THE SYRIAN EXPEDITIONS OF SETI AND RAMSES HAD
led to the seat of government being removed from
Upper Egypt to the eastern part of the Delta, in order
that it might be near the frontier. The ancient town of
Zoan, known afterwards as Tanis, became an important
and splendid city. Its great temple, the foundation of
which probably dated from the VIth dynasty, was rebuilt
on a grand scale: its scantly remains show that the
temenos or surrounding wall was a parallelogram of
1000 feet by 700. There Rameses erected a gigantic
statue of himself ninety-two feet high,1 and ten or twelve

1 Destroyed in the XXIInd dynasty. See below, Ch. xvii.
obelisks. The city retained its importance until, under the XXVIth dynasty, Sais became the capital of the Delta. It is now a heap of ruins, with the remains of a single gateway and fragments of many obelisks.

The treasure-city or "store city" of Pithom, which according to Hebrew tradition was built by the labour of the captive Israelites, is represented by a few substructures.¹

This gravitation northward, however, did not hinder Rameses, during his long reign of sixty-six years, from affirming his imperial power and indulging his taste in monumental building in the remotest southern portions of his possessions. There is scarcely a temple of any importance throughout the length of the land which was not enlarged or rebuilt by him, or perhaps merely usurped by the imposition of his reliefs or inscriptions. In some

¹ Exodus I, 11. The site is now called Tel-el-Maskhuta, near Kassassin.
cases he destroyed the work of his predecessors simply for the sake of the material, but much of the sandstone used by him as well as by other kings was quarried at Silsila, between Assuan and Edfu, where, it is said, during the building of the Ramesseum he employed 3,000 workmen. In the XIIth dynasty the southern boundary of Egypt was at Semna near the second cataract. There, and at Kurna on the opposite bank of the Nile, Senusert III built two fortifications against the border tribes of Nubia (Sudan).\textsuperscript{1} The country, however, was subdued by the later kings of the dynasty up to the third cataract; and in the XVIIIth dynasty, under Amenhetep III, Egyptian rule was carried as far as Napata. Amenhetep II founded a temple at Kalabsha, about thirty-five miles above Assuan, which was superseded by one of the Roman period, though a few remains of the old building still exist; and at Soleb Amenhetep III built one, the ruins of which are the finest in the Sudan.\textsuperscript{2} The colonnades that remain show that it was similar in style to his temple at Luxor, and may well be attributed to the same architect. Rameses carried his operations still higher up the Nile, and built a temple at Gebel Barkal near Napata, which is described as small and ruinous.

By far the most remarkable monument of Rameses II in Nubia is the larger rock-hewn temple at Abu Simbel on the left bank of the Nile about forty miles below Halfa. It is the most imposing example of a peculiar form of architectural art which is not confined to Egypt. It is probable that the elaborate decoration which had been given to some of the XIth and XIIth dynasty tombs at Beni Hasan, suggested the use of the same method for shrines and purely religious foundations.

\textsuperscript{1} See above, pp. 60, 62. \textsuperscript{2} See above, p. 123.
The practice seems to have been promoted by Queen Hatshepsut, in whose temple at Dér-el-Bahri there is a good deal of rock-hewn work. About three miles south of the tombs at Beni Hasan, she began the excavation of a small sanctuary to the goddess Pekhet, identified with Artemis, which is known as the *Speos Artemidos*. It is very simple in plan, the sanctuary itself consisting of a chamber about twenty feet by twenty-two, with a recess in the back wall above the floor-level for the image of the goddess. The chamber was entered from the outside by a passage, in front of which was a portico with eight square pillars in two rows of four, all hewn in the rock. Only three are still standing, and though there are reliefs and incised decoration in the portico, some added by Seti I, the interior seems to have remained unfinished.

At Silsila, about forty miles below Assuan, there is a similar small rock-cut chapel with an exterior colonnade of four square pillars begun by Horemheb, the last king of the XVIIIth dynasty; and there are others
of the XIXth dynasty, with the lotus-bud form of column.

To Horemheb is attributed a more elaborate shrine at Gebel Adda, a little above Abu Simbel. It consists of a central hall twenty-five feet square, containing four bud-headed columns, with a narrow chamber projecting at each side. A sanctuary at the end opposite to the entrance passage gives the ground plan the form of a cross. At Beit-el-Wali, near Kalabsha, and at Gerf Hussein, twenty miles higher, there are small rock temples, both of which date from the reign of Rameses II. The former has some very interesting coloured reliefs illustrating his wars with the Nubians, copies of which are exhibited in the British Museum. It has a small hall, the roof of which is supported by two columns of twenty-four sides, in which the cardinal surfaces are broader and have inscriptions running down them.

But these comparatively small shrines sink into insignificance beside the work of Rameses at Abu Simbel. There are two temples;
THE FACADE FROM THE NORTH-EAST

PLAN OF THE TEMPLE

THE GREAT TEMPLE, ABU SIMBEL
the larger one, dedicated to Ra, Amen, Ptah, and Rameses himself, is the one towards the south, and is the grandest piece of rock-work in Egypt. In front of it is a forecourt reached by a flight of steps from the level of the Nile bank, and enclosed at each end by a brick wall of the

1 Petrie, Hist., vol. iii, p. 79.
same date as the temple. From this court a few steps with an inclined plane in the middle lead to the main platform, the rock being cut back so as to leave a terrace in front of the temple. The vertical face of this platform is ornamented with carvings and a curved cornice, above which is a balustrade with small figures behind it. The natural face of the rock slopes at an angle of about sixty degrees, and in cutting it away from the floor-level upwards, material has been left so as to provide for four gigantic sitting statues of Rameses, sixty-five feet high, which project from the slightly sloping plane of the façade (p. 142). Much smaller statues of various members of his family are placed near to or between the legs of the colossi. This front, which is 119 feet wide and over 100 high, is finished in the form of a pylon-tower with a torus at the angles, and a curved
cornice upon which twenty-two small dog-headed figures are carved. A doorway between the two central figures leads through a short passage to a spacious chamber (B) fifty-eight feet long by fifty-four wide, the roof of which it supported by a row of four square pillars on each side, with Osiride figures attached to the faces towards the central walk. This appears to correspond with the outer colonnaded court in temples of the ordinary type. Beyond this is a small hypostyle hall (C) with four square pillars, and still further a narrow transverse chamber (D), in the back wall of which is the central sanctuary with a small room on either side of it. Six other long and narrow apartments, four on the north side and two on the south, extend laterally from passages or doorways communicating with
the large hall, and appear to correspond in purpose with the various store rooms found in other temples. The reliefs on the walls of the large hall are of much interest, especially those which illustrate the Hittite campaign, which forms the subject of some of the designs at the Ramesseum. The length of the excavation from front to back is 180 feet.

On another cliff on the north side of the great temple, but separated from it by an intervening cleft, is a smaller rock-hewn temple dedicated by Rameses to the goddess Hathor and his favourite wife Nefertari. The façade of this is 92 feet long, and has six statues 33 feet high, in this case standing, showing Nefertari between two figures of Rameses on each side of the central door (p. 143). The elevation of this front differs somewhat from that of the larger temple, inasmuch as the general plane of the surface follows the slope of the rock, and the statues are in recesses which are separated by the dividing buttress-like strips of rock. The cornice which originally crowned the front is now gone. The plan of the interior is very simple: there is one pillared hall with three square pillars on either side, each bearing a head of Hathor. There is also a high relief of Hathor in the form of a cow in a recess at the back of the sanctuary.