LIST OF THE PTOLEMIES

<table>
<thead>
<tr>
<th>Name</th>
<th>B.C.</th>
<th>Name</th>
<th>B.C.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ptolemy I</td>
<td>305</td>
<td>Ptolemy XI</td>
<td>108</td>
</tr>
<tr>
<td>&quot; II</td>
<td>285</td>
<td>Soter II again</td>
<td>88</td>
</tr>
<tr>
<td>&quot; III</td>
<td>247</td>
<td>XII Alexander II</td>
<td>81</td>
</tr>
<tr>
<td>&quot; IV</td>
<td>222</td>
<td>XIII Auletes</td>
<td>81</td>
</tr>
<tr>
<td>&quot; V</td>
<td>205</td>
<td>XIV (With Cleopatra)</td>
<td>51</td>
</tr>
<tr>
<td>&quot; VI</td>
<td>182</td>
<td>XV (With Cleopatra)</td>
<td>47</td>
</tr>
<tr>
<td>VII Philometor</td>
<td>181</td>
<td>XVI Cesaron (Cleopatra's son)</td>
<td>45</td>
</tr>
<tr>
<td>VIII Philopator Neos</td>
<td>146</td>
<td>Battle of Actium and end of dynasty</td>
<td>30</td>
</tr>
<tr>
<td>IX Euergetes II (Physkon)</td>
<td>146</td>
<td></td>
<td></td>
</tr>
<tr>
<td>X Soter II (Lathyros)</td>
<td>116</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In some lists the numbers and names differ slightly, owing to a few of the reigns being quite transitory. The above follows Methally's "History of the Ptolemaic Dynasty" (Methuen and Co.).

CHAPTER XIX

THE PTOLEMAIC DYNASTY

UNDER the earlier Ptolemies Egypt attained great eminence in science, letters, and commerce, and became the richest country in the world.

Ptolemy I founded the celebrated library and museum at Alexandria, and following the example of Alexander the Great he adopted the religion of the country, which was developed about this time by an amalgamation of two of the prevalent cults. The worship of Serapis (Osiris-Apis) was widely accepted, and ultimately became popular, with other oriental religious innovations, in the Roman world.

This religious expediency, which was accompanied by general toleration and a patronage of the Jews, was pursued by his successors. They restored and built many temples, the remains of which form a large proportion of the architectural monuments that still exist in Egypt.
In these they adhered closely to the later traditional methods of structure and decoration, slightly influenced by Greek and Roman work, and recorded their names and titles in the hieroglyphic writing consecrated by immemorial usage.

The principal buildings due to the Ptolemies of which remains still exist, are the temples at Edfu, Esna, Dendera, and Philae. Edfu, called by the Greeks Apollinopolis, lies on the left side of the Nile, about sixty miles south of Luxor. The temple, dedicated to Horus who was identified with Apollo, is an elaborated reconstruction of an XVIIIth dynasty building. It has a special interest because it is structurally almost perfect, and shows that its designers, whilst following the main features of older temples in plan and style, were not incapable of
improving on them. Its construction extended over a long period, for though the sanctuary and hypostyle hall (E-H) were finished by Ptolemy IV in 212 B.C., the vestibule (D) was only completed by Ptolemy Euergetes II in 122 B.C. Instead of being open to the court, it is partly enclosed by dwarf walls between the columns of the front row. The capitals are alternately of a palm-frond pattern, and one in which a corolla-like arrangement of petals is obviously influenced by the Greek or Roman Corinthian capital. Its elevation with slightly battering ends and framed with a torus moulding, gives the impression that it was intended as a frontispiece to the whole; but a forecourt was added by Ptolemy Lathyrus a few years later, with a well-proportioned colonnade round three sides, which

1 Its preservation is mainly due to the fact that it has deep foundations. This was an improvement of the Ptolemaic builders, for the older temples had shallow and often make-shift footings.

2 This arrangement, common in Ptolemaic temples, is said to have occurred exceptionally in the Ramesseum (see p. 131).
apart from its details is almost Greek in effect. The fine pylon, 250 feet broad and 115 high, and the massive brick girdle-wall that surrounds the whole

were finally completed in 57 B.C. But the tendency to exaggerated size and height has vanished, and the comparatively small hypostyle hall (E) is lighted, not by
apertures in the side walls of a raised central avenue, but by a rectangular opening in the stone roof. Staircases in the thickness of the wall lead to various parts of the roof. In the sanctuary (H) is a magnificent shrine carved from a single block of gray granite. It was dedicated to Horus by Nectanebo of the XXXth dynasty, and is a relic of the earlier temple.

The temple at Esna, in the same region, is only partially visible. The pronaos, the floor of which is considerably below the level of the ground outside, is the only part cleared; it has twenty-four columns arranged like those at Dendera (see p. 180). It was a reconstruction begun by Ptolemy VII (c. 150 B.C.) of an earlier temple, but was finished under the Roman emperors. The capitals show deviations from the old types similar to those at Edfu, being evidently influenced by classical art. The columns stand on heavy cylindrical bases.

The temple at Dendera, about thirty miles below Thebes on the west side of the Nile, is dedicated to Hathor, whom the Greeks identified with Aphrodite. It is about 310 feet long, and was traditionally said to have been founded by Khufu, though the existing building is of late Ptolemaic date, and was completed by the Romans. There are, however, stones bearing the names of kings of the XVIIIth to the XXXth dynasties, showing that it has a long continuous history. If, as is supposed, it was rebuilt on old foundations, these must be of great age, and it is probable that the original temple was partly underground. In this instance the subterranean walls are from fifteen to seventeen feet thick, and contain in their thickness many long and narrow galleries about four feet wide, in some cases in two or three tiers. The

1 Breasted, p. 119.
ESNA. CAPITALS IN THE PRONAOS

(This portion of the temple was probably built under the early Roman Emperors from Tiberius to Vespasian, 14 B.C.—A.D. 69.)
interior surfaces of these galleries are decorated with coloured reliefs of the time of Ptolemy XIII, though one of them depicts King Pepi of the VIth dynasty.¹ These galleries may have been the store-chambers of the original temple. The edifice above has a deep portico or pillared hall, with twenty-four Hathor-headed columns in four rows—twelve on each side of the central walk. This hall is only partially closed in front by the usual half-wall built between the columns, except at the central entrance. At the back is a small hypostyle hall (B) with side chambers, and beyond this two antechambers (C-D) leading to the sanctuary (E) with surrounding corridor and cells. At the extreme end is a room (F) containing a shrine and image of Hathor. On the west side of the first antechamber is a staircase (H) leading to the roofs, and on the same side is a small open court (G) with a pavilion approached by steps.

The pillars of the outer portico have nothing in common with contemporary classical art. Their capitals consist of Hathor-heads on each of the four sides displayed on a

BAS-RELIEF OF AUGUSTUS. HYPOSTYLE HALL, DENDERA
stone imitation of drapery, above which is a cubical die connected with the entablature by a shallow square abacus of smaller area than the capital. Notwithstanding

the abnormal and almost grotesque character of this design, the colonnade is well proportioned, and the effect of the whole, with an elegant entablature consisting of an architrave and hollow cornice, finely decorated with
emblems and figures in low relief, is not without dignity. It is to be noted that this elevation, like that at Edfu, is built with a slightly battering ends and forms a complete composition apparently intended as a façade to the entire building. An isolated pylon some distance in front was a later addition under the Flavian emperors. In the interior hall the columns have spreading capitals of a more familiar frondiform type and their shafts, like the walls, are richly decorated with reliefs.

The temple, like that at Edfu, has the advantage of having its stone roofs in good condition, and a peculiar feature of this building is that it has a temple or chapel of Osiris on the roof above the hypostyle hall, in which smaller Hathor columns support the roof. Its axis is at right angles to that of the larger temple and faces eastward across the roof. A curious window with Hathor-headed mullions, said to have come from the "clerestory" of the temple, may be seen in the British Museum.

- There is a somewhat peculiar late temple at Kom Ombo, higher up the Nile. It stands on an isolated height on the right bank, which in the Ptolemaic era was the site of a considerable town. It is dedicated to two deities, Haroëris (a form of Horus) and Sobek, who represented respectively Light and Darkness. It has therefore two cellae side by side, and though the whole temple is a single structure so far as the entrance court and the enclosing walls are concerned, each sanctuary has separate entrances and approaches through the hypostyle hall, after the same fashion as the sevenfold temple of Seti at
Abydos. Like that at Dendera it is a reconstruction of an older temple, but unlike it the details of the order show a definite influence of classic architecture, the capitals having corinthianesque corollae, whilst the usual Egyptian cornice is modified into one almost wholly vertical in section.

Amongst the latest well-known monuments of ancient Egypt are the buildings on the small and picturesque island of Philae above the first cataract, about ten miles beyond Assuan. During the Ptolemaic dynasty it became a favoured spot for the cult of Osiris, Isis and Hathor, and was crowded with buildings, but does not seem to have been built upon until the XXVIth dynasty, traces of whose kings are found on stones of the principal temple of Isis. The whole island is only 400 yards long by about 140 broad, and the confined nature of the site of this temple has given to the forecourt, which lies between two pylons, an irregular shape in which no attempt at parallelism, such as is seen at Luxor, has been
made.\(^1\) Outside the court two long colonnades, which are neither parallel nor of equal length, lead to the first pylon from the south-western angle of the island, where there was a small subservient temple of Isis as a sort of propylaeum (15 on plan, p. 191). This was partially destroyed by a Nile flood soon after its completion, and the colonnades were never finished. Both these works are attributed to Nectanebo of the XXXth dynasty and are older than the actual remains of the larger temple; for this was rebuilt by the second and third Ptolemies, and its decoration was continued throughout the dynasty. In the forecourt is a small temple or Birth-house commemorating the birth of Horus, which had become an almost universal adjunct to the larger temples (7).

\(^1\) See plan, p. 191, and illustrations, pp. 193-196.
There are several other small temples on the island. That of Hathor (8), which faced the eastern boundary wall of the temple of Isis, was built by Ptolemies VII and IX. It is in a ruinous condition, but some of the columns of the inner court are standing and show the influence of the romano-greek corinthian capital in a marked degree,

whilst with their stiff stalks they are strangely suggestive of mediaeval work.¹ Those in the outer court, which was added by Augustus, have fanciful representations of a baboon and of the Ethiopian god Bes, grotesque figures dancing and playing musical instruments.

¹ The large temple at Kalabsha in Nubia, which is said to have been rebuilt by Augustus, has precisely similar capitals in its portico.
The most familiar feature of Philae, the so-called Kiosk, or "Pharaoh’s bed" (16), is one of the latest of the ancient buildings. It appears from reliefs on the walls of about A.D. 100, to be an unfinished shrine dedicated to Augustus and Trajan, the form of which was probably suggested by the propylaeum of the temple of Isis at the south-west corner of the island. It was never roofed, and the dies above the capitals, which would have represented Hathor-heads, are still uncarved. Its peripteral form,

1 Its date seems a little uncertain. Murray (p. [95]) puts it in the reign of Ptolemy IX, c. 146 B.C.; Baedeker in Roman imperial times.
with dwarf walls between the columns, combines architectural features of much earlier buildings.

It is unfortunate that the construction of the Nile-dam at Assuan, which is destined to advance so materially the prosperity of Egypt, periodically submerges and must eventually destroy many of these latest monuments of its ancient civilization.
PHILAE FROM THE SOUTH-EAST

The Pylon of the Temple of Isis on the left, and the back of the Temple of Hathor on the right of the Kiosk.
THE TEMPLE OF ISIS: DOORWAY OF THE INNER PYLON