CHAPTER-4

'MISR AL-QADIMA': AN INTRODUCTION

4.1 A BRIEF SUMMARY OF THE NOVEL 'MISR AL-QADIMA':

The novel 'Misr-al-Qadima' (Ancient Egypt) is a story of an attractive journey through the land of ancient Egypt, in which we learn about the geography of the region and experience daily life through a visit to Thebes and the palace of the Pharaoh. Includes a description of the life of children in those long ago times as well as a couple of the wonder stories told to them. Besides these, from this novel we have also learned about the ancient Egyptian books and temples and tombs.

At first the writer speaks about the greatness of the land of Egypt, where the series of stories that started on the land of Palestine, and mentioned in the Old Testament. As the writer says that the greatness of the Egypt does not evaluated among the Nations of the Earth where a unique wealth of ancient kings, and wise men, and the brave soldiers have present in the country of ancient Egypt and he also added that nothing in the Kingdom of the other country have half of Egyptian Antiquities of glamour and grace. And then talking about geographical location of Egypt, and thanks to the Nile either Egypt fact is a high bar on both sides of the Nile, and sometimes extending miles or 2 miles inside the sands that 80 per cent of the Nile, and has some resemblance to Lily of the Nile Valley with a crooked leg.

Then the novel 'Misr al-Qadima' (Ancient Egypt) talks about the history of Pharaonic Egypt with its glimpses which are dealt with a description of the capital city of Ancient Egypt i.e. Thebes. Here the writer wants to give a vivid description about a journey to the city Thebes; he focuses his experience how he spends in the city of Thebes beautifully. He says that the capital city of ancient Egypt Thebes is a beautiful place where everybody wants to visit the city. Through his journey describes the grandeur of the buildings, and the Egyptian cities on the banks of the Nile until it reached to the place you want to access it. He also disclosed about the life styles of the peoples lived in the capital city of ancient Egypt. He also added that the garment they are produced was considered as the best quality among the Egypt and entire countries.

After that the writer discuss about the greatness of Pharaoh in the ancient Egypt. Pharaoh was the all in all of the country at that time, he was the administrator as well as he has called himself as the good God. His people look upon him, and he looks upon himself as their King. The Pharaoh was the high priest of all temples, the head of law and the commander of the army. The Egyptians believed pharaohs were great people that were half-man and half-god. Since only the pharaoh and priests were allowed to enter temples, Ancient Egyptians had to ask the pharaoh to speak to the gods for them. This made the pharaoh very powerful in the minds of regular Egyptians.[96]

[96] httP//library.thinkquest.org/J002046F/pharaohs_of_ancient_egypt.htm

Then the writer discuss about the life of a soldiers of ancient Egypt. Through this story Mahfouz wants to give us a central idea about the life styles of a soldier at the Pharaohnic era. He also disclosed about the weapons they used in the time of war. Besides this he also give a description of Chariots which an important part of the Egyptian army. They were wheeled carriages pulled by two fast warhorses. Two soldiers rode in a chariot. One would drive the chariot and control the horses while the other would fight using a bow and arrow or spear.

After that the writer portrays a vivid description about the Child-life in Ancient Egypt. He disclosed here that how did the boys and girls live in this quaint old land so many hundreds of years ago. How they were dressed, what sort of games did they play at, what sort of lessons did they learn, and what kind of school did they go to. Thus he describes about the child-life in Ancient Egypt very interestingly.

After this beautiful discussion about child-life in Egypt, Najib Mahfouz initially wants to talk about some fairy tales of ancient kings for the children's. The writer tells us the stories of old kingdom of ancient Egypt and the wisdom of their kings very interestingly.

Then the write writer explores us to Soudan. Here he discusses about the historical background of Soudan. He portrays an original picture of the trade relation of Soudan with the other countries.

In the next chapter of this book the writer discussed about a long journey to the country of ancient Egypt where he discovered a great queen who ruled the Egypt named

Hatshepsut whose fame deserves to be remembered, and who takes honourable rank among the great women, like Queen Elizabeth and Queen Victoria, who have ruled kingdoms.

After that the writer has discussed about the significance of Egyptian old books. According to the writer Egyptians were the first people to make paper, and they used it for many centuries before other people had learned how much handier it was than the other things which they used.

In the next chapter the writer talks about the glimpses of Egyptian temples and tombs. As the writer says Egypt is a land of great temples and great tombs. He also added that In Egypt there are plenty of churches or temples we have found which are very wonderful; but there are no castles or palaces left in greater Egypt or at least, there are next to none. Instead of palaces and castles, we would find tombs.

At the end of this book the writer want to tell us about a little about what the Egyptians thought of heaven what it was, where it was, how people got there after death, and what kind of a life they lived when they were there, etc.

4.2: 'MISR AL-QADIMA': AN INTRODUCTION:

'Misr al-Qadima', 1932, This was Najib Mahfouz's first published book and it was a translation of English writer James Baikie's concise history of Ancient Egypt named Peeps at many Lands: Ancient Egypt published by the periodical Al-Majalah Al-Jadidah (The New Magazine). Najib Mahfouz was a distinguished writer of modern

Arabic literature who won the Nobel Prize in 1988 for his famous Arabic novel Awlad al-haratina (Children of Geballawi) published in 1959.

The novel 'Misr al-Qadima' (Ancient Egypt) is consisted with thirteen chapters which are mentioned as follows-

1. Ardh'u zaatein shuhratah qadimah (A land of Ancient greatness)
2. Yawmu'n fi tibiyah (A day in Thebes)
3. Yawmu'n fi tibiyah (A day in Thebes) continued
4. Fir'awun fi al-qasr (Pharaoh at the palace)
5. Hayat al-jindi (Life of the soldier)
6. Hayat al-tifli (Life of the children)
7. Ba'dhu al-asatir (Some fairy-tales of long ago)
8. Ba'dhu al-asatir (Some fairy-tales of long ago) continued
9. Istikhshaf al-Su'dan (Exploring the Soudan)
10. Rihlat Istikshafiyah (A voyage of Discovery)
11. Al-kutub al-Misriyah (Egyptian Books)
12. Al-ma'bud wa al-qabur (Temples and Tombs)
13. Qudama al-Misri'eena al-sama'e (An Egyptian's Heaven)

Now, here I would like to discuss about the above mentioned chapters. I want to focuses on the central issues which are portrays in these chapters by the author. This book is considered not only a novel but also indicates as a historical documentary of ancient Egypt. It is a historical account of ancient Egyptian lands, peoples, kings and

their wisdom, administration system of the Pharaohnic Egypt, historical temples and tombs etc. First of all I want disclose a vivid description about the ancient lands of Egypt as follows-

4.2.1: ARDH'UN ZAATEIN SHUHRATAH QADIMAH (LAND OF ANCIENT GREATNESS)

In this very early chapter the writer speaks about the greatness of the land of Egypt, where the series of stories that started on the land of Palestine, and mentioned in the Old Testament. It also adds that it did not live among the nations of the ancient land unparalleled wealth of kings bones, and wise men, and brave soldiers, and there is no other Kingdom who have no such a wonderful monuments of what the Egyptian monuments have. The writer also added that when Britain was a wild, unknown island, inhabited only by savages as fierce and untaught as the South Sea Islanders, Egypt was a great and highly civilized country, full of great cities, with noble palaces and temples, and its people were wise and learned.

So, through this chapter the writer wants to tell us something about this wonderful and interesting old country and about the kind of life that people lived in it in those days of long ago, before most other lands had begun to waken up, or to have any history at all. First of all, writer has tried to get an idea of the land itself. It is a very remarkable thing that so many of the countries which have played a great part in the history of the world have been small countries. For example, Britain is not a very big country though it has had a great story. Palestine, which has done more than any other country to make

the world what it is to-day, was called "the least of all lands." Like these great country Egypt also a small country, although it is full of great things, like The Pyramids which is considered as one of the wonder of world is situated in Egypt.

Then the writer was talking about the geographic location of Egypt. Ancient Egypt is a land which is found on the map is barren sandy desert, or wild rocky hill-country, where no one can live. The real Egypt is just a narrow strip of land on the side of the great River Nile. Whereas the Nile River ran into the sea near Cairo was nothing but the narrow valley of the river surrounded by desert hills.

The geography of Egypt also makes it a coveted land. Egypt takes up the north-eastern corner of Africa, with the Mediterranean Sea on its north coast and the Red Sea on its east coast. The Nile River runs vertically through the middle and splits the land in two".[97]

Then the writer also says that the country itself has no very striking features. It is rather a monotonous land, a long ribbon of green running through a great waste of yellow desert and barren hills. But the great charm that draws people's minds to Egypt, and gives the old land a never-failing interest, is its great story of the past, and all the relics of that story which are still to be seen.

Thus the writer has tried to give us a wonderful description about the land of ancient Egypt. Here the writer has portrays vivid natural scenery of the land of old

[97] experience-ancient-egypt, 2009-2012

Egypt and discuss about the historical event of this land. Besides these the writer Mahfouz also expresses about the life style of the people of ancient Egypt.

4.2.2: YAWMU'N FI TIBIYAH (A DAY IN THEBES)

There is a two chapter on this topic i.e. Yawmu'n Fi Tibiyah A day in Thebes and Yawmu'n Fi Tibiyah A day in Thebes continued. Both the chapters are displays about the beauty of Ancient capital city Thebes. Here the writer is going to discuss about the experiences of daily life of the people of ancient Egypt through a visit to Thebes. Thebes was the greatest city of Ancient Egypt and was the capital city of old Egypt once upon a time. Here the writer has wanted to share with us about the experiences of a journey to Thebes. As he argued that if anybody wanted to learn something about Egypt and people are lived in there in those far-off days, we must try to get to the capital of the country and see what is to be seen there.

The writer also narrates about some other cities which are seen in bank of the Nile River in this way-

"As we sweep up the river we see that there are really two cities. On the east bank lies the city of the living, with its strong walls and towers, its enormous temples, and an endless crowd of houses of all sorts and sizes, from the gay palaces of the nobles to the mud huts of the poor people. On the west bank lies the city of the dead. It has neither streets nor palaces, and no hum of busy life goes up from it; but it is almost more striking than its neighbour across the river. The hills and cliffs are honeycombed with long rows of black openings, the doorways of the tombs where the dead of Thebes

for centuries back are sleeping. Out on the plain, between the cliffs and the river, temple rises after temple in seemingly endless succession. Some of these temples are small and partly ruined, but some are very great and splendid; and, as the sunlight strikes upon them, it sends back flashes of gold and crimson and blue that dazzles the eyes."[98]

Then the writer introduced us with the dresses and life styles of the Theban people. As he says that the garments they have used was very pretty to look at. Here a description about their garments and life style of the peoples are given as follows-

"The Egyptian Custom-house officers come on board to examine the cargo, and collect the dues that have to be paid on it; and we watch them with interest, for they are quite different in appearance from our own hook-nosed, bearded sailors, with their thick many-coloured cloaks. These Egyptians are all clean shaven; some of them wear wigs, and some have their hair cut straight across their brows, while it falls thickly behind upon their necks in a multitude of little curls, which must have taken them no small trouble to get into order. Most wear nothing but a kilt of white linen; but the chief officer has a fine white cloak thrown over his shoulders; his linen kilt is stiffly starched, so that it stands out almost like a board where it folds over in front, and he wears a gilded girdle with fringed ends which hang down nearly to his knees. In his right hand he carries a long stick, which he is not slow to lay over the shoulders of his men when they do not obey his orders fast enough."[99]

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[98] Baikie,James,p9

[99] Baikie,James,P10

Thus the writer gives us a vivid description about the history of Theban people. Through the 2nd and 3rd chapter the writer has tried to portray a real picture of ancient Egypt through the visit to the Thebes. He focuses the glory of the city of Thebes by giving a description about the great temples and tombs of ancient Egypt which are imply the greatness of Egypt.

4.2.3: FIR'AWUN FI AL-QASR (PHARAOH AT THE PALACE)

In This chapter the writer discussed about the glory and power of Pharaoh. Mahfouz also portrayed the administration system of ancient Egypt. As the writer says that from a long time ago, Ancient Egypt was ruled by Pharaohs. Egyptians did not call their ruler as Pharaoh, whereas Pharaoh meant "Great House" in Egyptian and referred to the palace of the king. It was later added to the pharaoh's name as part of his title.

The Ancient Egyptians believed that the Pharaoh's spirit could live for an eternity, which means forever. They believed that the Pharaoh would become a god after he died, so pharaohs were buried in a tomb with many treasures which could be enjoyed in their Afterlife. Many of the statues of pharaohs have cobra heads on them. Pharaohs wore a cobra figure to protect them from evil. There were many different pharaohs, some woman and some men. They ruled Ancient Egypt for thousands of years.

As Gods on Earth, ancient Egyptian Pharaohs had many responsibilities that went along with the immense power of such a title. They were the military, political and religious heads of state. They were also expected to vouch for their people to the Gods

whom they communicated with. Alive, the ancient Egyptian Pharaohs were reincarnations of Gods; after death they became true Gods.

After the description of Egyptian king the writer introduced us with "the good god" Ramses II and his greatness. He was the most enduring icon of ancient Egyptian power. King Ramses II is the 2nd pharaoh of the 19th Dynasty. He ruled Egypt for 67 years and had over 100 children. He was famous for his monument-building and the peace-treaties. Here we are also able know about the shape of the Palace of the kings of ancient Egypt. He has built another capital at Tanis, which is the Hebrews call Zoan, down between the Delta and the eastern frontier. He has built a great temple there and makes huge statue of the king which is 99 feet high which stands before the temple gate.

After that the writer gives a vivid description about the royal palace built by the king Ramssess II.

There is a royal palace which is in a constant bustle, with envoys coming and going, and counselors and generals continually passing in and out with reports and orders. Outside, the palace is not so very imposing. The Egyptians built their temples to last forever; but the palaces of their Kings were meant to serve only for a short time. The new King might not care for the old King's home, and so each Pharaoh builds his house according to his own taste, of light materials. It will serve his turn, and his successor may build another for himself. A high wall, with battlements, towers, and heavy gates, surrounds it; for, though Pharaoh is a god, his subjects are sometimes

rather difficult to keep in order. Plots against the King have not been unknown in the past; and on at least one occasion, a great Pharaoh of bygone days had to spring from his couch and fight single-handed for his life against a crowd of conspirators who had forced an entrance into the palace while he was enjoying his siesta. So since then Pharaoh has found it better to trust in his strong walls, and in the big broadswords of his faithful Sardinian guardsmen, than in any divinity that may belong to him.

Thus the writer gives a colourful description about the Egyptian great kings as well as Gods for the general people. From this chapter we are able to see about the greatness of king Ramses II and how he designed his palace with full of beauty.

4.2.4: HAYAT AL-JINDI (LIFE OF THE SOLDIER)

In this chapter Mahfouz portrays a description about the life of a soldier in ancient Egypt. The original Egyptians were farmers, not fighters. They didn't see the need for an organized army. They were well protected by the natural boundaries of the desert that surrounded the empire. During the Old Kingdom, if the Pharaoh needed men to fight, he would call up the farmers to defend the country.

However, eventually the Hyksos people located near northern Egypt became organized. They conquered Lower Egypt using chariots and advanced weapons. The Egyptians knew they now needed an army. They learned how to make powerful chariots and gathered a strong army with infantry, archers, and charioteers. They eventually took Lower Egypt back from the Hyksos.

From that point Egypt began to maintain a standing army. During the New Kingdom the Pharaohs often led the army into battle and Egypt conquered much of the surrounding land, expanding the Egyptian Empire. Probably the most important weapon in the Egyptian army was the bow and arrow. The Egyptians used the composite bow that they learned about from the Hyksos. They could shoot arrows over 600 feet killing many enemies from long distance. The foot soldiers, also called the infantry, were armed with a variety of weapons including spears, axes, and short swords.

The army was often used for tasks other than fighting. After all, if Pharaoh was going to feed all these men, he was going to get some use out of them during times of peace. The army worked the fields during planting and harvest time. They also worked as laborers on a lot of the construction such as palaces, temples, and pyramids.

Organization of Soldiers, The head of the Egyptian army was the Pharaoh. Under the Pharaoh were two generals, one who led the army in Upper Egypt and one who led the army in Lower Egypt. Each army had three major branches: the Infantry, the Chariotry, and the Navy. The generals were usually close relatives to the Pharaoh.[100]

In this chapter writer also discuss about the battle of Kadesh which took place between the forces of the Egyptian Empire under Ramesses II and the Hittite Empire under Muwatalli II at the city of Kadesh on the Orontes River, in what is now the Syrian Arab Republic. The accounts of this battle mainly are derived from Egyptian literary

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[100] Ancient Egypt, Army and Soldiers,httP//www.ducksters.com/history/ancient_egypt/army_of_ancient_egypt.php

accounts known as the Bulletin and the Poem as well as pictorial reliefs on the Ramesseum. Unfortunately for scholars and individuals interested in the Battle of Kadesh the details that these sources provide are heavily biased interpretation of the events. Since Ramesses II had complete control over the building projects these resources were used for propagandistic purposes by the pharaoh who used them to brag about his victory at Kadesh.

Thus, Najib Mahfouz brings us a clear image of the life of Egyptian soldiers and their bravery in the war.

4.2.5: HAYAT AL-TIFLI (LIFE OF THE CHILDREN)

Ancient Egyptian children had quite a different life from children now. They had responsibilities at a far younger age, and decisions to make that only adults would consider these days.

First of all, in a typical ancient Egyptian household, the number of siblings was huge. A married couple could have up to 15 children and all of them would live in the same house. The competition for attention was strong, and Darwin's survival theory probably was the ultimate law-Might makes right.

As for schooling, it's not like school now. What the children studied was based on what career they would take up later on. Usually, this was all about the sons. Daughters were taught early on by their mothers how to run a household and do the

household chores - this was no easy task however. Girls were not usually given any education since they were usually not allowed to work most jobs.

A mini-school attached to a temple, a House of Life was full of texts and materials kept by the temple priests. It was a combination of library and school. Only a chosen minority were accepted and allowed to learn and train in it, and its contents were not open to the public. It also functioned as an archive to important religious texts. These texts included not only the religious spells and information particular to the temple itself, but they also included information recorded on medical practices, science, math and history.

The ancient Egyptian children who were accepted into these institutions were given the great privilege to learn what most others do not reading and writing. It was not thought of as necessary in ancient times to be literate. A person usually stuck with the same career for the duration of his life, and most ancient Egyptians held labor-intensive jobs such as farming and building.

The children in the house of life learned the sacred writing of ancient Egypt. They were taught hieratic, demotic and hieroglyphics. They were also taught mathematics. This literacy brought to them a host of wonderful choices that were off-limits to most. Scribes held administrative jobs and were promoted throughout their

careers. Some scribes could reach the position of vizier - the second most important position after Pharaoh.[101]

Sports were also popular, and they included wrestling, chariot racing, hunting, target practice and fishing. Most of these activities were part of the military training regiment as well. Balls made of animal skin and stuffed with material were among the toys found by archeologists. And although it seems like this was all boys' play, girls also took part in many of these activities and had toys of their own. One thing is certain - the ancient Egyptian children were well loved and cared for by ancient standards. Having children was considered not only necessary but also a joy and a blessing of life in ancient Egypt.

Thus, the writer explains that the child life in ancient Egypt was great fun for the boys and girls as well as for the grown folks. The writer thought that as a whole, they had a very bright and happy life in these old days though they had not many of the advantages that the children have to-day, the boys and girls of three thousand years ago managed to enjoy themselves in their own simple way quite as well as the today's Childs have do now.

4.2.6: BA'DHU AL-ASATIR (SOME FAIRY-TALES OF LONG AGO)

There are also the two chapters in the title some fairy-tales of long ago. In both chapters the writer wants to tell some fairy tales about the ancient Egyptian kings and

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101 The Lives of Ancient Egyptian Children,httP//www.experience-ancient-egypt.com/ancient-egyptian-children.html,p3

their wisdom. In this chapter we are found about two or more stories. First of all the writer tells about the story of King Khuffu and the Magicians, after that he says about the story of The Story of the Shipwrecked Sailor and lastly the story of the Doomed Prince. All the tales have been written primarily for the children's.

The first story begins with conversation of King Khufu, the great king who built the biggest of the Pyramids, and his sons. He asked them that anybody who can tell about the story of old magicians. Then the King's son Price Baufra was started to tell a story of old magicians. He told that it is the story of the age of the King Seneferu who was his grandfather. It fell on a day that the King grew weary of everything, and sought through his entire palace for something to please him, but found nothing. So the King called for a magician Zazamankh to find out some delight in his palace. And when the magician came, the King said to him that he has sought through his entire palace for some delight but and nothing to be found there. Then said Zazamankh, 'Let thy Majesty go in thy boat upon the lake of the palace, and let twenty beautiful girls be brought to row thee, and let their oars be of ebony, inlaid with gold and silver. And I myself will go with thee; and the sight of the water-birds, and the fair shores, and the green grass will cheer thy heart.'[102] So the King and the wizard went down to the lake, and the twenty maidens rowed them about in the King's pleasure-galley. Nine rowed on this side, and nine on that, and the two fairest stood by the two rudders at the stern, and set the rowing song, each for her own side. And the King's heart grew glad and light, as the

[102] Baikie,James,p43

boat sped hither and thither, and the oars flashed in the sunshine to the song of the rowers.

After this interesting story said by Prince Baufra, the King Khufu praised the men of olden times. But another of his sons, Prince Hordadef stood up and said, "O King, that is only a story of bygone days, and no one knows whether it is true or a lie; but I will show thee a magician of to-day."[103] Then Prince Hordadef said that there is a man whose name is Dedi. He is a hundred and ten years old, and every day he eats five hundred loaves of bread, and a side of beef, and drinks a hundred jugs of beer. He knows how to fasten on a head that has been cut off. He knows how to make a lion of the desert follow him, and he knows the plan of the house of God that you have wanted to know for so long.

The story of some fairy tales of long ago are to continue with some another interesting stories. Next story belongs to a time several hundred years later that is called "The Story of the Shipwrecked Sailor,"[104] and the sailor himself tells it to a noble Egyptian. The story of the Shipwrecked Sailor was an story about 1,500 years before Christ there arose in Egypt a race of mighty soldier-Kings, who founded a great empire, which stretched from the Soudan right through Syria and Mesopotamia as far as the great River Euphrates. Mesopotamia, or Naharaina, as the Egyptians called it, had been an unknown land to them before this time; but now it became to them what America

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[103] Baikie,James,p44

[104] Baikie,James,p50

was to the men of Queen Elizabeth's time, or the heart of Africa. It was the wonderful land of romance, where all kinds of strange things might happen. And this story of the Doomed Prince, which I have to tell you, belongs partly to Naharaina, and, as you will see, some of our own fairy-stories have been made out of very much the same materials as are used in it.

Here the writer wants to tell another wonderful story of long ago. The story begins with the tales of a King in Egypt who had no child. His heart was grieved because he had no child, and he prayed to the gods for a son; so in course of time a son was born to him, and the Fates came to his cradle to foretell what should happen to him. And when they saw him, they said, "His doom is to die either by the crocodile, or by the serpent, or by the dog." When the King heard this, his heart was sore for his little son, and he resolved that he would put the boy where no harm could come to him; so he built for him a beautiful house away in the desert, and furnished it with all kinds of fine things, and sent the boy there, with faithful servants to guard him, and to see that he came to no hurt. So the boy grew up quietly and safely in his house in the desert.

But just here the old papyrus roll on which the story is written is turn away and we do not know what happened to the Doomed Prince. I fancy that, in some way or other, his dog would save him from the crocodile, and that later, by some accident, the poor faithful dog would be the cause of his master's death. At least, it looks as if the end of the story must have been something like that; for the Egyptians believed that no one could escape from the doom that was laid upon him, but had to suffer it sooner or later. Perhaps, some day, one of the explorers who are searching the land of Egypt for relics

of the past may come on another papyrus roll with the end of the story, and then we shall find out whether the dog did kill the Prince, or whether God gave all his dooms into his hand, as his wife hoped.[105]

These are some of the stories that are absolutely the oldest fairy-stories in the world, and if they do not seem very wonderful to you, you must remember that everything has to have a beginning, and that the people who made these tales hadn't had very much practice in the art of story-telling.

4.2.7 ISTIKHSHAF AL-SU'DAN (EXPLORING THE SOUDAN)

In this chapter the writer has given a vivid description of trading expedition of a baron named Herkhuf to Soudan. Before going to the principal subjects of this chapter the writer has introduced the Soudan to us. So, here the writer says that in the early times the land of Egypt used to end at what was called the First Cataract of the Nile, a place where the river came down in a series of rapids among a lot of rocky islets. The First Cataract has disappeared now, for British engineers have made a great dam across the Nile just at this point, and turned the whole country, for miles above the dam, into a lake. But in those days the Egyptians used to believe that the Nile, to which they owed so much, began at the First Cataract. Yet they knew of the wild country of Nubia beyond where they used to send exploring expeditions into that half-desert land which we have come to know as the Soudan.

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[105] Baikie,James,P54

But when the young great barons of Egyptian kingdom who owned this island it was placed the Lords of the Egyptian Marches, just as the Percies and the Douglases were the Lords of the Marches in England and Scotland. It was their duty to keep in order the wild Nubian tribes south of the Cataract, to see that they allowed the trading caravans to pass safely, and sometimes to lead these caravans through the desert themselves. A caravan was a very different thing then from the long train of camels that we think of now when we hear the name. For, though there are some very old pictures which show that, before Egyptian history begins at all, the camel was known in Egypt, somehow that useful animal seems to have disappeared from the land for many hundreds of years. The Pharaohs and their adventurous barons never used the queer and the ivory, gold-dust, and ebony that came from the Soudan had to be carried on the backs of hundreds of asses.

The writer tells about some early journeys to explore the interior of Africa. He tells us a trading expedition of a baron named Herkhuf. He has four separate expeditions which he made into the Soudan. On his first journey, as he was still young, he went in company with his father, and was away for seven months. The next time he was allowed to go alone, and brought back his caravan safely after an absence of eight months.

On his third journey he went farther than before, and gathered so large a quantity of ivory and gold-dust that three hundred asses were required to bring his treasure home. So rich a caravan was a tempting prize for the wild tribes on the way; but Herkhuf persuaded one of the Soudanese chiefs to furnish him with a large escort,

and the caravan was so strongly guarded that the other tribes did not venture to attack it, but were glad to help its leader with guides and gifts of cattle. Herkhuf brought his treasures safely back to Egypt, and the King was so pleased with his success that he sent a special messenger with a boat full of delicacies to refresh the weary traveler.

The fourth trade expedition of Herkhuf to Soudan was the most successful one. The King who had sent him on the other journeys had died, and was succeeded by a little boy called Pepy, who was only about six years old when he came to the throne and who reigned for more than ninety years, the longest reign in the world's history. In the second year of Pepy's reign, the bold Herkhuf set out again for the Soudan, and this time, along with other treasures, he brought back something that his boy-King valued far more than gold or ivory.

Through the expeditions of Herkuf to Soudan there are many important things of Soudan have been known to us. One is that the Soudan is such a beautiful country where everybody has a hope to tour there. The natural beauty of Soudan was rare to find in any other country of Africa continent. It is full of historical monuments like the tombs of the great kings. There is an island called Elephantine. The barons of Elephantine bore the proud title of Keepers of the Door of the South.

4.2.8: RIHLAT ISTIKSHAFIYAH (A VOYAGE OF DISCOVERY)

In this chapter the writer gives about an expedition of Queen Hatshepsut to punt the land of heaven. Queen Hatshepsut ruled Egypt from 1503 to 1480 B.C. In contrast to the warlike temper of her dynasty, she devoted herself to administration and the

encouragement of commerce. She ruled the most powerful, advanced civilization in the world, successfully, for twenty years. Even if there were some who resented her success, her success stands for all eternity.

In the summer of 1493 B.C., she sent a fleet of five ships with thirty rowers each from Kosseir, on the Red Sea, to the Land of Punt, near present-day Somalia. It was primarily a trading expedition, for Punt, or God's Land, produced myrrh, frankincense, and fragrant ointments that the Egyptians used for religious purposes and cosmetics.

The ancient Egyptians with their penchant for accurate information, and for making precise observations of the environment, had amassed a store of knowledge of the geography, hydrography and meteorology which enabled them to undertake seafaring ventures. In order to navigate to Punt, they must have known the navigational peculiarities of the Red Sea, in which northerly winds bring rough weather from the end of June to December while mild southerlies prevail the rest of the year.

The scenes were carved on the Middle Colonnade walls at Deir el Bahri, opposite Divine Birth scenes. This indicated its importance. It was propably for trade between Egypt and inner Africa, not conquest. There is no permanent centers were established there but her expedition set up a shrine to Amen and to herself there. It was commanded by Amun in an oracle to gain incense and myrrh trees for the garden of Amun. Amun had indicated that he would like to walk among them. Hatshepsut was therefore doing this just to please her god.

The land of Punt is shown by a variety of marine life, simple African houses with ladders providing access, date palms, and frankincense and ebony trees. Hatshepsut did not go on the voyage but sent her official, Nehesi and a group of soldiers. This indicated her use of the military. Nehesy, was a foreigner; his name means ' the Nubian'. He was Chancellor (Seal-bearer) of Upper Egypt and had been given the title of 'prince' - although he was not a member of the royal family. (A large number of important officials were given this title). Nehesy appears at Deir el Bahri in part of the wall scene showing the voyage to Punt. Nehesi is shown presenting bags and jars of gifts 'good things from the sovereign' to the king, Perehu and his queen, Eti.

There is one register of the relief shows incense trees in pots being carried to the ships. Another register shows Egyptians cutting down ebony trees and carrying them to the ships. Cargo includes bags of incense (anti) and (green) gold, ebony, elephant tusks, panther skins, monkeys, baboons, greyhounds, and several frankincense trees as well as slaves and their children.

The fleet arrived back in Thebes having stopped at a port in the Red Sea and then traveled overland to the Nile before sailing down to Thebes. When the ships landed in the presence of Hatshepsut a long line of people marched towards her.The Puntites carried ebony, boomerangs and drove cattle. Hatshepsut dedicated the best produce to Amun. In the open area of the central pathway at Deir el Bahri the incense trees were planted.The stump of one of those trees can still be seen near the entrance. Frankincense trees were planted in the garden of Amun and are shown as large enough for cattle to graze under them.

Significance of the Voyage to Hatshepsut's Reign is most important for the history of ancient Egypt. It was happened for the first time in 500 years that a voyage to Punt had been undertaken. It represented a major expedition that would have required planning and direction. It showed the obedience to the request of Amun for the voyage. It also showed confidence in her officials in planning and undertaking such a voyage. It paid the Amun priesthood back for their continued support and showed the religious respect visiting the land of the Gods. It showed the use of the military in a diplomatic role. It involved more than one of Egypt's gods eg., Hathor, Thoth. The importance of the voyage can best be gauged by its prominence in the reliefs of Middle Colonnade next to the Divine Birth scene.[106]

4.2.9: AL-KUTUB AL-MISRIYAH (EGYPTIAN BOOKS)

In this chapter the writer focuses about the books of ancient Egypt. Egyptians were the first people to make paper, and they used it for many centuries before other people had learned how much handier it was than the other things which they used. Egyptian book were very different from the handy volumes which we use nowadays. When an Egyptian wanted to make a book, he gathered the stems of a kind of reed called the papyrus, which grew in some parts of Egypt in marshy ground. Papyrus was made from the papyrus plant that grew and flourished in the swamps and marshes of Lower Egypt, and in the shallow pools that were formed by the annual Nile flood. It no longer grows in Egypt, but it is found in the swamps of the Egyptian Sudan, where it

[106]httP//www.camdenh.schools.nsw.edu.au/pages/Faculties/History/ancient/Hatshepsut/Voyage%20to%20Punt.hml

grows sometimes to a height of 25 feet. The roots and the stem, which is often thicker than a man's arm, are used as fuel, and the head, which is large and rounded, is in some districts boiled and eaten as a vegetable. The Egyptian variety of the papyrus plant was smaller than that found in the Sudan, and the Egyptians made their paper from it by cutting the inner part of the stem into thin strips, the width of which depended upon the thickness of the stem ; the length of these varied, of course, with the length of the stem. To make a sheet of papyrus several of these strips were laid side by side lengthwise, and several others were laid over them crosswise. Thus each sheet of papyrus contained two layers, which were joined together by means of glue and water or gum. Pliny, a Roman writer, states that Nile water, which, when in a muddy state, has the peculiar qualities of glue, was used in fastening the two layers of strips together, but traces of gum have actually been found on papyri.[107] The sheets were next pressed and then dried in the sun, and when rubbed with a hard polisher in order to remove rough nesses, were ready for use. By adding sheet to sheet, rolls of papyrus of almost any length could be made. The longest roll in the British Museum is 133 feet long by 16 inches high, and the second in length is a copy of the Book of the Dead, which is 123 feet long and 18 inches high; the latter contains 2666 lines of writing arranged in 172 columns. The rolls on which ordinary compositions were written were much shorter and not so high, for they are rarely more than 20 feet long, and are only from 8 to 10 inches in height. [108]

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[107] Bohn's Edition, Vol.iii. P189

[108] E. A. Wallis Budge - 2003 - Literary Criticism of the Ancient Egyptians 1914 – P5

The book is full of all kinds of magical charms against the serpents and dragons and all the other kinds of evil things that sought to destroy the dead person in the other world. The scribes used to write off copies of it by the dozen, and keep them in stock, with blank places for the names of the persons who were to use them. When anyone died, his friends went away to a scribe, and bought a roll of the Book of the Dead, and the scribe filled in the name of the dead person in the blank places. Then the book was buried along with his mummy, so that when he met the demons and serpents on the road to heaven, he would know how to drive them away, and when he came to gates that had to be opened, or rivers that had to be crossed, he would know the right magical words to use.

Then writer gives a vivid description about the writing materials like ink, inkpot, palette etc. The scribe who wanted to write something in papyrus he should mixed on his palette the paints which he used. This palette usually consisted of a piece of alabaster, wood, ivory, or slate, from 8 to 16 inches in length and from 2 to 3 inches in width ; all four corners were square. At one end of the palette a number of oval or circular hollows were sunk to hold ink or paint. Down the middle was cut a groove, square at one end and sloping at the other, in which the writing reeds were placed. These were kept in position by a piece of wood glued across the middle of the palette, or by a sliding cover, which also served to protect the reeds from injury. On the sides of this groove are often found inscriptions that give the name of the owner of the palette, and that contain prayers to the gods for funerary offerings, or invocations to Thoth, the inventor of the art of writing. The black ink used by the scribes was made of lamp-

black or of finely-powdered charcoal mixed with water, to which a very small quantity of gum was probably added. Red and yellow paint were made from mineral earths or ochre's, In some parts of Mesopotamia where scribes at the present day use rough paper made in Russia, each sheet before being written upon is laid upon a board and polished by means of a glass bottle. Blue paint was made from lapis-lazuli powder, green paint from sulphate of copper and white paint from lime-white. Sometimes the ink was placed in small wide-mouthed pots made of Egyptian porcelain or alabaster. The scribe rubbed down his colours on a stone slab with a small stone muller. The writing reed, which served as a pen, was from 8 to 10 inch long, and from one-sixteenth to one-eighth of an inch in diameter; the end used in writing was bruised and not cut. In late times a very much thicker reed was used, and then the end was cut hake a quill or steel pen. Writing reeds of this kind were carried in boxes of wood and metal specially made for the purpose. Many specimens of all kinds of Egyptian writing materials are to be seen in the Egyptian Rooms of the British Museum. As papyrus was expensive the pupils in the schools attached to the great temples of Egypt wrote their exercises and copies of standard literary compositions on slices of white limestone of fine texture, or upon boards, in the shape of modern slates used in schools, whitened with lime. The "copies" from which they worked were written by the teacher on limestone slabs of somewhat larger size. Copies of the texts that the masons cut upon the walls of temples and other monuments were also written on slabs of this kind, and when figures of kings or gods were to be sculptured on the walls their proportions were indicated by perpendicular and horizontal lines drawn to scale. Portions of broken earthen- ware pots were also

used for practicing writing upon, and in the Ptolemaic and Roman Periods lists of goods, and business letters, and the receipts given by the tax-gatherers, were written upon potsherds. In still later times, when skin or parchment was as expensive as papyrus, the Copts, or Egyptian Christians, used slices of limestone and pot- sherds for drafts of portions of the Scriptures and letters in much the same way as did their ancestors. A roll of papyrus when not in use was kept in shape by a string or piece of papyrus cord, which was tied in a bow; sometimes, especially in the case of legal documents, a clay seal bearing the owner's name was stamped on the cord. Having now described the principal writing materials used by the ancient Egyptians, we may pass on to consider briefly the various classes of Egyptian Literature that have come down to us.[109]

The Literature of ancient Egypt is the product of a period of about four thousand years, and it was written in three kinds of writing, which are called hieroglyphic, hieratic, and demotic. In the first of these the characters were pictures of objects, in the second the forms of the characters were made as simple as possible so that they might be written quickly, and in the third many of them lost their picture form altogether and became mere symbols. Egyptian writing was believed to have been invented by the god Tehuti, or Thoth, and as this god was thought to be a form of the mind and intellect and wisdom of the God who created the heavens and the earth, the picture characters, or hieroglyphs as they are called, were held to be holy, or divine, or sacred. Certain religious texts were thought to possess special virtue when written in hieroglyphs, and

[109] E. A. Wallis Budge - 2003 - Literary Criticism of the Ancient Egyptians 1914 – P6

the chapters and sections of books that were considered to have been composed by Thoth himself were believed to possess very great power, and to be of the utmost benefit to the dead when they were written out for them in hieroglyphs, and buried with them in their coffins. Thoth also invented the science of numbers, and as he fixed the courses of the sun, moon, and stars, and ordered the seasons, he was thought to be the first astronomer. He was the lord of wisdom, and the possessor of all knowledge, heavenly and earthly, divine and human; and he was the author of every attempt made by man to draw, paint, and carve. As the lord and maker of books, and as the skilled scribe, he was the clerk of the gods, and kept the registers wherein the deeds of men were written down. The deep knowledge of Thoth enabled him to find out the truth at all times, and this ability caused the Egyptians to assign to him the position of Chief Judge of the dead. A very ancient legend states that Thoth acted in this capacity in the great trial that took place in heaven when Osiris was accused of certain crimes by his twin-brother Set, the god of evil. Thoth examined the evidence, and proved to the gods that the charges made by Set were untrue, and that Osiris had spoken the truth and that Set was a liar. For this reason every Egyptian prayed that Thoth might act for him as he did for Osiris, and that on the day of the Great Judgment Thoth might preside over the weighing of his heart in the Balance. All the important religious works in all periods were believed to have been composed either by him, or by holy scribes who were inspired by him. They were believed to be sources of the deepest wisdom, the like of which existed in no other books in the world. And it is probably to these books that

Egypt owed her fame for learning and wisdom, which spread throughout the entire civilized world.[110]

4.2.10: AL-MA'BUD WA AL-QABUR (TEMPLES AND TOMBS)

In this chapter the writer discusses about the Egyptian monuments like temples, tombs, palaces etc. Here the writer has basically highlighted on the temples and tombs of ancient Egypt. The temples of Ancient Egypt remain as a constant reminder of the power and glory of the Egyptian state and its Gods. Each of the major gods had their own cult center with a temple complex as well as the 'state' temples at Luxor and Karnak. In addition the Pharaohs also built mortuary temples where their bodies were prepared for their eternal rest. Several of these survive at Luxor. On other hand the surviving tombs provide a treasure trove of both objects and Information. The paintings and models included with the burials give a glimpse of the everyday life of the ordinary people and the texts provide invaluable information which helps to build up family trees and to establish the chronology.

Egyptians were built great temple that there never was a nation which believed so firmly as did the Egyptians that the life after death was far more important than life in this world. They built their houses, and even their palaces, very lightly, partly of wood and partly of clay; because they knew that they were only to live in them for a few years. But they called their tombs "eternal dwelling-places"; and they have made

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[110] E. A. Wallis Budge - 2003 - Literary Criticism Literature of the Ancient Egyptians 1914 – P1

them so wonderfully that they have lasted long after all the other buildings of the land, except the temples, have passed away.

Egyptian temples were built for the official worship of the gods and commemoration of pharaohs in Ancient Egypt and in regions under Egyptian control. Temples were seen as houses for the gods or kings to whom they were dedicated. Within them, the Egyptians performed a variety of rituals, the central functions of Egyptian religion: giving offerings to the gods, reenacting their mythological interactions through festivals, and warding off the forces of chaos. These rituals were seen as necessary for the gods to continue to uphold maat, the divine order of the universe. Housing and caring for the gods were the obligations of pharaohs, who therefore dedicated prodigious resources to temple construction and maintenance. Out of necessity, pharaohs delegated most of their ritual duties to a host of priests, but most of the populace was excluded from direct participation in ceremonies and forbidden to enter a temple's most sacred areas. Nevertheless, a temple was an important religious site for all classes of Egyptians, who went there to pray, give offerings, and seek oracular guidance from the god dwelling within.

Temple-building in Egypt continued despite the nation's decline and ultimate loss of independence to the Roman Empire. With the coming of Christianity, however, Egyptian religion faced increasing persecution, and the last temple was closed in AD 550. For centuries, the ancient buildings suffered destruction and neglect. But at the start of the 19th century, a wave of interest in ancient Egypt swept Europe, giving rise to the science of Egyptology and drawing increasing numbers of visitors to see the

civilization's remains. Dozens of temples survive today, and some have become world-famous tourist attractions that contribute significantly to the modern Egyptian economy. Egyptologists continue to study the surviving temples and the remains of destroyed ones, as they are invaluable sources of information about ancient Egyptian society.

The writer says about the significance of the Egyptian temples that Egyptian temple must have been like in the days of its splendor. People come from all parts of the world to see even the ruins of these buildings, and they are altogether the most astonishing buildings in the world. But they are now only the skeletons of what the temples once were which gives us an idea of their former glory and beauty than a human skeleton does of the beauty of a living man or woman.

The ancient Egyptian civilization changed dramatically with the changes reflected in how the tombs of the Kings and Queens, Nobleman, and Workers were built and decorated. The great Pyramids, the tombs of the great Kings of Egypt in early days called the Pyramid of Cheops. Cheops is really Khufu, the King who was so much put out by Dedi's prophecy about Rud-didet's three babies. No such building was ever reared either before or since. It stands 450 feet in height, and before the peak was destroyed, it was about 30 feet higher. Each of its four sides measures over 750 feet in length, and it covers more than twelve acres of ground. There are long passages leading to two small rooms in the centre of the Pyramid; and in one of these rooms, called "the King's Chamber," the body of the greatest builder the world has ever seen was laid in its stone coffin. Then the passages were closed with heavy plug-blocks of stone, so that no one should ever disturb the sleep of King Khufu.

After a vivid description on the great pyramids of Khufu, Najib Mahfouz discussed about a famous tomb of Sety I, the father of king Ramses II. The tomb is situated in a wild rocky glen popularly known as Valley of the Kings nearly all the later Pharaohs were buried, and to-day their tombs are one of the sights of Thebes. There is the dark doorway in the cliff where anyone can descend through passage after passage and hall after hall and at last reach the fourteenth chamber which is known as "the gold house of Osiris". The walls and pillars of each chamber are wonderfully carved and painted. The pillars show pictures of the King making offerings to the gods, or being welcomed by them, but the pictures on the walls are very strange and weird.

At the end of this chapter Najib Mahfouz says about the mummies which are preserved in the Museum of Cairo. In this museum we can see the face of the great King Sety which is remain the same as he was 3,200 years ago. In the same museum we can look upon the faces of Tahutmes III., the greatest soldier of Egypt in the kingdom of Ramses II., the oppressor of the Israelites.

Thus the writer Najib Mahfouz gives monumental descriptions of ancient Egypt through the greatness of temples and tombs of Egypt. The writer claims that Egypt is a land of great temples and great tombs. He also added Egypt is a country where plenty of churches or temples which are very wonderful; but there are no castles or palaces left in greater Egypt or at least, there are next to none. Instead of palaces and castles, we would find tombs.

4.2.11: QUDAMA AL-MISRI'EENA AL-SAMA'E (AN EGYPTIAN'S HEAVEN)

In this chapter Najib Mahfouz wants to tell us a little about what the Egyptians thought of heaven what it was, where it was, how people got there after death, and what kind of a life they lived when they were there. They had some very quaint and curious ideas about the heavens themselves. Ancient Egyptians believed the purpose of life was to nourish the seeds of the divine within us all. They thought if a person or god is successful in this and pass the test of the Tuat, or Underworld, and the Weighing of the Heart, the reward is eternal life with the gods. They believed that a person cannot succeed in life without conscious application of the metaphysical faculty with the physical faculty. If a person failed in his or her life, that is, if their actions were not harmonious with nature, they would reincarnate to earth in order to try again, after being evaluated by Anubis and Thoth in Tuat. A person did not meet Osiris unless he or she had proven him/herself by passing this test as being in harmony with Maat, or order and justice.

The Egyptian believed on the blue sky as their God. They argues that the blue sky overhead was something like a great iron plate spread over the world, and supported around the world by high mountains. They have compared the stars with the little lamps, which hung down from this plate. After that they thought that the world ran a great celestial river and on this river the sun sailed day after day in his bark, giving light to the world. The sun could be seen as it passed round from the east by the south to the west. Then the sun passed out of sight to sail through the world of darkness.

Ancient Egyptian had so many gods who were believed such strange things about them that it would only confuse the general people. But the most important thing in all the Egyptian religion was the belief in heaven, and in the life which people lived there after their life on earth was ended. No other nation of these old times ever believed as firmly as did. The Egyptians those men were immortal, and did not cease to be when they died, but only began a new life, which might be either happy or miserable, according to the way in which they had lived on earth.

At lasts the writer point out the place of Heaven that the Egyptians had several different ideas about it. One was that the souls which were pronounced just were taken up into the sky, and there became stars, shining down for ever upon the world. Another was that they were permitted to enter the boat in which the sun sails round the world day by day to keep company with it on its unending voyage.

Thus the writer gives an attractive description about the thinking of Heaven in ancient Egypt. The people of Egypt were very gentle and easy going manner. That's why they believed in heaven with their curious ideas.

In the conclusion of this whole chapter the writer initially started talking about the greatness of the land of Egypt, where the series has had stories, which began on the land of Palestine, and mentioned in the Old Testament. It also adds that it did not live among the nations of the ancient land unparalleled wealth of kings bones, and wise men, and brave soldiers, and there is no other in the Kingdom of the world what the Egyptian monuments have. Then talking about the geographic location of Egypt, the

Nile River and the virtue of the truth is Egypt a high bar on both sides of the Nile, and in some cases the extension mile or two inside the Nile, some of them have almost the Nile Valley.

Mainly, the writer highlight on the livelihood of the ancient Egyptian people who were very polite. The writer also shares about the childhood life of ancient Egypt. The administration system of Egyptian has been disclosed here very beautifully, and the bravery of their king Pharaoh was also discussed through this book. Besides these the writer focuses on the social condition of the ancient Egypt.