهر و على صدره

سيف لا قيمة له و عند راسه حجر

بياقوت كالبيضة ضوة كضوء النهار و

عليه كتابة بقلم الطير لم يعلم احد

Ibn Abd Albokm

في ان نيا ما هو

But

But why the Ægyptian Kings should have been at so vast an expence in the building of these Pyramids, is an inquiry of an higher nature.

(f) *Aristotle* makes them to have been the workes of tyranny: and *Pliny* conjectures, that they built them, partly out of ostentation, and partly out of state policy, by keeping the people in employment, to divert them from mutinies, and rebellions. (g) *Kegum pecunia otiosa, ac stultitia ostentatio. Quippe cum faciendi eas causa à plebisq; tradatur, ne pecuniam successoribus, aut a mulis insidiantibus præberent, aut ne plebs esset otiosa.*

f *Arist. l. 3. Polit.*

g *Plin. lib. 26, c. 12.*

But the true reason depends upon higher, and more waighty considerations; though I acknowledge these alleaged by *Pliny* might be secondary motives. And this sprang from the theology, of the Ægyptians, who as *Servius* shewes in his comment, upon these words of (h) *Virgil* describing the funerall of *Polydorus*,

animamq; Sepulchra

Condimus.

beleaved that as long as the body endured so long the soule continued with it, which also was the opinion of the * *Stoickes*. (i) Hence the Ægyptians skilfull in wisedome do keepe their dead imbalmed so much the longer, to the end that the soule may for a long while continue, and be obnoxious to the body, least it should quickly passe to another. The Romanes did the contrary, burning their dead, that the soule might suddenly returne into the generality, that is, into its owne nature. Wherefore that the body might not, either by putrefaction, be reduced to dust, out of which it

was

h *Æneid. lib. 3.*

* *Stoici medium sequentes, tam diu animam durare dicunt, quam diu durat & corpus. Serv. Com. in l. 3. Æneid.*

i *Vnde Ægyptii periti sapientia condita diutius reseruant cadavera, scilicet ut anima multo tempore perduret, & corpori sit obnoxia, ne cito ad aliud transeat. Romani contra faciebant comburentes cadavera, ut statim anima in generalitatem, id est, in suam naturam rediret, Serv. Com. in l. 3. Æneid.*

k Pompon. Mel.
 lib. 1. cap. 9.
 l Herodot. lib. 3.
 Εὐναιστικὸς ἐστὶ
 ὁ νόμος. Πόσους γὰρ
 δὲ τοὺς νεκροὺς
 εἶναι τὸ πῦρ, &c.
 * This barbarous
 custome is still
 practised in
 the East-Indies, as
 Teixeira (who frō
 his owne travels,
 and the writings
 of Emir Cond, a
 Persian, hath givē
 us the best light
 of those Coun-
 tries) truly in-
 formes us. Where-
 fore, we may give
 credit to that of
 Tully: *Magorum
 mos est non humare
 corpora suorum, nisi
 a feris aut ante la-
 niata. In Hyrcania
 Plebs publicos alit
 canes, optimates do-
 mesticos (Nobile au-
 tem genus canum il-
 lud scimus esse) sed
 pro sua quisq; fa-
 cultate parat, a qui-
 bus lanietur, eamq;
 optimam illi esse
 censent sepulturam.*
 (Tusc. q. 1. 1.)
 * Baruch 6, 7 1.
 a Plat. Phædon.
 b Lucian de Luctu.
 Οὐδὲν ἔτι λέγει
 ἡγοῦσιν ὁ δὲ Πίπ-
 ρος ἐδιδάκει: ὁ γὰρ
 Ἰνδὸς ὁμοίως περὶ
 ἑαίης: ὁ γὰρ Σινδὺς
 κατὰ δὲ τοὺς περὶ
 ἑαίης γὰρ Ἀργυρίους.

was first formed; or by fire be converted into
 ashes (as the manner of the *Grecians*, and *Romanes* was) they invented curious compositions
 besides the intombing them in stately recondite
 ries, Whereby to preserve them from rottenness
 and to make them eternall, (k) *Nec cremare, an-
 fodere fas putant, verum arte medicatos intrape-
 netralia collocant*, saith *Pomponius Mela*; *Arrian*
Herodotus gives the reason why they did neither
 burne, nor bury. For discoursing, in his thirde
 booke, of the cruelty of *Cambyses*, and of his
 commanding that the body of *Amasis*, an *Egyp-
 tian* King, should be taken out of his Sepul-
 cher, whipt, and used with all contumely, he re-
 ports that after all he bid it to be burnt, (l) com-
 manding that which was not holy. For the *Persians*
imagine the fire to be a God, and neither of
them are accustomed to burne the dead body. The
Persians for the reason before alleaged, because they
conceive it unfitting for a god to devour the car-
casse of a man; and the Egyptians because they
are perswaded the fire is a living creature, devour-
ing all things that it receives, and after it is satisf-
ied with food, dyes with that which it hath de-
voured. Nor is it their custome of giving the dead
body to beasts, but of embalming (or salting) it,*
not only for this reason but that it may not be con-
sumed with wormes. The terme used by Herodo-
 (tus) *ταριχεύειν*, of salting, or embalming the
 dead, is also used by *Baruch* and by (a) *Plato*, and
 by (b) *Lucian* in his discourse de *Luctu*, treating
 of the severall sorts of buriall practiced by sever-
 rall nations. (c) *The Grecian doth burne [the*
dead] the Persian bury, the Indian doth anoint
 with

the PYRAMIDS were erected.

47

with the fat of swine, the Scythian eates, and the
 Egyptian *ῥίπτες* imbalmes, (or pouders,)
 Which manner also is alluded to by Antoninus
 under the word *ῥίπτες* (c) that which the other
 day was excrementitious matter, within few dayes
 shall either be *ῥίπτες*, an imbalmed body, or meer
 ashes: in the one expressing the custome of the
 Egyptians, in the other of the Romanes, Where
 Doctor(*) Casaubone, the learned son of a learned
 Father, hath rightly corrected the errors of those
 who render *ῥίπτες* to be a certaine sort of fish. By
 his meanes then salting the body, and imbalming
 it (the manner of both we shall describe out of
 Herodotus, and Diodorus) the soule was obliged
 according to the beliefe of the Egyptians) to
 abide with the body, and the body came to be as
 durable as marble. In so much as Plato, who lived
 in Egypt, with Endoxus no lesse then
 cccc yeares, as (d) Strabo witnesseth, brings
 it for an argument in his *Phædon* to prove the im-
 mortality of the soule, by the long duration of
 these bodyes. Which surely would have beene
 more conclusiue with him, could he have imagi-
 ned that to these times, that is till ccc ccc
 yeares after him, they should have continued so
 solid, and intire, as to this day we finde many of
 them. Wherefore (e) Saint Augustine truly af-
 firmes, that the Egyptians alone beleeu the re-
 surrection, because they carefully preserve their dead
 orpses. For they have a custome of drying up the
 bodyes, and rendring them as durable as brasse,
 these [in their language] they call *Gabbares*.
 Whence the Glosse of Isidore, *Gabares mortuo-*
rum, in *Vulcanius*, his edition: or as (f) Spondannus
 reads,

c M. Aurel. Anto.
lib. 4.

Εχθές ῥίπτες ῥίπτες
 εἶναι, ἀνέκοντες ῥίπ-
 τες ἢ ῥίπτες.

* Casub. ann. in l. 4.
M. Aurel. Anton.

d Strabolib. 17.

e Egyptij verò
 soli credunt Re-
 surrectionē, quia
 diligenter curant
 cadavera mortu-
 orum, morē enim
 habent siccare
 corpora, & quasi
 ænea reddere,
 Gabbares ea vo-
 cant. Aug. serm.
 120. De Diversis.
 f Spondannus de
 Cæmet. sacris,
 lib. 5. par. 1. c. 5.

reads, *Gabares mortuorum condita corpora.*

The manner how the Egyptians prepared and imbalmed these bodies, is very copiously, and by what I observed at my being there, very faithfully described by *Herodotus*, and *Diodorus*, and therefore I shal put down their own words. Their

g *Herodotus*,
lib 2.

Ἡρόδοτος ὁ ἑλληνιστὴς
ἐπεὶ οὐκ ἴσκειν αὐτὸν, &c

(a) Amongst
these imbal-
med bodies
are found
Egyptian
Idols,

Omni-genumque Deum monstra, & latrator Anubis. To use *Virgils* expreision (*Æn. 8.*) Some of these are in great, some in little portraictures formed either of potters earth baked, or else of stone, or mettall, or wood, or the like; in all which kindes I have bought some. One of them for the rarity of the matter, and for the illustration of the Scriptures deserves to be here mentioned: being cut out of a *Magnet* in the form, and bignesse, of the

* *De Is. & Ostr.*

τοῖς ἱεροῖς
μυστηρίοις
ἐν γὰρ
σφραγίδος.

* *Deut. 29. 17.*
*Vidistis alomi-
nandos & per-
coreos Deos il-
lorum.*

scabæus, or *Scarabæus*, which as * *Plutarch* testifies was wor- shipped by the Egyptians, and was by military men ingra- ven, as an Emblem, on their scales. To which sort of Idol it may be *Moses* alluded, when speaking of the Gods of *Aegypt* he termes them *גִּלְלִים* *Gillim*, *Stereos Deos*. * the Originall is rendred by *Juanus*, and *Iremellus*: for such places are the unsavory dwellings of the *Scarabæus*. That which is remarkable of it in nature is this, that the stone though probably two thousand yeares since, taken out of its naturall bed, the Rock, yet still retaines its attractive, and magneticall virtue.

then



them, shew to the bringers of it certain patterns of dead bodies in wood, like it in painting. One of these they say is accurately made (which I think it not lawfull to name) they shew a second inferiour to it, and of an easier price, and a third cheaper then the former. Which being seen they aske of them according to what pattern they will have the dead body prepared? When they have agreed upon the price, they depart thence, Those that remain, carefully imbalm the body in this manner. First of all they draw out the brain with a crooked iron by the nostrills, which when they have drawn out they infuse (b) medicaments. Then with a sharp Æthiopicke stone they cut it about the bowels, and take out all the guts: which purged, and washed with wine made of palmes, they againe wash with sweet odours beaten, then filling up the (c) belly, with pure Mirrhe beaten, and Cassia, and other odours, except frankincense, they sew it up againe, having done this they salt it with nitre, hiding it seventy dayes (For longer it is not lawfull to salt it) seventy dayes being ended, after they have washed the hollow of the skull I found the quantity of two pounds of these medicaments: which had the consistence, blacknesse, and smell of a kind of Bitumen, or pitch, and by the heat of the Sunne waxed soft. This infusion could not well have been made any other way, then as Herodotus here intimates, by the nostrills. The tongue of this imbalmed body being waighed by me was lesse then seven graines English. So light was that member which Saint James calls a world of mischiese. James 3. 6.

c Plutarch writes that they first exposed the belly, being opened, to the sunne, casting the bowels into the river (Nilus) *tangam inque nuncium corporis*: this being done, they filled up the belly and the hollow of the breast with unguents and odours, as it is manifest by those which have seen.

These Ribbands by what I observed were of linnen which was the habit also of the Egyptian

body binding it with fillets (or (d) ribbands) and wrapping it in a shroud of silke linnen, they smeared it with gumme, which the Egyptians often use instead of glue. The kindred receiving it then make (e) a coffine of wood, in the similitude of a man, in which they put the dead body; and being

Priests: for He odorus (li. 2.) writes that it was prophane for the Egyptians either to be buried in woollen garments, or to use them in their temples. And Plutarke in his book de Iside & Osiride, expressly tells us that the Priests of Isis used linnen vestments and were shaved; and therefore the Goodesse Isis is called in Ovid. 1. amer. Ele. 2. Linigera Nee tu linigera fieri quid possit ad Isim Quæseris. Of these Ribbands I have seen some strong, and perfect, as if they had been made but yesterday. With these they bound, and swathed the dead body, beginning with the head, and ending with the feet: over these again they wound others, so often one upon another, that there could not be lesse then a thousand els upon one body. Of these coffines I have seen many fashioned in the similitude of a man, or rather resembling one of those embalmed bodies, which as we described before, are bound with Ribbands, and wrapped in a shroud of linnen. For as in those there is the shape of a head, with a kind of painted vizard or face fastned to it, but no appearance without of the Arms and Legs: so is it with these Coffines, the top of them hath the shape of the head of a man, with a face painted on it resembling a woman, the residue being one continued trunk: at the end of this trunk is a Pedestal somewhat broad, upon which it stood upright in the reconditory, as Herodotus becoment ons. Some of these Coffines are handsomely painted without, with severall Hieroglyphicks. Opening two of them I found within over the body, divers scrolles fastned to the linnen shroud. These were painted with sacred Characters, for the colours very lively, and fresh amongst which were in a larger size the pictures of men, or women, some headed like Hawkes, some like Dogs, and sometimes Dogs in chards standing alone. These scrolles either ran down the belly and sides, or else were placed upon the knees, and legs. On the feet was a linnen cover (and were all the scrolles before mentioned of Linaria) painted with Hieroglyphicks, and fashioned like to a high slipper. Upon the breast was a kind of breast-plate made with folds of linnen cut scotop wise, richly painted, and gilt. In the midst of the bend at the top of it, was the face of a woman with her arms expanded; on each side of this at the two outmost ends was the head of an Hawke fairly gilt, by which they represented the Divinity, according to Plutarck (in his book de Iside & Osiride) as by a Serpent

pent with the taile in his mouth, the revolution of the yeare, was resembled: in which kind also I have seen faire sculptures in gemmes, found at Alexandria: and as by the signe of the crosse they did denote *perpetuam salutis*, or *vitam eternam*, in *Ruffinus* expreſſion. Of these crosses I have seen severall amongst their Hieroglyphicks; some painted, and some ingraven in this manner  and some others amongst their mummies formed of stone (or baked earth) in this figure 

At Rome on the statue of *ſpiris* it is ingraven thus. T.

thus inloſed they place it in a reconditorie in the houſe, ſetting it upright againſt the wall. In this manner with great expenſes they prepare the funerals of their dead. But theſe who avoiding too great expenſes deſire a mediocrity, prepare them in this manner. They take a clyſter with the juice of Cedar, with which they fill the belly by the fundament, neither cutting it, nor taking it out, and ſalt it ſo many dayes, as we mentioned before. In the laſt of which they take out that (clyſter) of Cedar out of the belly, which before they injected. This hath ſuch efficacy, that it carries out with it the whole panch, and entrailes corrupted. The Nitre conſumes the fleſh, and there is onely left, the ſkin, and bones, of the dead body. When they have done this, they reſtore the body to the kindred, doing nothing more. The third manner of preparing the dead is of them which are of meaner fortune: with lotions they waſh the belly, and dry it with ſalt ſeventy dayes, then they deliver it to be carried away.

Diodorus Siculus as his manner is, more Diod. Sic. lib. i. diſtinctly, and cleerly, with ſome remarkable circumſtances expreſſeth the ſame thing. If any one dye amongſt the Egyptians, all his kindred and friends, caſting duſt upon their heads, goe lamenting about the City, till ſuch time as the

body is buried. In the mean time they abstain from baths, and wine, and all delicate meat; neither do they wear costly apparell. The manner of their buriall is three-fold. The one is very costly, the secondlesse, the third very meane. In the first they say there is spent a talent of silver, in the second twenty minx, in the last there is very litle expense. Those who take care to dresse the body are artizans, receiving this skill from their Ancestors. These shewing a bill, to the kindred of the dead, of the expenses upon each kind of buriall, aske them in what manner they will have the body to be prepared. When they have agreed upon it, they deliver the body to such as are usually appointed to this office. First he which is called the Scribe, laying it upon the ground describes about the bowels on the left side, how much is to be cut away. Then he which is called the Cutter, taking an *Aethiopian* pick stone, and cutting away as much of the flesh as the law commands, presently flies away, as fast as he can; they which are present running after him and casting stones at him, and cursing him, hereby turning all the execration upon him. For whosoever doth offer violence, or wound, or do any kind of injury to a body of the same nature with himselfe, they thinke him worthy of hatred. But those which are called the imbalmers, they esteeme them worthy of honour, and respect. For they are familiar with their Priests, and they goe into the Temples, as holy men, without any prohibition. As soon as they meet about the dressing of the dissected body, one thrusting his hand by the wound of the dead body into his entrails, takes out all the bowels within, besides the heart, and kidnejes; another

clense

lenses all the entrailles, washing them with wine made of palmes, and with odours. Lastly the whole body being carefully anointed with the juice of cedar, and other things for above thirty dayes, and afterward with Mirrhe, and Cinamon, and such other things, which have power not onely to keep it for a long time, but also to give a sweet smell, they deliver it to the kindred. This being thus finished, every member of the body is kept so entire, that upon the browes, and (g) eye-lids, the haire remain, and the whole skape of the body (continues) unchanged, and the image of the countenance may be known. Hence many of the Egyptians keeping the bodies of their Ancestors in magnificent houses, doe so expressely the faces of them dead, many ages before they were born, that beholding the bignesse of each of them, and the dimensions of their bodies, and the lineaments of their faces, it affords them wonderfull content of mind, no otherwise then as if they were now living with them. Thus farre Herodorus. By which description of his, and that of Herodotus, we see the truth of what (h) fully writes, The Egyptians imbalme their dead, and keep them at home: Amongst themselves above ground, Saith Sextus Empiricus: and (i) intra penetralia in Pomponius Mel's expression: and in lectulis, according to Athanasius in the life of Antony. Lucian addes farther in his tract of the Luctu. (h) They bring the dried body (I speake what I have seen) as a guest to their feasts, and invitations, and oftentimes one necessitous of money supplied, by giving his brother, or his father in charge. The former custome is intimated by Si-

I find in the *travaux* of Monsieur de Breves, Embassadeur at Constantinople, that at his being in Egypt, about forty yeares since, they saw some of the embalmed bodies, with haire remaining on their heads, and with beards: which I easily believe. *Nous en vîmes aucuns lareste & les pieds decouverts (a cause que les dites bandes estoient pourries) qui avoient encore les cheveux, la barbe & les ongles. Les voyages de M. de Breves. h Conduint Egyptien mortués, & eos domi servant. Tusc. qu. lib. 1. i Lib. 1. cap. 9.*

δὲ οὐ τοὺς πύτους ἢ (λίγο ἥϊον) ἐκ περὶ τὴν νεκρὸν, οὐδὲ σιμωνί, συμπολίῳ ἐποιοῦτο, πυνδαισι δὲ καὶ δεσποῖν. ἡμεῖς τὸν ἀνδρὶ Ἀργυρίῳ ἐδύνατο.

Lib. 3 Punico-
um.

lius (i) *Italicus*. speaking of the severall manners
of buriall of divers nations.

Ægyptia tellus

*Claudit odorato post funus stantia Saxo, (brann
Corpora, & a mensis exanguem haud separat um*

& Diodor Sicl. 1.

The latter is confirmed by (k) *Diodorus Sici-
lus*. They have a custome of depositing for a plect
the bodies of their dead parents. It is the greater
ignominy that may be not to redeem them; and
they do it not they themselves are deprived of bur-
riall. And therefore layes he immediately before
Such as for any crime, or debt, are hindred from
being buried, are kept at home without a coffin
whom afterwards their posterity growing rich, dis-
charging their debts, and paying mony in compen-
sation of their crimes honourably bury. For the
Ægyptians glory that their Parents, and Ance-
stors were buried with honour.

This manner of the Ægyptians embalming, we
find also practised by Joseph upon his Father Ja-
cob in Ægypt: and if we will beleeve Tacitus
(l) *The Hebrewes* (in generall) learned from the
Ægyptians rather to bury their dead, then to burn
them. Where (m) *Spondanus* instead of *condere*
cadavera, reades *condire*, as if it had been the
custome of poudring, or embalming the dead.
Wash them, and anoint them we know they did
by what was done to our Saviour, and to the mar-
tyr *Dorcas*: and long before it was in use
mongst the Gentiles, as well as Jews, as appea-
ry by the funerall of *Patroclus* in (n) *Homer*, and
Mænenus the Trojane in (o) *Virgil*.

l Indæos ab Æ-
gyptiis d. dic. sic
condere cadavera
potius quam cre-
mare Tacit. histo-
riæ. 5.
m Spondan. lib. 1.
part. cap. 5. de
cæmeteriis facit.

n Καὶ τότε δὴ λει-
ποῖς κ' αὐτοῦ
λαβὼν αὐτὸν
ἐθαψεν. Il. 2.
o Æneid. lib. 6.

Corpus,

*Corpusq; lavant frigentis, & unguunt,
And of Tarquinius the Romane in Ennius.*

Tarquinius corpus bona fœmina lavit, & unxit.

But certainly the Ægyptian manner of imbalming, which wee have described out of *Herodotus*, and *Diodorus*, was not received by them; or if it were *Martha* the sister of *La-* John 11. 39.

zarus needed not to have feared, that after foure dayes the body should have stunk. (p) They p Translulerunt which infer out of the Funerall of *Asa* King of Israelitæ hunc ritum ex Egypto *Judah*, that it was the custome of the Jewes as secum in Canaan, quo deinceps in sepuluris Principum, & Regum uli dicuntur in historia Asæ. well as Ægyptians, have very little probability for their assertion. (o) We read that they buried him in his own Sepulcher, which he had made for himselfe in the City of David, and laid him in the bed, which was filled with sweet odours, and divers kinds of spices prepared by the Apothecaries art: and they made a very great burning for him. 2 Paral. 6. & alibi. D. Paræi Com. in Gen. 50. 2. q Chron. 16. 14.

This very great burning is so contrary to the practise of the Ægyptians, to whom it was an abomination, as appeares by the authorities before cited of *Herodotus*, and *Mela*, besides the little affinity of filling the bed with sweet odours, and the Ægyptians filling the body, and the place of the entrailles with sweet odours, according both to *Herodotus*, and *Diodorus*, that we shall not need to enlarg our selves in any other confutation.

But as for that of *Jacob*, and *Joseph*, the Father, and the Sonne, both living, and dying in Ægypt, the text is cleare they were imbalmed after the fashion of the Ægyptians. (q) And *Joseph* com- q Gen. 50. 2, 3. manded his servants the Physicians to imbalme his father, and the Physicians imbalmed *Israel*, and

9 Gen. 50. 26.

† Diod. Sic lib. 1.
 Καθόλου δὲ πάντες τὸ
 σώμα τὸ μὲν τοῦ
 τοῦ Αἰθιοπίας καὶ π-
 οῦν ἄλλοις ὀσμύ-
 λαιας ὁρίζονται
 ἐν ἡμέρας
 πλείους τῶν τριῶν
 ἡμέρων, ἐπειτα
 σπυρνή καὶ κινά-
 μωμον, &c

* Herod. lib. 2.

forty dayes were fulfilled for him (for so are ful-
 filled the dayes of those which are imbalmed) And
 the Egyptians mourned for him threescore and
 ten dayes. In the same Chapter we read (q) So
 Joseph dyed being an hundred and ten yeares old
 and they imbalmed him, and he was put in a coffine
 in Egypt. Both which places are very conso-
 nant to the traditions of *Herodotus*, and *Diodorus*,
 and may serve to shew what necessity there is of ha-
 ving oft times recourse to the learning of the hea-
 then, for the illustration of the Scriptures. Forty
 dayes were fulfilled for the imbalming of Jacob.
 This (r) *Diodorus* tells us was their custome, they
 anointed the dead body with the juice of Cedar, and
 other things for above thirty dayes, and afterwarde
 with myrrhe, and Cinamon, and the like; which
 might make up the residue of the forty dayes.
 And the Egyptians mourned for him threescore
 and ten dayes. This time out of *Herodotus* may be
 collected to have been from the first day of the
 death of the person, till the body was returned
 by the Physicians after seventy dayes perfectly
 imbalmed. The Text sayes, and Joseph was put in
 a coffine: which is very lively represented by (r)
 * *Herodotus*. The kindred receiving the dead body
 from the imbalmers make a coffine of wood in the
 similitude of a man, in which they put it. This
 coffine then as it is probable, of Ioseph was of
 wood, and not *marmorea theca*, as (s) *Caje-*
tane imagines, the former being the custome
 of the Egyptians. Besides that this was much
 easier, and fitter to be carried by the *Israelites*
 into *Canaan*, marching on foot, and for ought
 we read destitute of wagons, and other carriages.

The

(f) The tradition of the ancient Hebrewes in their commentaries is very probable, and consonant to it. They carried in the desert two arckes, the one of God, the other of Joseph, that the arcke of the Covenant, this the arcke (or coffine) in which they carried Josephs bones out of Egypt. This coffine (if it be lawfull for me to conjecture after the revolution of three thousand yeares) I conceive to have been of sycomore (a great tree very plentifully growing in Aegypt) of which sort there are many found in the Mummies, very faire, intire, and free from corruption to this day. Though I know the Arabians, and Persians have a different tradition that his coffine was of glasse.

(a) They put his blessed body, after they had washed it, into a coffine of glasse, and

ا جسد مبرك كثر ا بعد امر غسل
در تابوت ابراهيم نهاده در
روى نيل دفن كردند

buried it in the channell of the river Nilus, saith Emir Cond a Persian.

That phrase of Joseph where hee takes an oath of the children of Israel, (b) yee shall carry up my bones from hence, surely is a synecdoche, or figurative speech: And so is that in Exodus. And (c) Moses tooke the bones of Joseph with him: for he had straightly sworne the children of Israel, saying, God will surely visit you, and yee shall carry up my bones away hence with you: For his body being boweled, and then imbalmed, after the manner of the Egyptians, not onely the bones, but the skin, the flesh, and all besides the entrailes (which

f Veteres Hebraei commentati sunt duas fuisse arcas una incedentes in deserto, alteram Divinitus, altera Josephi, illam scilicet arcam sedeculis quibus Josephi ossa ex Aegypto alportabantur in Regionem Chanaan. Perer. comm. in 50 cap. Genes.

d Plutar. 7 Sapi-
ent. CONVIVIO.

(which according to (d) *Plutarch* were thrown into the river) would have continued perfect and intire a much longer space, then from his death to their migration out of *Ægypt*.

Having thus by a t found out wayes to make the body durable, whereby the soule might continue with it, as we shewed before, which else would have been at liberty to have passed into

e Πλάτων ὁ καὶ τὸ
τοῦ Λέγωντος ἔργον
τοῦ εἰσιέναι εἰς τὴν
αἰὲς ἀθάνατον ψυχὴν
ἀθάνατον ὅτι τὸ
σώματις ὁ καὶ τὸ
θνήσκον, ἐκ αὐτοῦ
ζῶν αἰὲς μένει
π. 7 ἐκ δὲ τούτου.
Herod. lib. 2.

some other body, (e) this also being the opinion of the *Ægyptians*, from whom *Pythagoras* borrowed his μεταψύχωσις, or transmigration (the which made him to forbid his Disciples the eating of flesh, *Ne forte bubulam quis de aliquo proavo suo obsonaret*, as *Te. tullian* wittily speaks) the next care of the *Ægyptians* was to provide conditories, which might be as lasting as the body, and in which it might continue safe from the injury of time, and men. That occasioned the ancient *Kings of Thebes* in *Ægypt* to build those, which

g Diod. Sic. lib. 1.
Εἰναι δὲ φανερὸν ὅτι
τάφους ἐπιτύθαι τῶν
ἐργαζομένων βασιλέων
δαμνύσεως, &c.

(g) *Diodorus* thus describes. There are they say the wonderfull Sepulchers of the ancient *Kings*, which in magnificence exceede the imitation of posterity. Of these in the sacred commentaries forty seven are mentioned, but in the time of *Ptolemæus Lagi* there remained but xvii. Many of them at our being in *Ægypt*, in the hundred and eightieth Olympiad were decayed, neither are these things alone reported by the *Ægyptians*, out of the sacred bookes, but by many also of the *Græcians* who in the time of *Ptolemæus Lagi* went to *Thebes*, and having compiled histories (amongst whom is *Hecatæus*) agree with our relations. And this might occasion also those others recorded by *Strabo*, which he calls ἱερῶν, or *Mercuriales tumulos*.

tumulos, seen by him neer Siene in the upper parts of Ægypt, very strange, and memorable (h) Passing in a chariot from Siene to Philæ, over a very even plaine; about an hundred stadia, all the way almost, of both sides, we saw in many places Mercurial tombes: a great stone, smooth, and almost Spherical, of that blacke, and hard marble, out of which mortars are made, placed upon a greater stone, and on the top of this another, some of them lying by themselves: the greatest of them was no lesse then twelve feet diameter, all of them greater then the halfe of this. Many ages after, when the regal throne was removed from Thebes to Memphis, the same religion, and opinion continuing amongst the Ægyptians, that so long as the body indured, so long the soule continued with it, not as quickning, and animating it, but as an attendant, or guardian, and as it were unwilling to leave her former habitation: it is not to be doubted this incited the Kings there, together with their private ambition, and thirst after glory, to be at so vast expenses in the the building of these Pyramids; and the Ægyptians of lower quality, to spare for no cost, in cutting those hypogæa, those caves, or dormitories, in the Libyan deserts, which by the Christians now adayes are called the mummies.

Diodorus Siculus excellently expresses their opinion, and beleefe, in this particular, together with their extreme cost of building Sepulchers, in these words. (k) *The Egyptians make small account of the time of this life being limited, but that which after death is joyned with a glorious memory of virtue they highly value: They call the houses of the living innes, because for a*

Short

h Sirabo li. 17.
 Ηλθομεν δ' εἰς
 φίλεις ἐν Συλίῳ
 εἰπὴν δὲ οὐκ ἔχ
 σφόδρα πιδίς
 σταδίας ὅμῃ τι
 ἐκαστον. Παρ' ὅλῳ
 ᾧ τὴν ὁδὸν ἦν
 εἰς τὴν ἐκαστὴν. ὅθεν
 πολλὰ χεῖρ ὥσπερ
 ἐρμαια, &c.

k Diolsiciliba
 O: γδ ἐν ῥωσται
 # μιν ἐν τῷ ῥῳ
 ῥῳ ἐν ἐτελῇ παν
 τι ὡς ῥῳ ῥωμίζον
 τὴν ῥ ματὰ τῷ
 τελευτῶν δι κρη
 τῶν μνημονοσθ
 σίμηναι ἀπὸ πλε
 σι πᾶσι ῥται
 Κε τὰς μιν ῥῳ
 ζῶντας κρῶσις
 καὶ αὐτοσσοσθ
 ρωμίζον &c.

short space we inhabit these: But the Sepulchers of the dead they name eternall mansions, because they continue with the Gods for an infinite space. Wherefore in the structures of their houses they are little solicitous, but in exquisitely adorning their Sepulchers they thinke no cost sufficient.

Now why the Egyptians did build their Sepulchers often in the forme of *Pyramias* (for they were not alwayes of this figure, as appeares by those *isopseudes* or *Mercuriales tumuli*, before cited out of *Strabo*, which were sphericall; and by those *hypogaa*, or caves still extant in the rocks of the desert) *Pierius* in his hieroglyphickes, or rather the *Anonymus* author at the end of him, gives severall philosophicall reasons. (1) By a *Pyramid*, saith he, the *Ancient Egyptians* expressed the nature of things, and that informed substance receiving all formes. Because as a *Pyramid* having its beginning from a point at the top, is by degrees dilated on all parts, So the nature of all things proceeding from one fountaine, and beginning, which is indivisible, namely from God, the chiefe workmaster, afterwards receives severall formes, and is diffused into various kindes, and species, all which it conjoynes to that beginning, and point, from whence every thing issues, and flowes. There may also be given another reason for this taken from *Astronomy*. For the *Egyptians* were excellent *Aronomers*, yea, the first inventors of it, these [dividing the zodiaque, and all things under it in to twelve signes] will have each signe to be a kind of *Pyramid*, the basis of which shall be in the heaven (For the heaven is the foundation of *Astronomy*) and the point of it shall be in the center of the

Ex Eruditi cu-
juld 1 2. sub finem
Hierogl. Pierii,
Per Pyramidem
veteres (Egyptii)
rerum naturam, &
substantiam illam
informem formas
recipientem sig-
nificare voluerunt:
quod ut Pyramis
a puncto, & sum-
mo fastigio inci-
piens, paulatim in
omnes partes di-
latatur, sic rerum
omnium natura
ab unico princi-
pio & fonte, qui
divisi non potest,
nempe à Deo
summo opifice
perfecta, varias
deinde formas
assumeit, & in va-
ria genera atque
species diffunditur,
omniaque à puncto illi
& puncto conjun-
git, à quo omnia
manant & fluunt.
Verum & alia hu-
jus rei ratio nem-
pe à *Astronomia*
reddi potest, &c.

the earth, Seeing therefore in these Pyramids all things are made, and that the coming of the sun, which is as it were a point in respect of those signes, is the cause of the production of naturall things, and its departure the cause of their corruption, it seems very fitly that by a Pyramid, nature the parent of all things, may be expressed. Also the same Egyptians under the forme of a Pyramid shadowed out the soule of man, making under huge Pyramids the magnificent Sepulchers of their Kings, and Heroes, to testify that the soule was still existent, notwithstanding the body were dissolved, and corrupted, the which should generate, and produce another body for it selfe, when it should seem good to the first Agent, (that is the circle of thirty six thousand yeares being transacted.) Like as a Pyramid (as it is knowne to Geometricians) the top of it standing fixt, and the base being moved about, describes a circle, and the whole body of it a cone, So that the circle expresses that space of years, and the cone that body which in that space is produced. For it was the opinion of the Egyptians, that in the revolution of thirty six thousand years, all things should be restored to their former state, Plato witnesseth that he received it from them; who seems also to me in his Timæus to attest this thing, that is, that our soule hath the forme of a Pyramid, which (soule) according to the same Plato, is of a fiery nature, and adhereth to the body, as a Pyramid doth to the basis, or as fire doth to the fowell. Thus far the Anonymus author in Pierius; most of which reasons of his are but pretty fancies, without any solid prooffe from good Authors. For he might as well say that the Egyptians were

were excellent Geometricians, as well as Astronomers (as they were very skilfull in both) and that they made these *Pyramids*, to expresse the first, and most simple of Mathematicall bodyes, or else being excellent Arithmeticians, to represent the myteries of pyramidall numbers, or else being well seen in the optickes, to shadow out the manner of vision, and the emission of rayes from luminous bodyes, as also the *effluviū* of the *species intentionales* from the object, all which are supposed to be pyramidall. But this were to play with truth, and to indulge too much to fancy. Wherefore I conceive the reason why they made these Sepulchers in the figure of a *Pyramid*, was either as apprehending this to be the most permanent form of structure, as in truth it is (For by reason of the contracting, and lessening of it at the top, it is neither overprelled with its own waight; nor is so subject to the sinking in of rain, as other buildings:) or else hereby they intended to represent some of their Gods. For anciently both they, and some others of the Gentiles, by Columnes and obeliskes, did so: Whereas a *Pyramid* is but a greater kinde of obeliske, as an obeliske is but a lesler sort of *Pyramid*. Thus we finde in (m) *Clemens Alexandrinus* that *Callisthoe*, the Priestesse of *Juno*, decked the Column of the Goddesse, with Crownes and Garlands: that is, saith (a) *Joseph Scaliger*, the image of the Goddesse. For at that time the statues of the Gods were more *περαμενεις*, *Pyramidal columnes*, or obeliskes. And *Ἀπόμεν Ἀγυός* was nothing else but *κίον εἰς ὄψιν λήγων* a column ending in a point (that is a *Pyramid*) as (b) *Suidas* relates. Which kind

m Clem. Alex. l. 1.
Stomatium ex
Phoronidis
auctore.
a Scal. in Euseb.
Chron.
Ἀγυός δὲ ἐστὶ
κίον εἰς ὄψιν λή-
γων. Ὁ γὰρ ὅτι
πολλοὶ τῶν θεῶν
ἰδύμενοι δὲ φε-
ρούμενοι ἦν Ἀπόλ-
λων. Ὁ δὲ ὅτι
πολλοὶ τῶν θεῶν
φύειν. Suidas.

2 Sam. c. 18. v. 18.

f Pausaniae Co-
rinth, five lib. 2.

Αὐτοῖς δὲ Στ.

χωρίως τὰ πρὸς

δοκοῖν ἔγνω

θαῖμας τὸ γὰρ

σῶμα γὰρ χρὴ

στὶν λίθῳ ἵστασθαι

δοκῶντας καὶ π

δαίνας ἐπὶ σῶμα

Plin. l. 36. c. 13.

Vtemur ipsius M.

Varronis in expo-

sitione ejus ver-

bis, Sepultus est,

inquit, sub Vrbe

Clusio, in quo lo-

co monumentum

reliquit lapide

quadrato, singula

litera pedum lata

tridentum, alta

quatuoragenā n :

inquit basi qui-

drata inus laby-

rinthum inextri-

cabile : quo si quis

improperet sine

glomerelini, exi-

tum invenire ne-

queat. Supra id

quadratum Pyra-

mides stant quin-

que, quatuor in

angulis, & in me-

dio una in imola-

te pedum septua-

ge sim quatuor,

alia centum quin-

quagenā, ita fa-

stigata, ut in

summo orbis aenei,

& petasus unus omnibus sic impositus,

ex quo pendeant exten-

ta catenistuncinnabula, quæ vento agitata longè sonitus referant, ut Dodona olim factum.

Supra quem orbem quatuor Pyramides insuper singulae extant altæ pedum cente. h. n.

Supra quas uno solo quinque Pyramides, quarum altitudinem Varronem puduit adijcere.

Fibula Hetrusca tradunt eandem fuisse quam totius operis: adeo vetana dementia quæ-

siste gloria, impendit noli profuturo. Præterea fatigasse regni vires, ut tamen laus ma-

ior artificis esset, Plin. l. 36. c. 13.

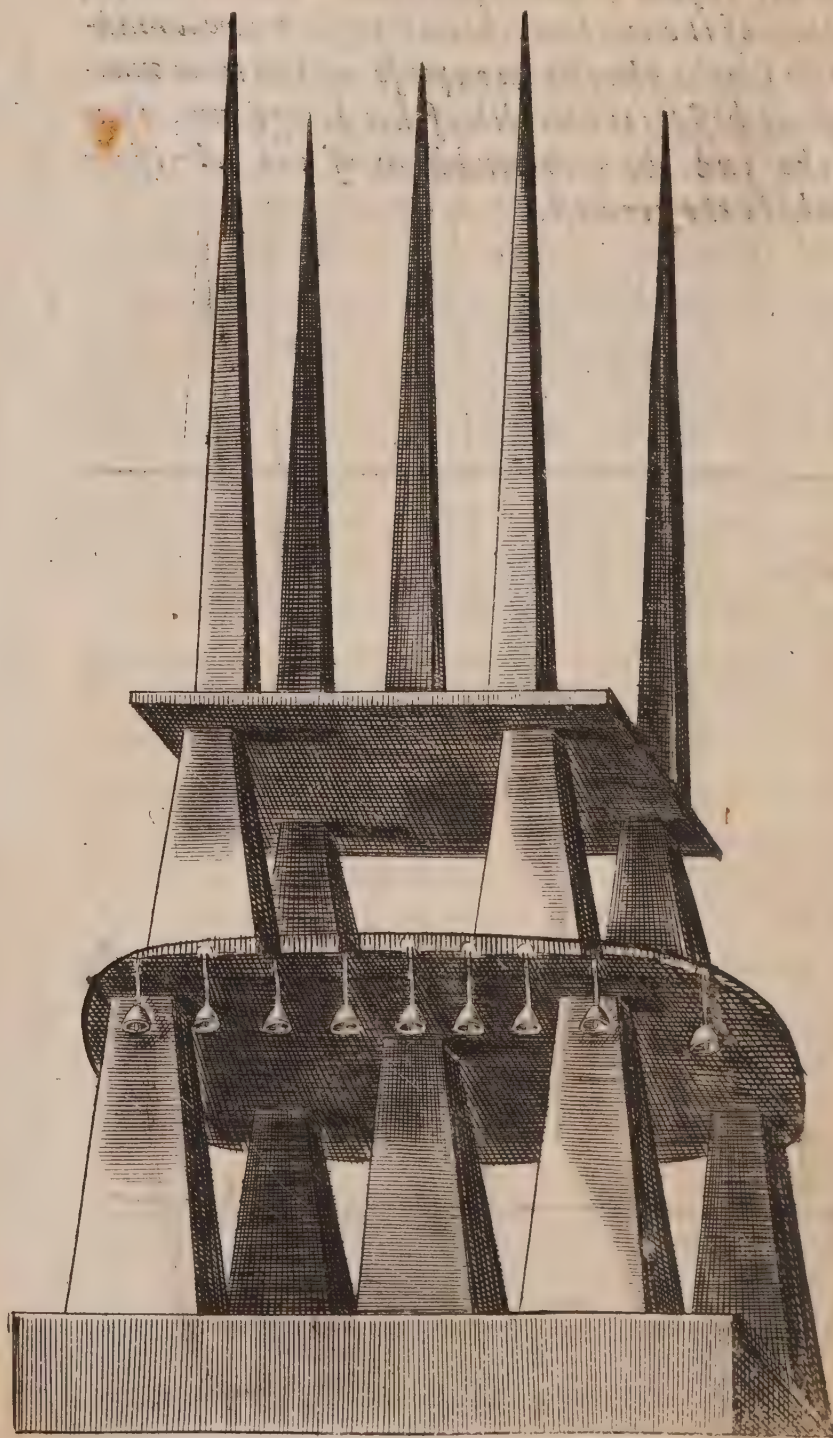
it may be * *Absalom* erected his pillar: and *Faus-*
nias describing the manner of burial amongst the
 ancient nation of the *Sicyonians* tels us (f) that
 they covered the body with earth, and raised pillars
 over it. But for the former of *Pyramids*, I find
 none out of *AEgypt* accounted miraculous, un-
 lesse it be the Sepulcher of *Porsena King of He-*
truria (with which I shall conclude) described
 by *Pliny* out of *Varro* : being more to be admira-
 red for the number, and contrivance of the *Pyra-*
mids, then for any excessive magnitude. (g) *W*
 shall use *M. Varro's* own words, in the description
 of it. He was buried, saith he, without the *Cities*
Clusium, in which place he left a monument co-
 square stone. Each side of it is three hundred feet
 broad, and fifty feet high. Within the square base
 there is an inextricable labyrinth, whither who so
 adventures without a clue can finde no passage out.
 Upon this square there stand five *Pyramids*, four
 in the angles, and one in the middle, in the bottom
 they are broad seventy five feet, and high an hun-
 dred and fifty. They are pointed in such a manner
 that at the top there is one brass circle, and cover-
 ring for them all, from which there hang bells, fast-
 ned to chaines : these being moved by the *Winds*,
 give a sound a far off, as at *Dodona* it hath for-
 merly beene. Upon this circle there are foure other
Pyramids each of them an hundred feet high. *A*

bove which upon one plain there are five Pyramids,
the altitude of which Varro was ashamed to adde.
The Hetruscan fables report that it was as much,
as that of the whole worke. With so vaine a mad-
nes he sought glory by an expense usefull to no man:
wasting besides the wealth of his Kingdome, that
in the end the commendation of the Artificer
should be the greatest.

F

A

*Porcena's Tombe at Clusium in Italy
consisting of many Pyramids*





A description of the *Pyramids* in Ægypt, as I found them, in the CIO XL VIII yeare of the *Hegira*, or in the yeares CIO ICXXXVIII, and CIO ICXXXIX of our Lord, after the *Dionysian* account.



Having discovered the Founders of these *Pyramids*, and the time in which they were erected, and lastly the end, for which these monuments were built: next in the method we proposed, the *sciography*, of them is to be set downe: Where we shall begin with the dimensions of their figure without, and then we shall examine their severall spaces, and partitions within.

A description of the first and fairest Pyramid.

The first, and fairest of the three greater *Pyramids*, is situated on the top of a rocky hill, in the sandy desert of *Libya*, about a quarter of a mile distant to the West, from the plaines of Ægypt: above which the rocke riseth an hundred feet, or better, with a gentle, and easy ascent.

Upon this advantageous rise, and upon this solid foundation the *Pyramid* is erected: the height of the situation adding to the beauty of the work, and the solidity of the rocke giving the superstructure a permanent, and stable support. Each side of the *Pyramid*, computing it according to

^a Herodot. l. 2.

^b Diod. l. 1.

Ἡ μὲν γὰρ μέγιστη
πυραμίδος ἔστι
τῷ χρόνῳ, τῷ
ὅτι τῆς βασιλεῖας
πλείονα ἔκαστην
ἔχει πλείονα ἐπὶ α.

^c Strabo l. 17

^d Plin. l. 36. c. 12.

Amplissima octo
jugera obtinet So-
li, quatuor angulo-
rum paribus in-
tervallis, per octin-
gentos octoginta
tres pedes, singu-
lo umlatium.

^e Tatiani Orat.

contra Græcos.

^f Plin. l. 36. c. 12.

Mensuram altitu-
dinis earum, om-
niumque similium
deprehendere in-
venit Thales Mi-
lesius, umbram
metiundo, quæ ho-
ra par esse cor-
pori solet.

(*a*). *Herodotus* contains in length 10000 Græcian feet: and in (*b*) *Diodorus Siculus* account 10000. (*c*) *Strabo* reckons it lesse then a furlong, that is lesse then 1000 Græcian feet, or six hundred twenty five Romane: And (*d*) *Pliny* equals it to 10000 LXIII. That of *Diodorus Siculus* in my judgement comes neereſt to the truth, and may ſerve in ſome kinde to confirm thoſe proportions, which in another diſcourſe I have aſſigned to the Græcian meaſures. For meaſuring the North ſide of it, near the *basis*, by an exquisite *radius* of ten feet in length, taking two ſeverall ſtations, as Mathematicians uſe to doe, when any obſtacle hinders their approach, I found it to be ſix hundred ninety three feet, according to the Engliſh Standard: which quantity is ſomewhat lesſe then that of *Diodorus*. The reſt of the ſides were examined by a line, for want of an even level, and a convenient diſtance to place my inſtruments, both which the *area* on the former ſide afforded.

The altitude of this *Pyramid* was long ſince meaſured by *Thales Milesius*, who according to (*e*) *Tatianus Aſſyrius* lived about the fiftieth Olympiad: but his obſervation is no where by the Ancients expreſſed. Onely (*f*) *Pliny* tels us of a counſe propoſed by him, how it might be found, and that is by obſerving ſuch an houre, when the ſhadow

shadow of the body is equall to its height. A way at the best, by reason of the faintnesse, and scattering of the extremity of the shadow, in so great an altitude, uncertaine, and subject unto error. And yet (g) *Diogenes Laertius* in the life of *Thales* hath the same story, from the Authority of *Hieronymus*. *Hieronymus* reports, that he measured the Pyramids by their shadow, marking when they are of an equall quantity. Wherefore I shall passe by his, and give my owne observations. The altitude is something defective of the latitude; though in (h) *Strabos* computation it exceeds; but (i) *Diodorus* rightly acknowledges it to be lesse: which, if we measure by its perpendicular, is foure hundred eighty one feet; but if we take it as the *Pyramid* ascends inclining (as all such figures do) then is it equall, in respect of the lines subtending the severall angles, to the latitude of the *Basis*, that is to six hundred ninety three feet. With reference to this great altitude (k) *Statius* calls them.

Diog. Laert. in vita Thaleus, l. 1.

h Strabo lib. 17.

h 101 γδ σάδιδαι

τὸ ὕψος.

i 1. 1.

τὸ ὕψος, ἧς

μετὰ τὸ εἶς πλά-

τος)

k Stat. l. 5, Sylv. 3.

— audacia saxa

Pyramidum —

(l) *Julius Solinus* goes farther yet. The Pyramids are sharpe pointed towers in Ægypt, exceeding all height, which may be made by hand. (m) *Ammianus Marcellinus* in his expression ascends as high. The Pyramids are towers erected altogether exceeding the height, which may be made by man, in the bottome they are broadest, ending in sharpe points atop: which figure is therefore by Geometricians called Pyramidall, because in the similitude of fire it is sharpned into a cone, as we speake, (n) *Propertius* with the liberty of a

l Pyramides sunt

turre in Ægypto,

fastigiata ultra

excelsitatem om-

nem, quæ manu

fieri potest.

Jul. Solin.

Polih c. 45.

m Ammian. Mar-

cell. l. 23.

n Propert. is

l. 3 eleg. 1.

poet, in an Hyperbole flies higher yet.

Pyramidum sumptus ad sidera du Ti.

o Græc. Epigram:
lb 4. Fra. cofari
1600 cum annot.
B. Odai.

And the (o) Greeke Epigrammat st in a transcendent expression is no way short of him.

Πυραμίδες δ' ἐν νύκτι Νεφέιδε: ἄσπερ μίτωνα.
Κυ, ἐν Χρυσέοις ἄσπερ πλῆθ' ἰδών.

What excessive heights these fancied to themselves, or borrowed from the relations of others. I shall not now examine: this I am certaine of, that the *steeple*, or *spire*, of Pauls in London before it was casually burnt, being as much, or somewhat more then the altitude of the tower now standing, did exceed the height of this *Pyramid*. For (p) *Cambden* describes it to have beene, in a perpendicular, five hundred and twenty feet from the ground.

p Pyramid pulcherrima Ga he-
d alis Ecclesie
S Pauli, quæ singulari Urbi orna-
mento in suspici-
endam editæ altitudinem DXX scilicet pedes à solo, & CCLX à turris quadratâ, cui imposita erat è materia lignea plumbo vestita, de celo propè fastigium tacta desingavit
Cambdeni Elizabetha.

If we imagine upon the sides of the *basis*, which is perfectly square, four equilaterall triangles mutually propending, and inclining, till they all meet on high as it were in a point (for so the top seems to them which stand below) then shall we have a true notion, of the just dimension, and figure of this *Pyramid*: the *perimeter* of each triangle comprehending two thousand seven hundred and ninety nine feet (besides the latitude of a little plain, or flat on the top) and the *perimeter* of the *basis* two thousand seven hundred seventy two feet. Whereby the whole *area* of the *basis* (to proportion it to our measures) contains four hundred eighty thousand, two hundred forty nine square feet, or eleven English acres of ground, and 1089 of 43560 parts of an acre. A proportion so monstrous, that if the Ancients did not attribute as much, and some of them describe it to be

more,

more, this age would hardly be induced to give credit to it, But *Herodotus* describing each side to containe eight hundred feet, the *area* must of necessity be greater then that by me assigned, the summe amounting to six hundred, and forty thousand: or computing it as *Diodorus Siculus* doth, the *area* will comprehend foure hundred and ninety thousand feet: and in the calculation of *Pliny*, if we shall square eight hundred eighty three (which is the number allotted by him to the measure of each side) the product seven hundred seventy nine thousand six hundred eighty nine, will much exceed, both that of *Herodotus*, and this of *Diodorus*. Though certainly *Pliny* is much mistaken, in assigning the measure of the side to be eight hundred eighty three feet, and the *basis* of the *Pyramid* to be but eight *ingera*, or Romane acres. For if we take the Romane *ingerrum* to containe in length two hundred and forty feet, and in breadth one hundred and twenty, as may be evidently proved out of (q) *Varro*, and is expressly affirmed by (r) *Quintilian*, then will the *superficies*, or whole extention, of the *ingerrum* be equall to twenty eight thousand eight hundred Romane feet: with which if we divide seven hundred seventy nine thousand six hundred eighty nine, the result will be twenty seven Romane *ingera*, and 2089 of 28800 parts of an acre. Wherefore if we take those numbers eight hundred eighty three of *Pliny* to be true, then I suppose he writ twenty eight *ingera*, instead of eight, or else in his proportion of the side, to the *area* of the *basis* he hath erred.

q Iugerum quadratos duos actus habet. Actus quadratus qui & latus est pedes CXX, & longus totidem. Is modius acmias appellatur. Varro de Re R. l. i. c. 10. r Iugeri mensura CCXL longitudo nis pedes esse dimidiq; in latitudinem patere non fere quisquam est qui ignoret Quintilian. l. i. c. 10.

The ascent to the top of the *Pyramid* is con-

trived in this manner. From all the sides without we ascend by degrees: the lowermost degree is neer foure feet in height, and three in breadth. This runnes about the *Pyramid* in a level; and at the first, when the stones were intire, which are now somewhat decayed, made on every side of it a long, but narrow walke. The second degree is like the first, each stone amounting to almost foure feet in height, and three in breadth; it recedes inwards from the first neer three feet, and this runnes about the *Pyramid* in a level, as the former. In the same manner is the third row placed upon the second, and so in order the rest like so many staires rise one above another to the top. Which ends not in a point, as Mathematicians call *Pyramids* doe, but in a little flat, or square. Of this *Herodotus* hath no where left us the dimensions: But (f) *Henricus Stephanus*, an able, and deserving man, in his Comment hath supplied it for him. For he makes it to be eight *orgyia*. Where if we take the *orgyia*, as both (i) *Hesychius*, and (a) *Suidas* do, for the distance betweene the hands extended at length: that is for the fadome, or six feet, then should it be forty eight feet in bredth at the top. But the truth is, *Stephanus*, in this particular, whilst he corrects the errours of *Valla's* interpretation, is to be corrected himselfe. For that latitude which *Herodotus* assigns to the admirable bridge below (of which there is nothing now remaining) he hath carried up, by a mistake, to the top of the *Pyramid*. (b) *Diodorus Siculus* comes nearer to the truth, who describes it to be but nine feet. (c) *Pliny* makes the bredth at the top to be twenty

f Hen. Steph. in
2 lib. Herodoti.

τ Orgyia ἥ
ἐκτετακται χεῖρας
ἐκτετακται. Hesych.
α Orgyia τὰ ἄνω
τῆς ἰδίας χειρὸς.
Suid.

Diodor. l. i.
Pant. l. 36, c. 12.

ty five feet. *Altiudo* (I would rather read it *latitudo*) *a cacum. ne pedes* x x v. By my measure it is x i i i feet, and 280 of 1000 parts of the English foot. Upon this flat, if we assent to the opinion of (a) *Proclus*, it may be supposed that the Ægyptian Priests made their observations in Astronomy; and that from hence, or neer this place, they first discovered, by the rising of *Sirius*, their *annus xuxiuds*, or *Canicularis*, as also their *periodus Sothiaca*, or *annus magnus xuxiuds*, or *annus Heliacus*, or *annus Dei*, as it is termed by (b) *Censorinus*, consisting of 1460 sidereall years: in which space their *Thoth Vagum*, and *fixum*, came to have the same beginning. That the Priests might neer these *Pyramids* make their observations I no way question, this rising of the hill being, in my judgement, as fit a place as any in Ægypt for such a designe: and so much the fitter by the vicinity of Memphis. But that these *Pyramids* were designed for observatories, (whereas by the testimonies of the Ancients I have proved before, that they were intended for Sepulchers,) is no way to be credited upon the single authority of *Proclus*. Neither can I apprehend to what purpose the Priests with so much difficulty should ascend so high, when below with more ease, and as much certainty, they might from their owne lodgings hewen in the rockes, upon which the *Pyramids* are erected, make the same observations. For seeing all Ægypt is but as it were one continued plaine, they might from these cliffes have, over the plaines of Ægypt, as free, and open a prospect of the heavens, as from the tops of the *Pyramids* themselves. And therefore *Tully* writes

a *Procl. comm. l. i. in Timæum Platonis.*

b *Censorin. de die Natali. Quem Græci xuxiuds, Latine canicularem vocamus. Hic annus etiam heliacus à quibusdam dicitur, & ab aliis, ó θις ήλιαυ-τος.*

c Cicer. de Divin.
lib. I.

d Les voyages de
Seign. Villamont.
e Sands Travels.

writes more truly. (c) *Ægyptii, aut Babyloni, in camporum patentium æquoribus habitantes, cum ex terra nihil emineret, quod contemplationi cæli officere posset, omnem curam in siderum cognitione posuerunt.* The top of this Pyramid is covered not with (d) one or (e) three massy stones, as some have imagined, but with nine, besides two which are wanting at the angles, The degrees by which we ascend up (as I observed in measuring many of them) are not all of an equal depth, for some are neer foure feet, others want of three, and these the higher we ascend, do so much the more diminish: neither is the breadth of them alike; the difference in this kinde being, as farre as I could conjecture, proportionable to their depth. And therefore a right line extended from any part of the *basis* without, to the top, will equally touch the outward angle of every degree. Of these it was impossible for me to take an exact measure, since in such a revolution of time, if the inner parts of the *Pyramid* have not lost any thing of their first perfection, as being

* The aire of not exposed to the injury of the (*) aire, and fall of raine, yet the outward parts, that is these de-
fessed by the

Ancients to be often full of vapours. Which appeares both by the great dewes, that happen after the deluge of *Nilus* for severall months: as, also in that I have discovered at *Alexandria*, in the winter time, severall obscure stars in the constellation of *Ursa major*, not visible in England: the which could not be discerned there, were there not a greater retraction at that time, then with us, and consequently a greater condensation of the medium, or aire, as the optickes demonstrate. But I cannot sufficiently wonder at the Ancients, who generally deny the fall of raine in *Ægypt*. *Plato* in his *Timæus* speaking of *Ægypt*, where he had lived many yeares, writes thus: *Κατὰ τὴν τῆς τῶν χωρῶν αὐτῆς τῆς ἐν ἡμῶν, ἀναθὺν ἐν ταῖς ἀέρας ὑδαρὶν ἐν ἡμῶν*. *Pomponius Mela* in expresse termes relates, that *Ægypt* is *terre æripers imbrum, miretames fertilis*. Whereas for two months, namely *Decembris*,

grees

and January, I have not knowne it raine, so constantly, and with so much violence, at London, as I found it to do at Alexandria, the Windes continuing North North West. Which caused me to keep a diary, as well of the weather, as I did of my observations in Astronomy. And not onely there, but also at Grand Cairo, my very noble, and worthy friend Sir William Paston, at the same time observed, that there fell much raine. And so likewise about the end of march following, being at the *munimes*, some what beyond the *Pyramids*, to the South, there fell a gentle raine for almost an whole day. But it may be the Ancients mean the upper parts of Ægypt beyond Thebes, about Siene, and neer the *Catadupa*, or Cataracts of Nilus, and not the lower parts; where I have been told by the Ægyptians that it seldome raines. And therefore *Seneca* (*lib. 4. natur. Quæst.*) seems to have writ true. *In eâ parte quæ in Æthiopiam vergit* (speaking of Ægypt) *aut nulli imbres sunt, aut rari.* But where he after sayes, *Alexandriæ nives non cadunt*, it is false. For at my being there in January at night it snowed. However farther to the South then Ægypt, between the Tropicks, and neer the Line, in Habassia, or Æthiopia, every yeare for many weekes there fall store of raine, as the Habassines themselves at Grand Cairo relate. Which may be confirmed by *Iosephus Acosta lib. 1. de naturâ Orbis novi*. Where he observes in Peru, and some other places (lying in the same parallel with those of Æthiopia) that they have abundance of raines. This therefore is the true cause of the inundation of Nilus in the summer time, being then highest, when other rivers are lowest, and not those which are alleaged by *Herodotus*, *Diodorus*, *Plutarch*, *Aristides*, *Heliodorus*, and others: who are extremely troubled to give a reason of the inundation, imputing it either to the peculiar nature of the river, or to the obstruction of the mouth of it by the *Etesia*; or to the melting of snowes in Æthiopia (which I beleeeve seldome fall in those hot Countries, where the natives by reason of the extreme heates are all blacke, and where if we credit *Seneca*, *argentum replumbatur*, silver is melted by the scorching heates) or to some such other reasons of little weight. In *Diodorus* I finde *Agatharchides Cnidius* to give almost the same reason assigned by me; But those times gave little credit to his assertion. Yet *Diodorus* seemes to assent to it. His words are these. (*Diod. lib. 1.*) *Agatharchides Cnidius habet come nearest to the truth, for he saith, every yeare in the mountaines about Æthiopia, there are continuall raines from the summer solstie, to the autumnall equinoxe, which cause the inundation.* The time of this is so certaine, that I have seen the Ægyptian Astronomers to put it downe many yeares before, in their Ephemerides: *That such a day, of such a month, the Nilus begins to rise.*

sted, and impaired by both. And therefore it cannot conveniently now be ascended, but either at the South side, or at the East angle, on the North, They are well stiled by *Herodotus* *ἱεροὶ λίθοι* that is little altars. For in the forme of altars they rise one above an other to the top. And these are all made of massy, and polished stones, hewn according to *Herodotus*, and *Diodorus*, out of the Arabian mountaines, which bound the upper part of Ægypt, or that above the Delta, on the East, as the Libyan mountaines terminate it on the West, being so vast, that the breadth, and depth of every step, is one single, and intire stone. The relation of (a) *Herodotus*, and (b) *Pomponius Mela*, is more admirable, with which they make the least stone in this Pyramid to be thirty feet. And this I can grant in some, yet surely cannot be admitted in all, unlesse we interpret their words, that the least stone is thirty square or to speake more properly, thirty Cubicall feet, which dimension, or a greater, in the exterior ones, I can without any difficulty admit. The number of these steps is not mentioned by the Ancients, and that caused me, and two that were with me, to be the more diligent in computing them, because by moderne writers, and some of those too of repute, they are described with much diversity, and contrariety. The degrees, said by (c) *Bellonius*, are two hundred and fifty, each of them single contains in height forty five digits, at the top it is two paces broad. For this I take to be the meaning of what *Clusius* renders thus: *A basi autem ad cacumen ipsius supputationem facientes, comperimus circiter, CCC gradus, singulis*

αὐτῶν τῶν λίθων
τριῶν ποσὶν
ἑκάστου. Herod. l. 2
b Pyramide tri-
centum pedum la-
pidibus extructæ.
Pomp. Mell. l. c. 9.

Bellonius lib. 2.
observ. c. 42.

aliter

titudinem habent V solearum calcei I x polli-
m longitudinis, in fastigio duos passus habet.

Where I conceive his *passus* is in the same sense
be understood here above, as not long before
explains himself in describing the *basis* below,
which in his account is C C C X X I V *passus pau-*

lum extensis cruribus. (d) *Albertus Lewenstai-*

us reckons the steps to be two hundred and
ty, each of them a foot, and an halfe in depth,

Johannes Helfricus counts them to be two hun-
ed and thirty. (e) *Sebastianus Serlius* upon a

lation of *Grimano* the Patriarch of *Aquileia*,

d afterwards *Cardinal*, (who in his travailes in

Egypt measured these degrees) computes them

be two hundred and ten, and the height of e-

ry step to be equally three palmes, and an halfe.

would be but lost labour to mention the diffe-

nt, and repugnant relations of severall others.

at which by experience, and by a diligent cal-

lation, I, and two others found, is this, that the

mber of degrees from the bottome to the top

two hundred and seven; though one of them

descending reckoned two hundred and eight.

Such as please may give credit to those fabu-

is traditions of (f) some, That a Turkish ar-

er standing at the top cannot shoot beyond the

ttome, but that the arrow will necessarily fall

on these steps. If the Turkish bow (which,

those figures that I have seen in Ancient mo-

ments, is the same with that of the Parthians,

dreadfull to the Romanes) be but as swift,

d strong, as the English: as surely it is much

ore, if we consider with what incredible force

me of them will pierce a planke of six inches

in

d *Albertus Lewen-*
stainius gradus ad
cacumen numerat
CCLX, singulos
sesquipedali alti-
tudine, *Johannes*
Helfricus
CCXXX *Raderus*
in *Martial. epigr.*
Barbara Pyrami-
dum sileat mira-
cula *Memphis*,
&c.

e Il numero de
pezzid alla basa
fino alla sommità
sono da CCX, e so-
no tutti d' una al-
tezza: talmente
che l' altezza di
tutta la massa è
quanto la sua basa.
Sebast. Serl. li. 3.
delle Antichità.

f *Bellon. observ.*
lib. 2 cap 42 et
Alii Perississimus
atque Validissimus
Sagittarius in e-
jus fastigio ex-
istens, atque sagit-
tam in aerem e-
mittens, tam vali-
dè eam ejaculari
non poterit, ut
extra molis basin
decidat, sed in ip-
so gradus cadet,
adeo vultæ mag-
nitudinis, ut d xi-
mus, est hæc mo-
les Bellon.

in thicknesse (I speake what I have seen) it will not seem strange, that they should carry twelve score, in length ; which distance is beyond the *basis* of this Pyramid.

^a *Tul. Solin. polyh. c. 45.*

^b *Auson. edyllio 3.*

The same credit is to be given to those reports of the Ancients, that this *Pyramid*, and the rest, cast no shadows. (*a*) *Solinus* writes expressly *mensuram umbrarum egressa nullas habent umbras*. And (*b*) *Ausonius*.

Quadro cui in fastigia cono

Surgit et ipsa suas consumit Pyramis umbras

^c *Ammian. Marcell. lib. 22.*

^d *Cassiodor. Var. 7. formula 15.*

(*c*) *Ammianus Marcellinus* hath almost the same relation. *Umbras quoque mechanicâ ratione consumit*. Lastly, (*d*) *Cassiodorus* confirms the same. *Pyramides in Aegypto, quarum in suo fastigio se umbra consumens, ultra constructionis spatium nullâ parte respicitur*. All which in the winter season I can in no sort admit to be true. For at that time I have seen them cast a shadow at noon : and if I had not seen it, yet reason, and the art of measuring altitudes by shadowes, and on the contrary of knowing the length of shadowes by altitudes, doth necessarily infer the contrary. Besides, how could *Thales Milesius*, above two thousand yeares since, have taken their height by shadowes, according to *Plinius* and *Laertius*, as we mentioned before, if for these *Pyramids* have no shadowes at all? To reconcile the difference : we may imagine, *Solinus*, *Ausonius*, *Marcellinus*, and *Cassiodorus*, measured in the summer time; or which is neerer the truth, that almost, for three quarters of the yeare, they have no shadowes : and this I grant to be true at midday.

*The description of the inside of
the first Pyramid.*

Having finished the description of the superficies of the greater *Pyramid*, with the figure, and dimensions of it, as they pretent themselves to the view without: I shall now looke inwards, and lead the Reader into the severall spaces, and partitions within: of which if the Ancients have been silent, we must chiefly impute it to a reverend, and awfull regard, mixed with superstition, in not presuming to enter those chambers of death, which religion, and devotion, had consecrated, to the rest, and quiet of the dead. Wherefore *Herodotus* mentions no more but onely in Herodot. l. 2. generall, that *some secret Vaults, are hewen in the rocke under the Pyramid.* *Diodorus Siculus* is silent; though both inlarge themselves in other particulars lesse necessary. *Strabo* also is very Strabo l. 17. concise, whose whole description both of this, and of the second *Pyramid*, is included in this short expression. *Forty stadia (or furlongs) from the City (Memphis) there is a certaine brow of an hill, in which are many Pyramids, the Sepulchers of Kings: three of them are memorable, two of these are accounted amongst the seven miracles of the world, each of these are a furlong in height: the figure is quadrilaterall, the altitude somewhat exceeds each side, and the one is somewhat bigger then the other. On high as it were in the midst between the sides, there is a stone, that may be removed, which being taken out, there is an oblique (or shelving) entrance (for so I render that which by him is termed* *ῥήγιστος ὁδὸς*) *leading to the tombe. Pliny expres-* Plin. l. 36. c. 12.
ses

Aristid. λογ. Αι-
ζουπ.

Νῦν δ' ὡς περ τῶν
πυραμίδων τὰς
μέγας κορυφὰς ὁρῶν-
τες ἐκ πληθύνουσιν
τὸ δ' ἀντίπαλον
καὶ ὑπὸ γῆς ἔστιν
το σὺν τοῖς ἡγρόν-
ισιν (λέγω δ' αὖ τῶν
ἰστέων ἢ κετον) &c.
Aristid. λόγος Αι-
ζούπιος.

ابن عبد

الملك

ses nothing within, but onely a well (which
still extant) of eighty six cubits in depth,
which he probably imagines, by some secret
quæduct, the water of the river Nilus to be
brought. *Aristides* in his oration intitled *Αἰζουπ*
upon a misinformation of the *Ægyptian* Priest
makes the foundation of the structure, to have dis-
cended as far below, as the altitude ascends abo-
ve. Of which I see no necessity, seeing all of these
are founded upon rocks, His wordes are these

*Now as with admiration we behold the tops of the
Pyramids, but that which is as much more unde-
r ground opposite to it, we are ignorant of (I
speake what I have received from the Priest:*

And this is that which hath been delivered to us
by the Ancients: which I was unwilling to pro-
mit, more out of reverence of Antiquity, than
out of any speciall satisfaction. The Arabian writ-
ters, especially such as have purposely treated
of the wonders of *Ægypt*, have given us a most
full description of what is within these *Pyramids*
but that hath been mix'd with so many inventions
of their owne, that the truth hath been darkned
and almost quite extinguished by them. I have
put downe that which is confessed by them, to be
the most probable relation, as it is reported by
Ibn Abd Alhokm, whose words out of the

Arabicke are these. The greatest part of *Chronologers*
agree, that he which built the *Pyramids* was *Samsarid*
Ibn Salhouk King of *Ægypt*, who lived three
hundred yeares before the flood. The occasion
of this was because he saw in his sleep, that the
whole earth was turned over with the inhabitants
of it, the men lying upon their faces, and the stars
falling

falling downe and striking one another, with a terrible noise, and being troubled with this he concealed it. Then after this he saw the fixt stars falling to the earth, in the similitude of white fowle, and they snatched up men, and carried them between two great mountaines, and these mountaines closed upon them, and the shining stars were made darke. And he awaked with great feare, and assembled the chiefe Priests of all the Provinces of Egypt, an hundred and thirty Priests, the chiefe of them was called Aclimun. He related the whole matter to them, and they took the altitude of the stars, and made their prognostication, and they foretold of a deluge. The King said will it come to our Country? They answered yea, and will destroy it. And there remained a certain number of years for to come, and hee commanded in the mean space to build the Pyramids, and that a vault (or cesterne) should be made, into which the river Nilus should enter, from whence it should runne into the countries of the West, and into the land Al-Said; and he filled them with * telesmes, and with strange things, and with riches, & treasures, & the like. He ingraven in them all things that were told him by wise men, as also all profound sciences, the names of (a)alakakirs, the uses, & hurts of the. The fully expresse it by Constantinija, and Buzaniya that is, Constantinopolis, and Byzantium. The various significations of *talismans* or *talismans*. See in Mr. Seldens learned discourse de *Visu Syris*, and in Scaligers annotations in *Apotelesmaticum Manilii*. That which the Arabians commonly meane by *Telesmes*, are certain *Sigills*, or *Amulets*, made under such and such an aspect of the Planets, or configuration of the heavens, with severall characters accordingly inscribed. a Alakakir] amongst other significations is the name of a precious stone, and therefore in Abulfeda it is joyned with *yacut*, a rubie. I imagine it here to signify some magicall spell, which it may be was ingraven in this stone.

G

science,

* *Telesmes*] The word used by the Arabians is derived from the Greek *ἀποτέλεσμα* by an aphæresis of *ἀπο*. By the like aphæresis together with an epenthesis, the Arabians call him *Bochson* *ssar*, whom Ptolemy names *Nabonassar*: as by an aphæresis, and Syncope the Turks call Constantinople, *Stanpol*, or *Stambol*, from whence some of our writers terme it *Stambol*, though the Arabians more

science of Astrology, and of Arithmetick, and of Geometry, and of Physicke. All this may be interpreted by him that knowes their characters, and language. After he had given order for this building, they cut out vast columnes, and wonderful stones. They fetch massy stones from the Ethiopians, and made with these the foundations of the three Pyramids, fastning them together with lead and iron. They built the gates of them 40 cubits under ground, and they made the height of the Pyramids 100 royall cubits which are 500 of ours in these times; he also made each side of them an hundred royall cubits. The beginning of this building was in a fortunate horoscope. After that he had finished it, he covered it with coloured Satten, from the top to the bottome and he appointed a solemne festivall, at which were present all the inhabitants of his Kingdome. Then he built in the Westerne Pyramid thirty treasuries, filled with store of riches, and utensils, and with signatures made of precious stones, and with instruments of iron, and vessels of earth, and with a mes which rust not, and with glasse which might be bended, and yet not broken, and with strange spells, and with severall kinds of akakirs, single, and double, and with deadly poisons, and with other things besides. He made also in the East Pyramid, divers celestials spheres, and stars, and what they severally operate in their aspects: and the perfumes which are to be used to them and the books which treat of these matters. He put also in the coloured Pyramid, the commentaries of the Priests, in chests of black marble, and with every Priest a booke, in which were the wonders of his profession, and of his actions, and

of his nature, and what was done in his time, and what is, and what shall be, from the beginning of time, to the end of it. He placed in every Pyramid a Treasurer: the treasurer of the westerly Pyramid was a statue of marble stone, standing upright with a lance, and upon his head a Serpent wreathed. He that came neare it and stood still, the Serpent bit him of one side and wreathed round about his throat, and killed him, and then returned to his place. He made the treasurer of the East Pyramid an idoll of black Agate, his eyes open, and shining, sitting upon a throne with a lance; when any lookt upon him, he heard of one side of him a voice, which took away his sense, so that he fell prostrate upon his face, and ceased not till he dyed. He made the treasurer of the coloured Pyramid a statue of stone, (called) Albut, sitting. He which looked towards it was drawn by the statue, till he stucke to it, and could not be separated from it, till such time as he dyed. The Coptites write in their bookes, that there is an inscription ingaven upon them, the exposition of which in Arabicke is this. I King Saurid built the Pyramids in such, and such a time, and finished them in six yeares. He that comes after me, and sayes that he is equall to me, let him destroy them in six hundred yeares, and yet it is knowne, that it is easier, to pluck down, then to build up. I also covered them, when I had finished them, with Satten, and let him cover them with mats. After that Almamon the Calife entred Egypt, and saw the Pyramids, he desired to know what was within, and therefore would have them opened: they told him it could not possibly be done: he replied, I will have it certainly done. And

that hole was opened for him, which stands open to this day, with fire, and vinegar. Two smiths prepared, and sharpened the iron, and engines, which they forced in, and there was a great expense in the opening of it: the thicknes of the wall was found to be twenty cubits, and when they came to the end of the wall behind the place they had digged, there was an ewer (or pot) of green Emrauld, in it were a thousand dinars very waighty, every dinar was an ounce of our ounces: they wondred at it, but knew not the meaning of it. Then Almamon said, cast up the account, how much hath been spent in making the entrance: they cast it up, and lo it was the same summe which they found, it neither exceeded, nor was defective. Within they found a square well, in the square of it there were doores, every doore opened into an house (or vault) in which there were dead bodies wrapped up in linnen. They found towards the top of the Pyramid a chamber in which there was an hollow stone: in it was a statue of stone like a man, and within it a man, upon whom was a breast-plate of gold set with jewels, upon his breast was a sword of unvaluable price, and at his head a Carbuncle, of the bignesse of an egge, shining like the light of the day, and upon him were characters written with a pen, no man knows what they signify. After Almamon had opened it, men entered into it for many years, and descended by the slippery passage, which is in it; and some of them came out safe, and others dyed. Thus farrre the Arabians: which traditions of theirs, are little better then a Romance, and therefore leaving these, I shall give a more true, and particular description, out of mine own experience, and observations.

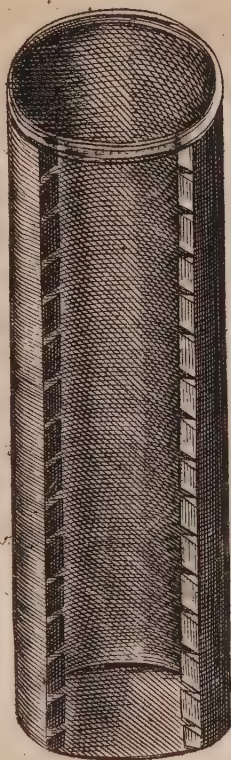
On the North side ascending [thirty eight feet, upon an artificiall bank of earth, there is a square, and narrow passage leading into the Pyramid, thorough the mouth of which (being equidistant from the two sides of the Pyramid) we enter as it were down the steep of an hill, declining with an angle of twenty six degrees. The breadth of this entrance is exactly three feet, and 463 parts of 1000 of the English foot: the length of it beginning from the first declivity, which is some ten palmes without, to the utmost extremity of the neck, or straight within, where it contracts it selfe almost nine feet continued, with scarce halfe the depth it had at the first entrance (though it keep still the same breadth) is ninty two feet, and an halfe. The structure of it hath been the labour of an exquisite hand, as appeares by the smoothnesse, and evenesse of the work, and by the close knitting of the joints. A property long since observed, and commended by *Diodorus*, to *Diodor. Sic. lib. 1.* have run thorough the fabrick of the whole body of this Pyramid. Having passed with tapers in our hands this narrow straight, though with some difficulty (for at the farther end of it we must serpent-like creep upon our bellies) we land in a place somewhat larger, and of a pretty height, but lying incompoused: having been dug away, either by the curiosiety, or avarice of some, in hope to discover an hidden treasure; or rather by the command of Almamon, the deservedly renowned Calife of Babylon. By whomsoever it were, it is not worth the inquiry, nor doth the place merit describing, but that I was unwilling to pretermitt any thing: being only an habitation for bats, and

G 3

those

those so ugly, and of so large a size, (exceeding a foot in length) that I have not elsewhere seen the like. The length of this obscure, and broken space, containeth eighty nine feet, the breadth and height is various, and not worth consideration. On the left hand of this, adjoyning to that narrow entrance thorough which we passed, we climbe up a steep, and massy stone eight or nine feet in height, where we immediately enter upon the lower end of the first Gallery. The pavement of this rises with a gentle acclivity, consisting of smooth, and polished marble, and where not smeared with dust, and filth, appearing of a white, and alabaster colour: the sides, and rooffe, as Titus Livius Burretinus, a Venetian, an ingenious young man, who accompanied me thither, observed, was of impolished stone, not so hard, and compact. as that on the pavement, but more soft, and tender: the breadth almost five feet, and about the same quantity the height, if he have not mistaken. He likewise discovered some irregularity in the breadth, it opening a little wider in some places, then in others; but this inequality could not be discerned by the eye, but only by measuring it with a carefull hand. By my observation with a line, this Gallery contained in length an hundred and ten feet. At the end of this begins the second Gallery, a very stately peece of work, and not inferiour, either in respect of the curiosity of Art, or richnesse of materials, to the most sumptuous, and magnificent buildings. It is divided from the former by a wall, through which stooping, we passed in a square hole, much about the same bignesse, as that by which

which we entred into the Pyramid, but of no considerable length. This narrow passage lieth levell, not rising with an acclivity as doth the pavement below, & roof above, of both these Galleries. At the end of it, on the right hand, is the well mentioned by Pliny: the which is circular, and not square, as the *Arabian* writers describe: the diameter of it exceeds three feet, the sides are lined with white marble, and the descent into it is by fastning the hands, and feet, in litle open spaces,



cut in the sides within, opposite, and answerable to one another, in a perpendicular. In the same manner are almost all the wells, and passages into the cisterns at Alexandria contrived, without staires or windings but only with inlets, and square holes, on each side within: by which, using the feet and hands, one may with ease descend. Many of these cisternes, are with open, and double Arches, the lowermost Arch being supported by a row of speckled, and Thebaick marble pillars, upon the top of which stands a second row, bearing the upper and higher Arch: the walls within are covered with a sort of plaster for the colour white; but of so durable a substance, that neither by time, nor by the water

In Pyramide
maximâ est intus
puteus LXXXVI
cubitorum, flu-
men illo admis-
sum arbitrantur.
Plin. l. 36, cap. 12.

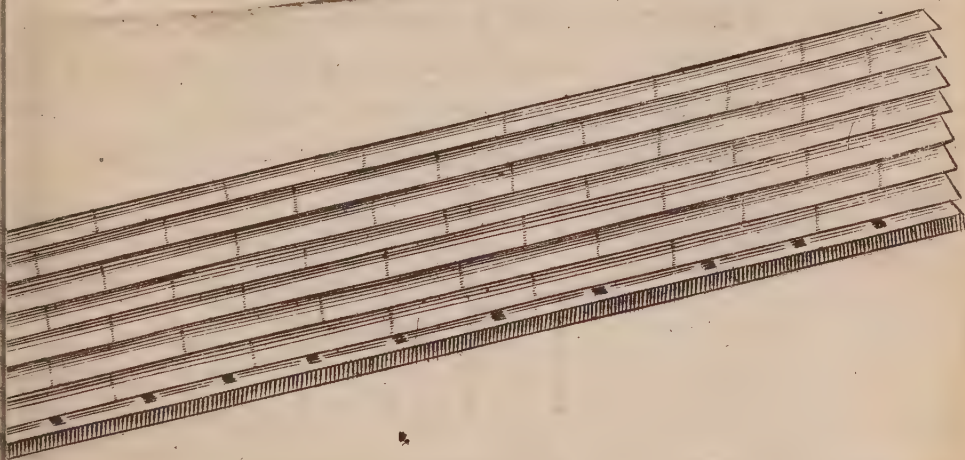
is it yet corrupted, and impaired. But I returned from the cisternes, and wells there, to this in the Pyramid; which in *Plinie's* calculation, is eight *six cubits in depth*, and it may be was the passage to those secret vaults, mentioned, but not described by Herodotus, that were hewn out of the naturall rock, over which this Pyramid is erected. By my measure sounding it with a line it contains twenty feet in depth. The reason of the difference between *Plinie's* observation and mine, I suppose to be this, that since his time, it hath almost been dammed up, and choaked with rubbish, which I plainly discovered at the bottom, by throwing down some combustible matter set on fire. Leaving the well, and going straight upon a levell, the distance of fifteen feet we entered another square passage, opening again to the former, and of the same bignesse. The stones are very massy, and exquisitely jointed, I know not whither of that glittering, and speckled marble, I mentioned in the columnes, of the cisterns at Alexandria. This leadeth (running in length upon a levell an hundred & ten feet) into an arched vault, or litle chamber: which by reason it was of a gravelike smell, and halfe full of rubbish, occasioned my lesser stay. This chamber stands East and West: the length of it is lesse then twenty feet, the breadth about seventeen, and the height lesse then fifteen. The walls are entirely and plastered over with lime, the rooffe is covered with large smooth stones, not lying flat, but shelving and meeting above in a kind of Arch or rather an Angle. On the East side of this room in the middle of it, there seems to have been a passage

passage leading to some other place. Whither this way the Priests went into the hollow of that huge *Sphinx*, as *Strabo* & *Pliny* term it, or *Androphinx*, Plin. l. 36, cap. 12. as *Herodotus* calls such kinds (being by *Plini's* calculation 111 feet in compasse about the head, in height 111, in length 1111: and by my observation made of one entire stone) which stands not far distant without the Pyramid, South East of it, or into any other private retirement, I cannot determine; & it may be too this served for no such purpose, but rather as a *theca*, or *nichio*, as the Italians speak, wherein some idol might be placed; or else for a peece of ornament (for it is made of polished stone) in the architecture of those times, which ours may no more understand, then they doe the reason of the rest of those strange proportions, that appear in the passages, and inner rooms of this Pyramid. Returning back the same way we came, as soon as we are out of this narrow, and square passage, we climbe over it, and going straight on, in the trace of the second Gallery, upon a shelving pavement (like that of the first) rising with an angle of twenty six degrees, we at length come to another partition. The length of the Gallery, from the well below to this partition above, is an hundred fifty and foure feet: but if we measure the pavement of the floore, it is somewhat lesse, by reason of a litle vacuity (some fifteen feet in length) as we described before between the well and the square hole we climbed over. And here to reassume some part of that, which hath been spoken, if we consider the narrow entrance at the mouth of the Pyramid, by which we descend; and the length of the first,
and

Ἐν τῇ τῆς κατ'
Αἰγυπτον πυραμίδι
οὐκ ἔστιν ἄλλη μία
πυραμὶς τέτρα-
πύκη καὶ ἡ περὶ τῆς
ἀπὸ τοῦ ἀνδρὸς
Plut. lib. 4. de Phi-
los. plac. cap. 20.

and second Galleries, by which we ascend, all of them lying as it were in the same continued line, and leading to the middle of the Pyramid, we may easily apprehend a reason of that strange Echo within, of four, or five voices, mentioned by Plutarch in his fourth book *De placitis Philosophorum*: or rather of a long continued sound, as I found by experience, discharging a musket at the entrance. For the sound being shut in, and carried in those close, and smooth passages, like as in so many pipes, or trunks, finding no issue out reflects upon it selfe, and causes a confused noise, and circulation of the aire, which by degrees vanishes, as the motion of it ceases. This Gallery, or *Corridore* (or whatsoever else I may call it) is built of white, and polished marble, the which is very evenly cut in spacious squares, or tables. Of such materials as is the pavement, such is the rooffe, and such are the side walls, that flank it: the coagmentation, or knitting of the joints, is so close, that they are scarce discernable by a curious eye, & that which adds agrace to the whole structure, though it makes the passage there more slippery, & difficult, is the acclivity, & rising of the ascent. The height of this Gallery is 26 feet: the breadth is 6 feet, and 870 parts of the foot divided into a 1000. of which three feet, and 435 of 1000 parts of a foot, are to be allowed for the way, in the midst: which is set, and bounded on both sides with two banks (like benches) of sleek, and polished stone; each of these hath one foot, 717 of 1000 parts of a foot in breadth, and as much in depth. Upon the top of these benches near the Angle, where they close, and join with the

the wall, are little spaces, cut in right angled parallell figures, set on each side opposite to one another: intended no question, for some other end then ornament. In the casting, and ranging of the marbles in both the side walls, there is one peece of Architecture, in my judgement, very gracefull, and that is that all the courtes, or ranges, which are but seven (so great are those stones) do set, and flag over one another, about three inches: the bottome of the uppermost course oversetting the higher part of the second, and the lower part of this overflagging the top of the third, and so in order the rest, as they descend. Which will better be conceived by the representation of it to the eye in this figure, then by any other description.



* Sunt enim re-
bus novis, nova
ponenda nomina.
Cicero lib. I. de
naturâ Deorum.

Having passed this Gallery, we enter another square hole, of the same dimensions with the former, which brings us into two *anticamerette*, the Italians would call them, or *anticlosets* (give me leave in so unuall a structure to frame some * unuall termes) lined with a rich, and speckled kind of Thebaick marble. The first of these has the dimensions almost equall to the second: the second is thus proportioned, the *area* is level, the figure of it is oblong, the one side containing seven feet, the other three and an halfe, the height is ten feet. On the East and West side within two feet and an halfe of the top, which is somewhat larger then the bottom, are three cavities, or litle seats, in this manner.

This inner *Anticloset* is separated from the former, by a stone of red speckled marble, which hangs in 2 mortices (like the leaf of a sluice) between the walls, more then 3 feet above the pavement, and wanting 2 of the roof. Out of this closet we enter another square hole, over which are five lines cut parallell, and perpendicular in this manner.



Besides these I have not observed any other cultpures, or ingravings, in the whole Pyramid. and therefore it may justly be wondred, whence the Arabians borrowed those vain traditions I before related, *that all Sciences are inscribed within in hieroglyphicks*: and as justly it may be questioned, upon what authority *Dio*, or his epitomizer *Xiphilinus*, reports that *Cornelius Gallus* (whom

Strabo more truly names *Aelius Gallus*, * *Strabo lib. 17.*

with whom hee travailed into Ægypt, as a friend, and companion) * *ingraved in the Py-*

ramids his victories, unless we understand some other Pyramids not now existent. This square

passage is of the same wideness, and dimensions, as the rest, & is in length near nine feet, (being all

of Thebaick marble, most exquisitely cut) which stands us at the North end, of a very sumptuous,

and well proportioned room. The distance from the end of the second Gallery to this entry, run-

ning upon the same levell, is twenty foure feet. This rich, and spacious chamber, in which art

may seem to have contended with nature, the curious work being not inferiour to the rich ma-

terials, stands as it were in the heart, and center of the Pyramid, equidistant from all the sides, and

almost in the midst between the *Basis*, and the top. The floor, the sides, the roof of it, are all made

of vast, and exquisite tables of Thebaick marble, which if they were not vailed, and obscured by

the steame of tapers, would appeare glistering, and shining. From the top of it descending to

the bottome, there are but six ranges of stone, all which being respectively sized to an equall

height, very gracefully in one, and the same alti-

tude,

* Xiphil. in Cæs.
Aug. τὸ ἔργον ὅσα
ἐπεποίηται, ἐς τὰς
πυραμίδας ἐστὶ
ἑκατόν.

b These proportions of the chamber, and those which follow, of the length and breadth of the hollow part of the tomb, were taken by me with as much exactness as it was possible to do: which I did so much the more diligently, as judging this to be the fittest place for the fixing of measures for posterity. A thing which hath been

much desired by leareed men, but the manner how it might be exactly done hath been thought of by none. I am of opinion that as this Pyramid hath stood three thousand yeeres almost, and is no whit decayed within, so it may continue many thousand years longer: and therefore that after times measuring these places by me assigned, may hereby not only find out the just dimensions of the English foot, but also the feet of several nations in these times, which in my traavailes abroad I have taken from the originals, and have compared them at home with the English Standard. Had some of the ancient Mathematicians thought of this way, these times would not have been so much perplexed, in discovering the measures of the Hebrewes, Babylonians, Egyptians, Greeks, and other nations. Such parts as the English foot contains a thousand, the Roman foot on Cassiodorus monument commonly called by writers *Pes Coltanus* contains nine hundred sixty seven. The Paris foot a thousand sixty eight. The Spanish foot, nine hundred and twenty. The Venetian foot 1002. The Arabian foot, or that of Snellius, 1033. The Braccio at Florence 1913. The Braccio at Naples 2100. The Dera at Cairo 1824. The greater Turkish like at Constantinople, 2200.

Within

tude, run round the room. The stones which cover this place, are of a strange, and stupendious length, like so many huge beames lying flat, and traversing the room, and withall supporting the infinite masse, and waight of the Pyramid above. Of these there are nine, which cover the roof. Two of them are lesse by halfe in breadth than the rest; the one at the East end, the other at the West. The length of this (*b*) chamber on the South side, most accurately taken at the joint or line, where the first and second row of stones meet, is thirty four English feet, and 300 and 8 parts of the foot divided into a thousand (the is 34 feet and 380 of 1000 parts of a foot.) The breadth of the West side at the joint, or line where the first, and second row of stones meet is seventeen feet, and an hundred and ninety parts of the foot divided into a thousand (the is 17 feet, and 190 of 1000 parts of a foot.) The height is nineteen feet and an halfe.

Within this glorious roome (for so I may justly call it) as within some consecrated Oatory, stands the monument of Cheops, or Chemmis, of one peece of marble, hollow within, and uncovered at the top, and sounding like a bell. Which I mention not as any rarity, either in nature, or in art (For I have observed the like sound, in other tombs of * marble cut hollow like this) but because I find modern Authors to take notice of it as a wonder. Some write, that the body hath been removed hence whereas *Diodorus* hath left above sixteen hundred yeeres since, a memorable passage concerning Chemmis the builder of this Pyramid, and Cephren the Founder of the next adjoyning *Although* (saith hee) *these Kings intended these for their Sepulchers, yet it hapened that neither of them were buried there. For the people being exasperated against them, by reason of the toilsomnesse of these works, and for their cruelty, and oppression, threatened to teare in peeces their dead bodies, and with ignominy to throw them out of their Sepulchers, Wherefore both of them dying commanded their friends privately to bury them, in an obscure place.* This monument in respect of the nature, and quantity of the stone, is the same with which the whole roome is lined: as by breaking a litle fragment of it, I plainly discovered, being a speckled kind of marble, with black, and white, and red spots. as it were equally mixt, which some writers call *Thebaick marble*. Though I conceive it to be that sort of Porphyry which *Pliny* calls *Leucostictos*, and describes thus. *Rubet Porphyrites in eadem Aegypto, ex eo candidis inter-*
venientibus

* As appears by
a faire, and an-
cient monument;
brought from
Smyrna to my
very worthy
Friend Mr.
Rolt Elquire,
which stands in
his Park at
Woolwich.

* Diod. Sic. lib. 1:
 τῶν ὃ βασιλέων
 τῶν κατὰ σκευα-
 σάντων αὐτὸς ἐαυ-
 τοῖς πέφκε, στείβη
 μετέτιρον αὐτῶν
 ταῖς πυγμαῖσι
 ἐνλαφύει, δις.

Plin. lib. 36. cap. 7.

*venientibus punctis leucostictos appellatur. Quasi
libet molibus cadendis sufficiunt lapidicina.*

this kind of marble there were, and still are, an infinite quantity of columnes in Ægypt. But a Venetian, a man very curious, who accompanied me thither, imagined that this sort of marble came from mount (b) Sina, where he had lived amongst the rocks, which he affirmed to be speckled with party colours of black, and white, and red, like this: and to confirm his assertion, he alleged that he had seen a great column, left imperfect, amongst the clifses, almost as big as that huge and admirable (c) Corinthian pillar standing to the South of Alexandria, which by my measure is near foure times as big, as any of those vast Corinthian pillars, in the *Porticus* before the *Pantheon* at Rome; all which are of the same colour of red marble with this monument, and so are the obelisks with hieroglyphicks, both in Rome and Alexandria. Which opinion of his doth well correspond with the tradition of *Aristides*, who reports that, in *Arabia* there is a quarry of excellent *Porphyry*. The figure of this tombe without is like an Altar, or more neerly to expresse it, like two cubes finely set together, and hollowed within: it is cut smooth, and plain, without any sculpture, and ingraving; or any relevy, and embellishment. The exterior superficies of it con-

b Which may also be confirmed by *Bellonius* observations, who describing the rock, out of which, upon Moyses striking it, there gushed out waters, makes it to be such a speckled kind of Thebaick marble *Est une grosse pierre massive droite de mesme grain et de la couleur, qu'est la pierre Thebaïque.*

c The compasse of the *Scapus* of this column at Alexandria near the tombe is XXIV English feet: the compasse of the *Scapus* of those at Rome is sixteen English feet and three inches. By these proportions, and by the rules, which are expresse in *Vitruvius*, and in other books of Architecture, the ingenious reader may compute the true dimensions of those before the *Pantheon*, and of this at Alexandria, being in my calculation the most magnificent column, that ever was made of one entire stone.

teines in length seven, feet three inches and an halfe. (a) Bellonius makes it twelve feet, and (b) Monsieur de Breves nine; but both of them have exceeded. In depth it is three feet, three inches, and three quarters, and is the same in breadth. The hollow part within, is in length, on the West side, sixe feet, and four hundred eighty eight parts of the English foot divided into a thousand parts (that (c) is 6 feet, and 488 of 1000 parts of a foot) in breadth, at the North end, two feet, and two hundred and eighteen parts of the foot divided into a thousand parts (that (d) is 2 feet, and 218 of 1000 parts of a foot.) The depth is 2 feet, and 860 of 1000 parts of the English foot. A narrow space, yet large enough to conteine, a

(1) Pervenit in elegans cubiculum quadrangulum sex passus longum, & quatuor latum, quatuor verò vel VI orgyis altum, in quo marmor nigrum solidum in cistæ formam excisum invenimus XII pedes longum, V altum, & totidem latum,

sine operculo. Bellon. obser. lib. 2. cap. 42. (b) Les voy ages de Monsieur de Breves. (c) 6 Feet $\frac{488}{1000}$ (d) 2 Feet $\frac{218}{1000}$. In the reiteration of these numbers, if any shall be offended, either with the novelty, or tediousness of expressing them so often, I must justify my self by the example of *Plug Beg*, nephew to *Timurlanc* the great (for so is his name, and not *Tamerlane*) and Emperour of the Moguls, or Tatars (whom we term amissè the Tartars) For I find in his Astronomical Tables (the most accurate of any in the East) made about CC yeares since, the same course observed by him, when he writes of the Grecian, Arabian, Persian, and Gelalean epocha's: as also of those of Cathæa and Turkistan. He expresseth the numbers at large, as I have done; then in figures, such as we call Arabian, because we first learned these from them; but the Arabians themselves fetch them higher, acknowledging that they received this useful invention from the Indians, and therefore from their Authors they name them Indian figures: Lastly he renders them again in particular Tables. Which manner I judge worthy the imitation, in all such numbers as are radical, and of more then ordinary use. For if they be only twice expressed, if any difference shall happen by the neglect of Scribes, or Printers, it may often so fall out that we shall not know which to make choice of: whereas if they be thrice expressed, it will be a rare chance, but that two of them will agree: which two we may generally presume to be the truth.

H

most

e Iam verò ante
annos proci mil-
le, vates ille Ho-
merus non cessa-
vit minora cor-
pora mortalium
quam prout con-
queri. Plin.

Nigerus hoc
vivo jam decre-
cebat Homere,
Terra malos ho-
mines nunc edu-
cat atque pufillos.

Juven. l Sat 15.
* August. de Civ.
Dei. l. 15, cap. 9.

f Sand's travels.

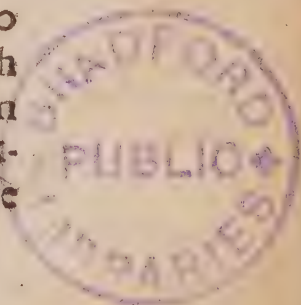
most potent, and dreadful Monarch being dead,, to whom living, all Ægypt was too streight, and narrow a circuit. By these dimensions, and by such other observations, as have been taken by me from severall embalmed bodies in Ægypt, we may conclude that there is no decay in nature;; (*though the question is as old as (e) Homer*) but that the men of this age are of the same stature;; they were near three thousand years agoe; notwithstanding Saint * *Augustine*, and others, are of a different opinion. *Quis jam ævo isto non minor suis Parentibus nascitur?* saith *Solinus*.

It may justly be questioned how this monument could be brought hither, since it is an impossibility that by those narrow passages before described, it should have entred. Wherefore we must imagine that by some *machina* it was raised, and conveyed up without, before this oratory, or chamber, was finished, and the roof closed. The position of it is thus it stands exactly in the Meridian, North and South, and is as it were equidistant from all sides of the chamber, except the East, from whence it is doubly remoter, then from the West. Under it I found a little hollow space to have been dug away, and a large stone in the pavement removed, at the angle next adjoining to it: which (f) *Sands* erroneously imagines, to be a passage into some other compartment: dug away no doubt by the avarice of some, who might not improbably conjecture an hidden treasure to be repositied there. An expensfull prodigality, out of superstition used by the Ancients, and with the same blind devotion taken up, and continued to this day in the East Indies.

dies. And yet it seems by *Josephus's* relation, that by the wisest King, in a time as clear, and unclouded as any, it was put in practice, who thus describes the funerall of King *David*. (g) His sonne *Solomon* buried him magnificently in *Hierusalem*, who, besides the usuall solemnities at the funeralls of Kings, brought into his monument very great riches, the multitude of which we may easily collect by that which shall be spoken. For thirteen hundred years after, *Hyrcanus* the high Priest being besieged by *Antiochus* surnamed *Pius*, the sonne of *Demetrius*, and being willing to give mony to raise the siege, and to lead away his army, not knowing where to procure it, he opened one of the vaults of the Sepulcher of *David*, and tooke thence three thousand talents, part whereof being given to *Antiochus*, he freed himselfe from the danger of the siege, as we have elsewhere declared. And again after many yeares King *Herod* opening another vault, tooke out a great quantity of mony; yet neither of them came to the coffins of the Kings, for they were with much art hid under ground, that they might not be found by such as entred into the Sepulcher.

The ingenious reader will excuse my curiosity, if before I conclude my description of this Pyramid, I pretermitt not any thing within, of how light a consequence soever. This made me take notice of two inlets, or spaces, in the South and North sides of this chamber, just opposite to one another; that on the North was in breadth 700 of 1000 parts of the English foot, in depth 400 of 1000 parts: evenly cut and running in a straight line six feet, and farther, into the thick-

g Ios. lib. 7. Ant.
Iudaic, cap 12.
"Εθαψε δ' αὐτὸν,
ὁ πᾶσι Σολομὼν
ἐν Ἱερουσολέμοις
διαπρεπῶς, τοῖς
ἄλλοις οἷς περὶ
κεδείαν νομίζεται
βασιλικῶ ἀπα-
σι, ἢ πλεοναυ-
τῶ πυλῶν ἢ ἁθρο-
νον σωεκέλευσεν,
&c.



Camdeni Br 2.

Salmasii exercit.
Plinian.

Plin lib. 18. cap. 1.

Panciroli. titul. 4.
rerum deperditarum.

ness of the wall. That on the South is larger, and somewhat round, not so long as the former: and by the blackness within seems to have been a receptacle, for the burning of lamps. *T. Livius Burretinus* would gladly have believed, that it had been an hearth for one of those eternall lamps, such as have been found in *Tulliola's* tomb in *Italy*, and, if *Camden* be not misinformed, in *England*, dedicated to the Urnes, and ashes of the dead; but I imagine the invention not to be so ancient as this Pyramid. However certainly a noble invention: and therefore pitty it is, it should have been smothered by the negligence of writers, as with a dampe. How much better might *Pliny*, if he knew the composition of it, have described it, then he hath done the *linum asbestinum*, a sort of linnen spun out of the veines, as some suppose, of the *Carystian*, or *Cyprian* stone (which in my travailes I have often seen.) Though *Salmasius*, with more probability, contends the true *asbestinum* to be the *linum vivum*, or *linum Indicum*: in the folds and wreaths of which, they inclosed the dead body of the Prince (for saith *Pliny*, *Regum inde funebres tunicae*: and no wonder, seeing not long after he addes, *aquapretia excellentium margaritarum*) committing it to the fire, and flames, till it were consumed to ashes: while in the same flames, this shroud of linnen, as if it had only been bathed, and washed (to allude to his expression) by the fire, became more white, and refined. Surely a rare, and commendable peice of skill, which *Pancirollus* justly reckons amongst the *Deperdita*; but infinitely inferior either in respect of art, or use, unto the former.

former. And thus have I finished my description of all the inner parts of this Pyramid: where I could neither borrow light to conduct me, from the Ancients: nor receive any manuduction from the uncertaine informations of modern travellers, in those dark, and hidden paths. We are now come abroad into the light, and Sunne, where I found my Janizary, and an English Captain, a litle impatient to have waited above * three houres without, in expectation of my return: who imagined whatsoever they understood not, to be an impertinent, and vain curiosity.

* That I and my company, should have continued so many houres in the Pyramid, and live (whereas we found no inconvenience) was much

wondred at by Doctor Harvey, his Majesties learned Physician. For said he, seeing we never breath the same aire twice, but still new aire is required to a new respiration (the *Succus alibilis* of it being spent in every expiration) it could not be but by long breathing we should have spent the aliment of that small stock of aire within, and have been stifled: unlesse there were some secret tunnels conveying it to the top of the Pyramid, whereby it might passe out, and make way for fresh aire to come in, at the entrance below. To which I returned him this answer. That it might be doubted whither the same numericall aire could not be breathed more then once; and whither the *Succus*, and aliment of it, could be spent in one single respiration: seeing those *Vinatores*, or divers under water, for sponges in the Mediterranean sea, and those for perles in the *Sinus Arabicus* and *Perficus*, continuing above halfe an houre under water, must needs often breath in, and out, the same aire. He gave me an ingenious answer, that they did it by help of sponges filled with oile, which still corrected, and fed this aire: the which oile being once evaporated, they were able to live no longer, but must ascend up, or dye. An experiment most certain, and true. Wherefore I gave him this second answer, that the fuliginous aire we breathed out in the Pyramid, might passe thorough those Galleries we came up, and so thorough the streight neck, or entrance, leading into the Pyramid, and by the same fresh aire, might enter in, and come up to us. Which I illustrated with this similitude: as at the streights of Gibraltor, the sea is reported by some to enter in on Europe side, and to passe out on Africa side; so in this streight passage, being not much above three feet broad, on the one side aire might passe out, and at the other side fresh aire might enter in. And this might no more mixe with the former aire, then the Rhodanus, as *Mela*, and some others report, passing through the lake of Geneva, or *lacus Lemanus*, doth mixe, and incorporate with the water of the lake. For as for any *tubuli*, to let out the fuliginous aire at the top of the Pyramid, none could bee discovered

within, or without. He replied, they might be so small, as that they could not easily be discerned, and yet might be sufficient to make way for the aire, being a thin, and subtile body. To which I answered, that the lesse they were, the sooner they would be obstructed with those tempests of sands, to which these deserts are frequently exposed: and therefore the narrow entrance into the Pyramid is often so choaked up with driftes of sand (which I may term the rain of the deserts) that there is no entrance into it. Wherefore we hire *Moores* to remove them, and open the passage, before we can enter into the Pyramid: with which he rested satisfied. But I could not so easily be satisfied with that received opinion, that at the streights of Gibraltor, the sea enters in at the one side, and at the same time passes out at the other. For besides that, in twice passing those streights, I could observe no such thing, but only an in-let, without any out-let of the sea: I inquired of a Captain of a ship, being Captain of one of the six that I was then in company with, and an understanding man, who had often passed that way with the Pirates of Algier, whither ever he observed any out-let of the sea on Africa side, he answered no. Being asked, why then the Pirates went out into the Atlantick sea alwayes on Africa side, if it were not as the opinion is, to make use of the current. He answered, it was rather to secure themselves from being surprised by the Christians, who had neer the mouth of the streights the port of Gibraltor, on the other side to harbour in. Wherefore, when I consider with my selfe the great draught of waters that enter at this streight, and the swift current of waters, which passe out of the *Pontus Euxinus* by the *Bosphorus Thracius* into the *Mediterranean* sea (both which I have seen) besides the many rivers, that fall into it, and have no visible passage out: I cannot conceive, but that the *Mediterranean* sea, or *urinall* (as the *Arabians* call it, from its figure) must long since have been filled up; and swelling higher, have drowned the plaines of *Ægypt*, which it hath never done. Wherefore I imagine it to be no absurdity in Philosophy, to say that the earth is tubulous, and that there is a large passage under ground from one sea to another. Which being granted, we may easily thence apprehend the reason why the *Mediterranean* sea rises no higher, notwithstanding the fall into it of so many waters: and also know the reason why the *Caspian* sea, though it hath not in appearance any commerce with other seas, continues salt (For so it is whatsoever *Pelicletus* in *Strabo* says to the contrary) and swells not over its banks, notwithstanding the fall of the great river *Volga*, and of others into it. That which gave me occasion of entering into this speculation was, that in the longitude of eleven degrees, and latitude of forty one degrees, having borrowed the tackling of six ships, and in a calme day sounded with a plummet of almost twenty pounds waight, carefully steering the boat, and keeping the plummet in a just perpendicular, at a thousand forty five English fadomes, that is at above an English mile, and a quarter in depth, I could find no land, or bottome.



A description of the second PYRAMID.

FROM this Pyramid we went to the second, being scarce distant the flight of an arrow from it: where by the way *I* observed, on the West side of the first, the ruines of a pile of building, all of square, and polished stone: such as Pliny calls *Basaltis*, and describes to be *ferrei coloris, & duritia, of an iron colour, and hardnesse*: Formerly it may be some habitation of the Priests, or some monument of the dead. To the right hand of this, tending to the South, stands this second Pyramid, of which besides the miracle, the Ancient, and Modern writers, have delivered little. *Herodotus* relates, that *Cephren*, in imitation of his brother *Cheops*, built this, but that he fell short in respect of the magnitude. *For* (saith he) *wee have measured them*. It were to be wished for fuller satisfaction of the Reader, he had expressed the quantity, and also the manner how hee took his measure. He addes, *it hath no subterraneous structures, neither is the Nilus by a channell derived into it, as in the former*. *Diodorus* somewhat more particularly describes it thus: *that for the architecture it is like unto the former, but much inferiour to it in respect of magnitude*: Each side of the Basis contains a stadium in length. That is, to comment on his words, of Grecian

Plin. l. 35. cap 7.

Herod. lib. 2.

Diodor. Sic. lib. 1.
Τῇ μὲν καὶ τῷ
τέχνῳ χεῖρα
παροπλήσειεν τῇ
προετοιμένῃ πῶς
δὲ μὲν γίγνεται πολὺ
λειπόμενον ὡς αὐτῷ
τῆς ἐν τῇ βίῳ
πλευρᾷ ἐκείνῃ
ἐστὶν ὑπερβαίνει.

H 4

feet

Plin. l. 36. cap. 12.
 Alterius inter-
 valla singula per
 quatuor angulos
 parcs I^oCC
 XXXVII [pedes]
 comprehendunt.

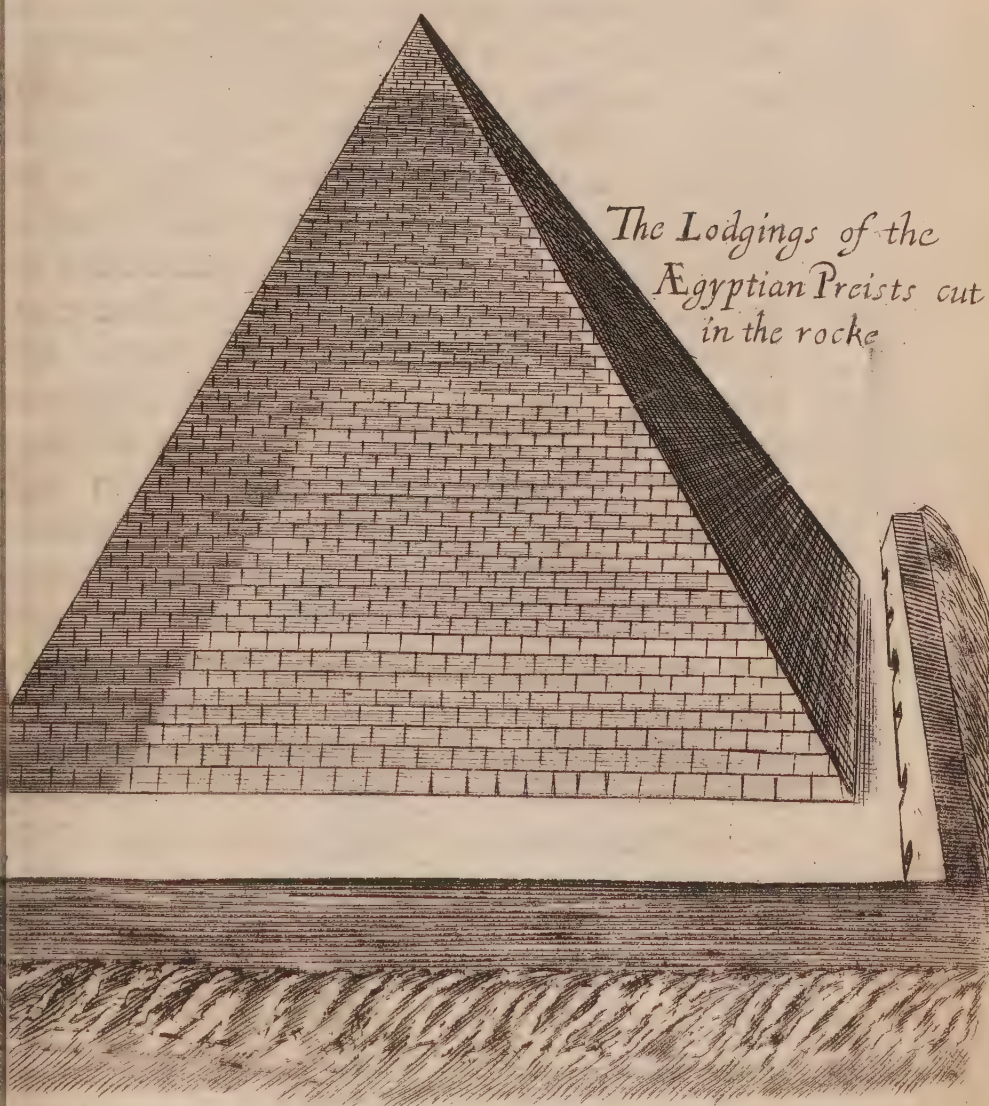
Strabo lib. 17.

feet sixe hundred, of Romane sixe hundred twenty five. So that by this computation, each side should want an hundred Grecian feet off the former Pyramid. *Pliny* makes the difference to be greater, for assigning eight hundred eighty three feet to the former, he allowes to the side of the Basis of this, but seven hundred thirty seven. By my observation, the stones are of colour white, nothing so great, and vast, as those of the first, and fairest Pyramid; the sides rise not with degrees like that, but are smooth, and equall, the whole fabrick (except where it is opposed to the South) seeming very entire, free from any deformed ruptures, or breaches. The height off it, taken by as deliberate a conjecture as *I* could make (which it was easie to do by reason of the nearnesse of this, and the former, being both upon the same plain) is not inferiour to it; and therefore *Strabo* hath rightly judged them to be equall. The sides also of the *Basis* of both are alike, as, besides the authority of *Strabo*, the Venetian Doctor assured me, who measured it with a line. There is no entry leading into it, and therefore what may be within, whither such spaces, and compartments, as *I* observed in the former, or whither different, or none, *I* must leave to every mans private conjecture, and to the discovery of after times.

This

The second Pyramid.

*The Lodgings of the
Egyptian Preists cut
in the rocke*



This is bounded on the North, and West sides with two very stately, and elaborate peeces which I doe not so much admire, as that by all writers, they have been pretermitted. About thirty feet in depth, and more then a thousand and foure hundred in length, out of the hard rocke these buildings have been cut in a perpendicular and squared by the chesseell, as I suppose, for lodgings of the Priests. They run along at a convenient distance, parallel to the two sides, were mentioned of this Pyramid, meeting in a right angle, and making a very faire, and graceful prospect. The entrance into them is by square openings, hewen out of the rocke, much of the same bignes, with those I described in the first Pyramid. Whither these were symbollicall (as is the Theology of the Ægyptians consisted much in mysterious figures) and the depresseure, and lownes of these, were to teach the Priests humility: and the squarenes, and evenes of them an uniforme, and regular deportment in their actions, I leave to such as have written of their hieroglyphickes to determine. The hollow space within, of them all, is somewhat like to a square and well proportioned chamber, covered, and arched above with the naturall rocke: in most of which (as I remember) there was a passage opening into some other compartiment, which the rubbish, and darknes, hindered me from viewing. On the North side without, I observed a line, and only one, ingraven with sacred and Ægyptian characters, such as are mentioned by (a) *Herodotus*, and (b) *Diodorus*, to have been used by the Priests, and were different from the

• Herodot. lib. 2.

ὁ παιδὲς υἱος ᾧ

॥ ॐ नमो भगवते वासुदेवाय ॥

ἰερῆς γραμμάτης

சிதிலம். தவறு இல்லை

καλέμενα ή κοι-

9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-10

μαθαν. Diod. l. i.

vulgar characters in civill affaires : in which former kinde (c) *Justine Martyr* makes *Moses* to have been skilfull : as the Scripture makes him to have been learned in all the wisdom of the Egyptians. These ranne not downwards, as the Chinese in our times write, but were continued in a streight line, as we use to write : and are to be read (if any understand those mysterious sculptures) by proceeding from the right hand to the left, and as it were imitating the motion, and course of the Planets. For so (d) *Herodotus* expressly informes us, that the Grecians write, and first account, going from the left hand to the right, the Egyptians from the right hand to the left. And this is that which in an obscure expression is also intimated by (e) *Pomponius Mela*: *Aegyptii] suis literis perversè utuntur*. A manner practised by the Hebrewes, Chaldeans, and Syrians to this day : and not unlikely to have been borrowed by them from the Egyptians : to whom the Chaldeans also allowed their first skill in Astrology, as the Græcians did their knowledge in Geometry; the former being attested by (f) *Diodorus*, and the later confessed by (g) *Proclus*, and other Grecians. And surely in imitation of these, or of the Jewes, the Arabians neighbouring upon both, have taken up this manner of writing, and continued it to our times : communicating it also by their conquests, to the Persians, and Turkes.

c Ὁν ὁ ὁμοῦλος
εἰς τὴν αὐτὴν εἰδησιν
ἔχον. ἀλλ' ἐν ἑα
τῇ αὐτῇ ἡρώδης,
&c. Iust. Martyr.
quæst. & resp.
ad Orthodoxos.

d Γράμματα γὰρ
φασὶν ἢ λογιζομέναι
ψήφοισι, ἑκδύνας
μὲν ἀπὸ τοῦ ἀρι-
στεροῦ ὅτι τὰ
δεξιά φέροντες
τὴν χεῖρα.
Αἰγύπτιοι δὲ, ἀπὸ
τοῦ δεξιῶν ὅτι
τὰ ἀριστερά.
Herodot. lib. 2.
e Pompon. Mel.
l. 1. c. 9.
f Diodor. Sic. l. 1.
g 2 lib. Comment.
Procli. in 1 lib.
Eucl.

The



A description of the third PYRAMID.

From this Pyramid we went unto the third. Standing distant from the second about a furlong, upon an advantageous height, and rising on the rocke, whereby at a good distance it seemes equall to the former ; though the whole pile is much lesse, and lower. The time was so far spent with my other observations, that I could not take so exact a view, as I desired, and the worke deserved ; yet I tooke so much of both, as to be able to confute the errors of others. But before I performe this, I shall relate what the Ancients, and some one or two of our best writers, which have travelled thither, have delivered concerning this. *Herodotus* discoursing of it, tels us, that (*Mycerinus*) left a Pyramid much lesse then that of his father, wanting of all sides (for it is quadrangular) twenty feet : it is three hundred feet on every side, being to the middle of it built with *Aethiopicke marble*. *Diodorus Siculus* is somewhat larger, and cleerer. Every side of the basis (*Mycerinus*) caused to be made three hundred feet in length, he raised the walls fiftene Stories, with black stone, like *Thebaicke marble*, the rest of it he finished, with such materials as the other Pyramids are built. This worke although it is exceeded by the rest in magnitude, yet for the structure,

Herodot. lib. 2.
Πυραμίδα ἣ κ'
ἔτος ἀπὸ τοῦ
πολλὸν ἐλάσσων τῇ
πατρὶς, εἰκοσι
ποσὶν καὶ αὐτῇ
σαι, κῶλον ἑκα-
στον τρεῖσι πλείοτε,
ἔκαστος τῶν ὀρόνων.
Ἰδὲ ἣ ἐς τὸ ἡμέ-
τερον Ἀθιοπικῆ.
Diodor. Sic. l. I.

structure, art, and magnificence of the marble, it
 very farre excels them. In the side towards the
 North, Mycerinus, the name of the Founder, is in-
 graven. Thus far Diodorus. To whom I shall
 adjoine the testimony of Strabo: Farther, upon Strabo l. 17. Geog.
 a higher rise of the hill is the third (Pyramid)
 much lesse then the two former, but built with a
 greater expense: For almost from the Foundation
 of it to the middle, it consists of blacke stone, with
 which they make mortars, brought from the remo-
 test mountaines of Æthiopia, which being hard,
 and not easie to be wrought, hath made the worke
 the more costly. Pliny also, not as a spectator, and
 eye-witnesse, as the former, but as an Historian
 writes thus. The third (Pyramid) is lesse then
 the former we mentioned, but much more
 beautifull: it is erected with Æthiopicke marble,
 and is three hundred sixty three feet between the
 angles. And this is all that hath been preserved
 of the Ancients concerning this Pyramid. A-
 mongst moderne writers, none deserves to be pla-
 ced before Bellonius, or rather before P. Gillius.
 For * Thuanus makes the other to have been a
 plagiarist, and to have published in his owne
 name the observations of P. Gillius: a man very
 curious, and inquisitive after truth, as appeares by
 his topography of Constantinople, and his Bosphorus
 & Thracius, to whom Bellonius served as an amanu-
 ensis. The third * Pyramid is much lesse then the
 former two, but is a third part greater then that
 which is at Rome neere the mons testaceus, as you
 passe to Saint Pauls in the Ostian way. It is still
 perfect, and no more corrupted, then as if it had been
 newly built, For it is made of a kinde of marble,
 called

Plin. l. 36. c. 12.

Tertia minor
 prædictis, sed
 multò spectatior,
 Æthiopicis lapi-
 dibus assurgit

CCCLXIII pedi-
 bus inter angulos

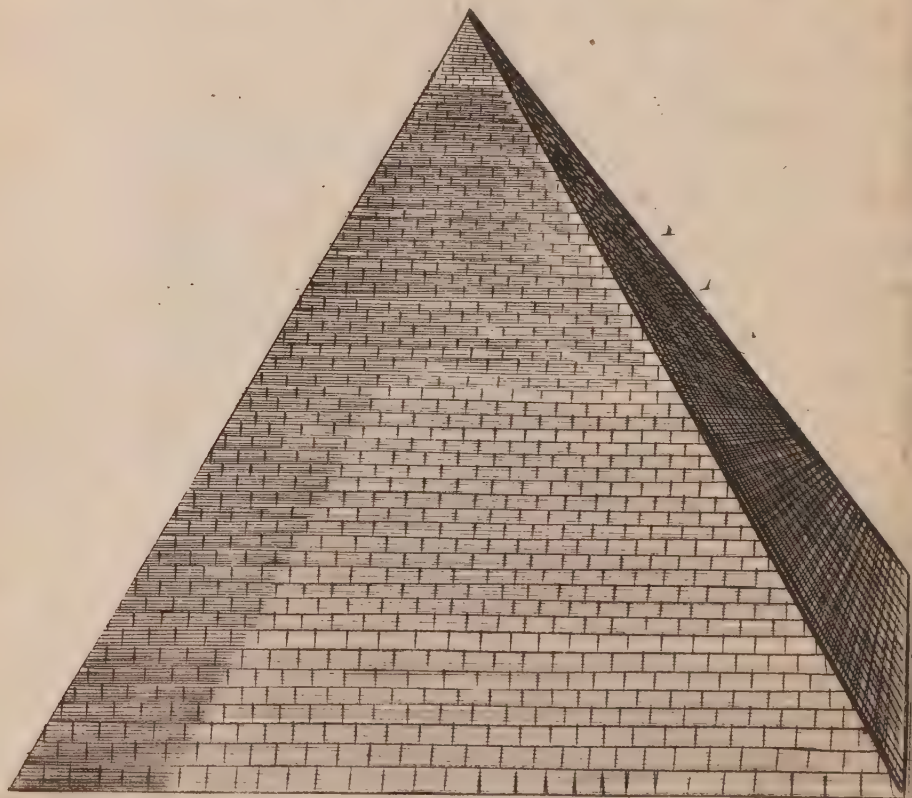
* Thua. hist. l. 16.

* Bellon. observ.
 l. 2. c. 44.

Tertia Pyramis
 duabus superiori-
 bus longè minor,
 tertia est autem
 parte major eâ
 quæ apud Testa-
 ceum montem est
 Romæ, quæ ad D.
 Pauli eundem est,
 itinere Ostiensi.
 Adhuc integra
 est, nec magis ri-
 mis corrupta,
 quàm si jam re-
 cens exstructa es-
 set. Marmoris
 enim genere cõ-
 st. t. quod Basal-
 tes nuncupa-
 ur, vel lapis Æthio-
 picus, ipso ferro
 durior.

*A description of the
called basaltes, or Ethiopicke marble, harder then
iron it selfe.*

The third P Y R A M I D.



It will be in vaine to repeate the traditions
and descriptions of severall others: all which by a
kinde of confederacie, agree in the same tale for
the substance, only differing in some circumstan-
ces: So that I shrewdly suspect, that *Diodorus*
hath borrowed most of his relation from *Hero-
dotus*: and *Strabo*, and *Pliny*, from *Diodorus*, or
from

from them both : and the more learned neoticks from them all. For else how can it be imagined, they should so constantly agree in that, which if my eyes, and * memory extreamly faile me not, is molt evidently false ? And therefore I have a strong jealousie, that they never came to see this third Pyramid ; but that they did, as I have observed all travellers in my time in Ægypt to doe, fill themselves so full, and as it were so surfeit with the sight of the greater, and fairer Pyramid, that they had no appetite to be spectators of the rest : where they should only see the same miracle (for the Pyramids are all of the same figure) the farther they went, decreasing, and presented as it were in a lesse Volumne : Or if they did view this, it was *quasi per transfennam*, very perfunctorily, and sleightly ; and that through a false, and coloured glasse. For they have mistaken both in the quality of the stone, and colour of the Pyramid. I begin with *Herodotus*, who by a notable peece of forgetfulness, if it be not a *φάσμα* in the copies, makes the dimensions of each of the sides, in the *basis* of this, to be three hundred feet, and yet to want but twenty of the first Pyramid, to which he assigned before eight hundred feet. an impossibility in arithmeticke. And therefore it will be no presumption to correct the place, and in stead of *λείπονσι ποδῶν ἑκατάδ' ἑκατ.* to write *πενήκοντιον ποδῶν ἑκατάδ' ἑκατ.* I know not how to palliate, or excuse his other errour, where he makes this Pyramid to be built as far as to the middle of it, with Æthiopicke marble. If this sort of marble be *ferrei coloris*, as it is described by *Pliny*, and granted by *Diodorus*, and *Strabo*,
both

*I have since conferred with an English Captain, who having been foure times at Alexandria, and as often at the pyramids, assures me that I am not mistaken.

Herodot. lib. 2.

Plin. l. 36. c. 7.

Diodor. l. 1.

Strab. l. 7. Geog.

both of them expressing the colour to be blacke and the latter bringing it from the remotest mountaines of Æthiopia, where the marble hath the same tincture and colour, with the Inhabitants, then can this relation of *Herodotus* no way be admitted. For the whole Pyramid seemes to be of cleere, and white stone, somewhat choicer and brighter, then that in either of the two other Pyramids. And therefore I wonder that *Diodorus*, *Strabo*, and *Pliny*, and amongst latter Authors, *Bellonius*, *Gillius*, and severall others should have all followed *Herodotus*: when with a little paines, and circumspection, they might have reformed his, and their owne error. It may perhaps be alleaged in their defence, that they meane the buildings within are erected with blacke, and Æthiopicke marble: and yet if this be granted, since there is no entrance leading into this, no more then is into the second Pyramid, what may be within depends upon the incertainty of tradition, or conjecture, both which are very fallible. Though it cannot be denied, but that close by this, on the East side of it, there are the ruines of a pile of building, with a sad, and dusky colour, much like that we described in passing to the second Pyramid, which might be the ground, and occasion of this error. I cannot excule the Ancients, but *Bellonius*, or *Gillius* (For it is no matter which of them owne the relation, when both of them have erred) are farre more inexcusable, Because it might have been expected from them, what *Livy* suppoles, *Nos semper scriptores, aut in rebus certius aliquid allaturus se, aut scribendi arte rudem vetustatem superaturus*

aturos credunt. Whereas these on the contrary, have depraved, what hath been in this particular, with truth delivered by the Ancients. For whereas *Herodotus*, and *Diodorus*, equal the side of the *asis* to three hundred feet, and *Pliny* extends to three hundred sixty three, these make it only a third part greater then the Pyramid at Rome of *C. Castius*, neere the *mons testaceus*. So that either they have much enlarged that at Rome, or shrunked, and contracted this. For the Pyramid at Rome, exactly measured on that side, which stands within the City, is completely seventy eight feet English in breadth: to which if we adde a third part of it, the result will be an hundred and foure: which should be equal to this Egyptian Pyramid, in the notion, and acception of *Bellonius*. An unpar- onable oversight, no lesse then two hundred feet, in a very litle more then three hundred. For so much, besides the authority of *Herodotus*, and *Diodorus*, before cited, I take the side of this Pyramid to be, and the altitude to have much the same proportion

I would gladly have seen in this, the name of Mycerinus the Founder of it ingraven, as (a) *Diodorus* mentions: or that other inscription in the first, whereof *Herodotus* procured the interpretation: but both have been defaced by time. His words are these: (b) *In the Pyramid there are Egyptian characters inscribed, which shew how much was expended upon the workemen, in radishes, onions, and garlick, which an interpreter (as I well remember) said was the summe of a thousand and six hundred talents of silver, which*

I

if

a Diodor. l. 1.

b Herodot. l. 2.

Στοιμαρια ἃ δια-
χρηματίζαντες
ὑπὸ τῶν ἐν τῇ πυ-
ραμίδι, ὅσα ἐστὶ
συρμαίνων καὶ κρό-
μων, καὶ σποροδρα-
κῶν, ὡς καὶ τὰς
ἐργαζομένων οἱ Κεῖ-
ς ἐν τῇ αὐτῇ μερῇ
ἀπαιτοῦνται ὅτι ἐπὶ
μοι ἐπιλεγομένης
τῶν χρημάτων αὐ-
τῶν ἑκατὸν καὶ ἑξή-
κοντα ὅλα τὰ
τῶν αὐτῶν ἀν-
τιπαραστήσει.

if it be so, how much is it credible was spent in iron
and in meat, and in clothes for the labourers? Here
by I might have knowne what to determine of
the ancient Ægyptian letters: I meane not the
sacred ones (for those were all Symbolical, ex-
pressing the abstractest notions of the minde, by
visible similitudes of * birds, and beasts, or by re-
presentations of some other familiar objects;
but those used in civill affaires. By such sculp-
tures, which I have seene in gemmes found at
Alexandria, and amongst the Mummies, I can no
way subscribe to the assertion of *Kircherus*:
though an able man, who, in his *Prodromus Cop-
tus*, contends that the present Ægyptian, or Cop-
tite character (which certainly is nothing but a
corruption, and distortion of the Greeke) is the
same with that of the ancient Ægyptians.

* Phœnices pri-
mi, famæ si credi-
tur, auri,
Mansuram radi-
bus vocem signa,
re figuris.
Nondum flumi-
neas Memphis
contexere b. blos
Noverat, & taxis
tantum volu-
creq; feraq;
Sculptaq; serva-
bant magicas
animalia linguas
Lucan. lib. 3.

Of the rest of the PYRAMIDS in the Libyan desert.

I Have done with these three Pyramids, each of
them being very remarkable, and the two
first reckoned amongst the miracles of the
world. The rest in the Libyan desert lying scat-
tered here, and there, are (excepting one of them)
but lesser copies, and as it were models of these
and therefore I shall neither much trouble my-
selfe, nor the Reader, with the description of
them. Though to speake the truth, did not these
three first standing so neere together obscure the
luster of the rest, which lye far scattered, some of
them were very considerable. And therefore I
cannot

cannot but tax the omission of the Ancients, and the inaduertyency of all moderne writers, and travellers, who with too much supinenes have neglected the description of one of them: which in my judgement is as worthy of memory, and as neere a miracle, as any of those three, which I have mentioned. And this stands from these South, and by West, at twenty miles distance, more within the sandy desert, upon a rocky level like these, and not far from the village whence we enter the *Mummies*. This as the Venetian Doctor assured me, and as I could judge by conjecture at a distance, hath the same dimensions, that the first, and fairest of these; hath graduations, or ascents without, and of the same colour like that, (but more decayed, especially at the top) and an entrance into it on the North side, which is barred up within; and therefore whatsoever is spoken of the first, in respect of the exterior figure, is applicable to this. (d) *Bellonius* extremely exceeds in his computation of the number of these, who thus writes. *Above an 100 others are seen dispersed up and down in that plain, I could not discover 20.* And long since, *Ibn Almatoug* in his book of the miracles of *Ægypt*, reckons them to be but XVIII. *There are in the West side no more famous buildings then the Pyramids, the number of them is XVIII: of these, there are three in that part which is opposite to Fostat (or (e) Cairo.)*

d Pluquàm centum per cam planiciem hinc inde sparse conspiciuntur. Bellon. l. 2. c. 44.
e That Fostat, Meize, & Cahira (or as we usually terme it Cairo) are three distinct names, as it were of one and the same City, appears by the Geographi Nabientis, and Abu feda in Arabicke; though Abulfeda more particularly describes Alkahira to be on the North side of Fostat, and Fostat to be seated upon the river Nilus.

In what manner the PYRAMIDS were built.

WE had ended our discourse of the Pyramids, but that I find one scruple toucht

ἡ ἐργασία τῆς ἐκ-
 λίσσεως λίθου μὴ
 χεῖρα ἐξέχον
 κεραχάων πεποι-
 σμένη, &c.
 Herod. l. 2.

ἡ ἀγρία ἢ τὸν μὲν
 λίθον ἐκ τῆς ἀγ-
 ρίας δὲ τοῦ ποταμοῦ
 ἀνέχοντες, τὸν δὲ κα-
 τὰ τὸν ποταμὸν δια-
 κομίζοντες, καὶ τὸν
 λίθον ἀπὸ τοῦ ποτα-
 μὸς ἐκ τῆς ἀγ-
 ρίας. Καὶ τὸ δὲ αὐ-
 τὸν ποταμὸν, το

upon by *Herodotus*, *Diodorus*, and *Pliny*, which is worth the discussion, as a point of some concernment in architecture : and that is, in what manner these Pyramids were built, and with what art and contrivance the stones, especially those vast ones in the first, were conveyed up. (f) *Herodotus* who first raised the doubt, gives this solution. They carried up the rest of the stones with little engines made of wood, raising them from the ground upon the first row : when the stone was lodged upon this row, it was put into another engine, standing upon the first step, from thence it was conveyed to the second row by another. For so many rows, and orders of steps, as there were, so many engines were there : or else they removed the engine which was one, and easy to be carried, to every particular row, as often as they moved a stone. We will relate that which is spoken of either part. Therefore those in the Pyramid were first made, which were the highest, then by degrees the rest, last of all those which are nearest to the ground, and are the lowest. The first part of this solution of *Herodotus* is full of difficulty. How in the erecting, and placing of so many machines, charged with such massy stones, and those continually passing over the lower degrees, could it be avoided, but that they must either unsettle them, or endanger the breaking of some portions of them ; which mutilations would have been like scars in the face of so magnificent a building ? His second answer is the fonder ; but I conceive the text to be imperfect. *Diodorus* hath another fancy : The stones (saith he) at a great distance off were prepared in Arabia : and they report that by the help of Aggeres (engines

engines not being then invented) the work was erected. And that which begets the greatest admiration is, that so vast a structure was perfected in that place, which is all about replenished with sand where there appears not any relicks, either of the aggeres, or of the hewing, and polishing of the stones. So that it seems not peece-meale by the industry of men, but altogether, and at once, the whole pile, as it were by some God, was erected in the midst of the sands. Some of the Egyptians relate wonders of it, and indeavour to obtrude I know not what fables; namely, that these aggeres consisting of salt, and nitre, were dissolved by letting in the river, which wholly consumed them without the labour of hands, leaving this structure (intire.) But the truth of the business is not so, but that those multitudes of men, which were employed in raising the aggeres, carried them away unto their former places. For as they report three hundred and sixty thousand men were employed in these offices, and the whole worke was scarce finished in the space of twenty yeares. Pliny partly agrees with him, and partly gives another answer. The question is, by what means the cement was conueied up to such a height (he rather might have questioned, how those vast stones were conueied up) some say that banks of nitre, and salt were made up, as the work rose, which being finished, they were washed away by the river (Nilus) Others imagine that bridges were made with bricke: which, the worke being ended, were distributed into private houses. For they conceive that the Nilus being much

τὸ πηλὸν ἐργον
κατασκευασμένον
ἢ τῇ περιέχοντι
τοῦ πηλὸς ἀμ-
μῶντος ὄντος, καὶ
ἰχνοῦς τῆς χε-
ματός, καὶ τῆς
λίθου ξυστροφίας καὶ
λαξέουσας ἀπο-
λείπειται, ὥστε δο-
κεῖν μὲν καὶ ὁλί-
γον, ὅτι ἀνθρώπων
ἐργασίας, ἀλλὰ
συνάβδλω καὶ οὐκ
ὥσπερ ὑπὸ θεῷ
τῆς τοῦ κατασκευ-
ασματι τοῦ πᾶν
εἰς τὴν περιέχε-
σαν ἀμμου. ἐπ-
χειρῶσι δὲ πῆρες
τῶν Αἰγυπτίων τι-
να πολογὰν καὶ
δύναται, ὅτι
τῶν λίθων
αἱ εἰς ἀλλήλους καὶ
νῆες τῶν χωμά-
ται γενομένων,
ἐπαφθεῖς ὁ ποτα-
μός ἐπιζῇ, καὶ
διέλυσεν, αὐτὰ καὶ
παντελῶς ἠφάνι-
σεν, ἀλλὰ τῇ χειρὶ
ποιήτε παραμα-
ταίας, καὶ μὴ
ταύθης, ὡς τὸ εἶχε
διὰ δὲ τῆς πηλο-
χειρίας τῆς τοῦ
ματι βαλεῖσθαι.
πάλιν τὸ πᾶν ἐργον
εἰς τὴν ἀπὸ ὑπάρ-
χουσαν ἀποκατε-
στάθην τῶν
τελευταίων μὲν γὰρ
καὶ εἰς μνημεῖα
ἀνδρῶν ὡς φασι,
τῶν τῶν ἐργων

κατασκευῆς περιέχουσιν, τὸ δὲ πᾶν κατασκευασμα πηλὸς ἔχει μόγις ἐπὶ τὴν ἕκαστον.
Diodor. Biblioth. Histor. lib. 1. Quæstionum summa est quam ratione in tantam
altitudinem subiecta sint cementa. Alii enim nitro ac sale adaggeratis cum crescente
opere, ac peracto, fluminis irrigatione dilutis: alii lateribus è luto factis extructos pon-
tes, peracto opere in privatas domos distributos. Nilum enim non putant rigare potu-
isse multò humiliores. * Plin. l. 16. c. 12

* Admitting this supposition we may easily apprehend, how those huge stones might by engines be raised in a perpendicular, as the work rose, with lesse difficulty, & expense, then either in a slope, or traverse line, upon banks of nitre, or bridges of brick, according to the traditions of Diodorus, and Pliny: both which must have been of a stupendious, and almost incredible height.

(a Diodor. Sic. l. 1.
 Ὁμοιοῦται δὲ
 ταῦτα τὰ ἔργα τοῦ
 λυπεῖται ὅτι
 κατ' Αἰγυπτίους
 μόνον τὸ βᾶρει τὸ
 κατασκευασμένων
 καὶ τὰς διαστάσεις,
 ἀλλὰ καὶ τῇ πολυ-
 τηρίᾳ τῶν ἐργαστα-
 μένων, καὶ φασὶ
 οἷον διαμετρῆσαι
 μέτρον τὰς ἀρχι-
 τεκτονίας τῶν ἔργων
 ἢ τὰς βασιλεῖς
 τὰς παρεχόμε-
 ναι ταῖς εἰς ταῦτα
 χορηγίας. τὰς μὲν
 γὰρ ταῖς ἰδίαις ψυ-
 χαῖς καὶ τῶν φίλο-
 νημάτων,

lower, could not come to wash them (away.) If I may assume the liberty of a traveller, I imaginee that they were erected, neither as *Herodotus* describes, nor as *Diodorus* reports, nor as *Pliny* relates: but that first they made a large, and spacious * tower in the midst reaching to the top; to the sides of this tower, I conceive the rest of the building to have been applied, peece after peece, like so many buttresses, or supporters, (till lessening in height, till at last they came to the lowermost degree. A difficult peece of building taken in the belt, & easiest projection: And therefore it is no wonder, if it were not often imitated by the Ancients, and no where expressed, or commended, by the great master of Architecture *Vitruvius*. Yet surely if we judge of things by the events, and if we reflect upon the intention of monuments, which are raised by the living to perpetuate the memory of the dead, then is this as commendable a way as any. And therefore we see at Rome, that though by the revolution of so many ages the *Mausoleum of Augustus* be almost decayed, and the *Septizonium of Severus* be utterly lost, both intended for lasting & stately Sepulchers; yet the *Pyramid of Cestius* stands fair, and almost intire: which is no more to be compared, either for the vastnes of the stones, or the whole bulk, and fabrick of it with these, then are the limbs, & body of a dwarf, to the dimensions of a gyant, or some large colossus. I have done with the work, but the Artizans, deserve not to be pretermitted: concerning whom the observation of (a) *Diodorus* is as true as it is boldly delivered by him. It is confessed, that these works (speaking of the Pyramids) far exceed the rest in *Aegypt*, not only in the massinesse of the structures,

structures, and in the expenses, but also in the industry (and skill) of the Artificers. The Egyptians thinke, the architects are more to be admired then the Kings, who were at the expense. For they by their abilities and study, these by their wealth received by inheritance, and by the labours of others erected them.

ταῖς δὲ τῶν κτισ-
τενικῶν πλεονε-
κίαις ἀποδείξας
καὶ ὡς ἐνὶ πλοῦ-
ς ἀγαθῶν τῶν ἀν-
θρώπων.

The Conclusion,

And thus much of the Sciography, or of the artificiall, and architectonicall part: I shall shut up all with one observation in nature for the recreation of the Reader, recited by Strabo in these words. Wee ought not to omit one of the strange things seen by us at the Pyramids. Some heapes of stone, being fragments hewen off by before the Pyramids, amongst these are found little stones, some in the similitude, and bignesse of lentils, some as of graines of barley, which appeare halfe unscalded: they report these are some reliicks of the provisions, which were given to the workmen, and have been petrified: which seems probable enough.

Εἰ δὲ πρὸ ὀρα-
θέντων ὑπὸ ἡμῶν
ἐν ταῖς πυραμίδαι
παράδοξον ἔχον
ἐκ παραλιπνῶν. Ἐκ
γὰρ τῆς λατύνου-
σας πνεύματος
τῶν πυραμίδων
κρίνεται. ἐν γὰρ ταῖς
σφύραις σκεπτάται.
ψήματα καὶ τύποι
καὶ μεγέθει φακοί-
δῃ ἐν τῷ δὲ καὶ ὡς
αἱ πίστες σκεπ-
τῶν πνεύματος
ἡμετέρας ὑπο-
τρέχει. φασὶ δ' ἂν
πολλὰ τῶνδε λεί-
ψαντα τῆς τῶν ἐρ-
γαζομένων τροφῆς.
ἐκ ἀπείρου καὶ δὲ.
Strab. l. 17. Geog.

These, if there were ever any such, are either consumed by time, or scattered by the winds, or buried with those tempests of sand, to which the deserts are perpetually exposed: But Diodorus, who not long preceded him, was not so curious, as to deliver this relation. And were not Strabo a writer of much gravity, and judgement, I should suspect that these petrified graines (though I know such petrefactions to be no impossibility in nature. For I have seen at Venice the bones and flesh of a man, and the whole head intirely transmuted into stone: and at Rome cleare con-
duit

* Exod. 12. 39.

a Sands in his tra-
vailles writes, that
they are seen to rise
on Good-Friday.

A Frenchman at
Grand-Cairo,
who had been
present at the re-
surrection, shew-
ed me an arm,
which he brought
from thence: the
flesh shriveled,
and dried like
that of the mum-
mies. He obser-
ved the miracle
to have been al-
ways behind
him: once casu-
ally looking back
he discovered
some bones,
carried privately
by an Egyptian
under his vest,
whereby he un-
derstood the my-
stery.

b Essay 66. 24.

* An argument
intended by me,
and for which I
made a collection
of severall anti-
quities in my tra-
vailles abroad; but
these (and would
only these!) have
unfortunately
perished at home
amidst the dis-
tractions of the
time.

duit water, by long standing in aquæducts, hath
been turned into perfect Alabaſter) are like those
loaves of bread, which are reported to be
found by the red sea converted into stone, and
by the inhabitants supposed to be some of these
bread the Israelites left behind them, when they
passed over for feare of Pharaoh. They are sold
at Grand Cairo handsomely made up in the man-
ner of the bread of these times, which is enough
to discover the imposture. For the scripture
makes them to have been unleavened cakes: * *and
they baked unleavened cakes, of the dough which
they brought forth out of Egypt.* Or else Strabo's
relation may be like the tradition of the rising of
dead mens bones every (a) year in Egypt: a thing
superstitiously beleaved by the Christians: and
by the Priests, either out of ignorance, or po-
licy, maintained, as an argument of the resur-
rection. The possibility and truth of it, Metro-
phanes the Patriarch of Alexandria thought
(but very illogically) might be proved out of the
Prophet Ely. (b) *And they shall go forth, and look
upon the carcaises of the men that have transgres-
sed against me, for their worme shall not dye, nei-
ther shall their fire bee quenched; and they shall
be an abhorring unto all flesh.*

But I have digressed too farre. The confutati-
on of these, and the description of the *mummies*,
or of the rest of the Egyptian Sepulchers (for
from thence comes the matter of this their sup-
posed resurrection) and that infinite masse, and
variety of hieroglyphicks, which I have either
seen there, or bought, or transcribed elsewhere,
may be the * argument of another discourse.

FINIS.



grees have been much wasted

to be
ne, and
of the
en they
are told
ne man-
enough
scripture
rest and
which
Sindoo
ruling of
ra thing
ns: and
or po-
de relur.
Memo-
thought
of the
and look
angrif-
ye, ne-
bey shall
confurati-
ommies
hers (for
eie lap-
asse, and
ve either
ewhere,
rie.

← See p75-6

587 RIM/N

