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XII.—I. Papers connected with a Latin Acrostic Inscription engraved on a Stone brought from the Great Temple at Kalabshe in Nubia

Peter Rainier

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XII.—I. *Papers connected with a Latin Acrostic Inscription engraved on a Stone brought from the Great Temple at Kalabshe in Nubia, by Captain PETER RAINIER, R.N., C.B., A.D.C. to His Majesty, &c. &c.*

Read 19th of March 1831.

No.1. *Letter from Lieutenant-Colonel HENRY JOHN BOWLER, M.R.A.S., F.Z.S., to Colonel THOMAS DUER BROUGHTON, the (then) Secretary to the ROYAL ASIATIC SOCIETY.*

2, Old Cavendish Street, 12th March, 1831.

SIR :

I have now the pleasure to forward to you an extract from the private journal of my brother-in-law, Captain Peter Rainier, C.B., of the Royal Navy, giving all the information in his possession respecting the stone discovered by him in the great temple at *Kalabshe* in Nubia, having a Latin acrostic inscription cut on it, of which the accompanying is an exact copy.*

The information thus afforded by Captain Rainier will, I have no doubt, be considered interesting; and I beg to express a hope that some of the learned members of this Society may be able to decypher the copy of the inscription now before them, and favour us with a translation.

On accidentally looking over JOSEPHUS a few days ago, I met with two accounts of a Roman warrior named GALLUS; and as this in all probability is the same person mentioned in the inscription, and conceiving that they may possibly throw some light upon the subject, I shall insert them, as follows :

From the “ Wars of the Jews,” 2d book, 18th chapter, and 11th section. —“ CESTIUS (GALLUS), the president of the province of Syria, sent GALLUS, the commander of the twelfth legion, into Galilee, giving him the command of as many forces as he thought equal to subdue that nation. This being accomplished, he returned with his army to Cæsarea.”

Again, in the 4th book, 1st chapter, 5th section: speaking of VESPASIAN’S siege of *Gamala*, in which the Romans lost a great many men: “ But there was a centurion named GALLUS, who, during that discord,

* See Plate.

(alluding to the difficulty VESPASIAN had in retiring from the city), being encompassed about, he and ten other soldiers privately crept into the house of a certain person, when he heard them talking at supper what the people intended to do against the Romans, or about themselves (for both the man himself and those with him were Syrians), so he got up in the night time and cut all their throats, and escaped together with his soldiers to the Romans."

I beg to remain, Sir,

Your most obedient servant,

H. J. BOWLER.

No. 2. *Extract from the Private Journal of Captain PETER RAINIER, R.N., referred to in the preceding Letter.*

" I sit down to answer the questions in your letter respecting the stone I brought from Nubia. I find, on referring to my journal, that I arrived at *Kalabshe* on the 16th December 1828, and made the following remarks on the temple :—' It is on a large scale, and evidently built from the ruins of an ancient temple erected by THOTHMUS the Third. The present temple is Ptolemaic, but sculptured in the time of the Romans; the *propylon* is not detached, as is generally the case, but forms the entrance to the building, which it joins. You first enter a court nearly one hundred feet square, beyond which are four rooms of large dimensions (in the first of these was the stone bearing the inscription in question). From the paintings on the walls, this temple was evidently used as a Christian church at an early period; the representations are those generally seen in Greek churches, namely, God the Father, God the Son, numerous saints, and the horse of St. George: *the hieroglyphics* have been carefully plaistered over to enable them to depict the same; on removing the composition, *they* do not appear to have been cut a week.' The acrostic inscription, of which I sent you a copy, was engraved in the time of HADRIAN, in honour of GALLUS, one of his generals. The stone when I brought it away, as near as I can state, was five hundred weight; at Cairo I had it cut, and it now weighs about two hundred. It is a hard grey sand-stone. Above the inscription (in two places) the Greeks have cut the double triangle, I suppose by way of sanctifying it, previous to using the temple as a place of worship. This is all the information I can give you respecting it.

N.B. *Kalabshé* is about thirty-five miles above *Assouan* (or *Syéne*), the boundary of Egypt."

(Signed) P. RAINIER.

Southampton, March 8, 1831.

No. 3. *A transcript of the Inscription, accompanied with Notes, and a Translation.* By P. RAINIER, Esq.

Invicti ⁽¹⁾ veneranda ducis ⁽¹⁾ per sæcula vellent
 Victrices Musæ Pallas crinitus Apollo
 Læta serenifico defundere carmina Gallo ⁽²⁾
 Intemerata malas hominum set ⁽³⁾ numina fra[udes]
 Jurgiaque arcanis et perfida pectora curis
 Fugêre Hadriani tamen ad, pia sæcula verti
 Ausa per occultas remeant rimata ⁽⁴⁾ latebras
 Ut spirent cautes ⁽⁵⁾ ac tempora prisca salute[nt]
 Sacra Mamertino sonuerunt præside si[gna] ⁽⁶⁾
 Tum superûm manifesta Fides ⁽⁷⁾ stetit in civi[tate] ⁽⁸⁾
 Inachias ⁽⁹⁾ sospes ⁽¹⁰⁾ diti pede ⁽¹¹⁾ pressit haren[as]
 Namque in percelsi densata sedilia tem [pli] ⁽¹²⁾
 Incola quo plebes tectis et funditur a[ltis]
 Munera cœli[colis, or colûm].....

The portions of words in brackets are conjectural.

Observations.

(1) The *Invictus Dux* must have been some person who preceded ADRIAN; for the periods of the one and the other are evidently distinct; in one, the Muses, &c. fled; in the other, they returned. The epithet, *veneranda*, though applied to *sæcula*, seems, however, to imply that the person had the title of *Augustus*, which was interpreted by the Greeks Σέβαςτος, i.e. *venerandus*. Why should it not be the AUGUSTUS, to whom that title was first given by the Senate? The term, *invictus dux*, is less applicable to ADRIAN, who, though he had served under TRAJAN, was not so much distinguished in his warlike character, as in that of a man of science; and whose love of peace, when emperor, even induced him to purchase it from some barbarous nations by the payment of money. The idea that AUGUSTUS was intended is strengthened by what follows respecting GALLUS.

(2) The person here spoken of seems to be CNEUS (or PUBLIUS, for he has been so called) CORNELIUS GALLUS, the first Prefect (*Præses*) of Egypt. ÆLIUS GALLUS, afterwards Prefect or *Procurator*, is known only as the

leader of an unsuccessful and disastrous expedition against the Arabians. Another ÆLIUS GALLUS is said to have held the same post after him in the reign of AUGUSTUS, but to have been confounded, even by the Latins, sometimes with AQUILIUS GALLUS, sometimes with CN. CORNELIUS GALLUS. Little is known of his history.

But CNEUS CORNELIUS GALLUS, the elegiac poet, a friend of VIRGIL, POLLIO, and other great men of that age, a native of *Forum Julium* (either *Friuli* in Italy or *Frejus*, probably the latter), greatly assisted OCTAVIUS in reducing Egypt to a Roman province, and distinguished himself by the defence of *Parætonium*, a city on the coast of Egypt, which had been taken by OCTAVIUS, against the attack of M. ANTONIUS. After the death of M. ANTONY and of CLEOPATRA, he was appointed Prefect of Egypt, as a reward for his services, and from motives of policy. His having taken this command at the close of the war, and by judicious measures established the peace of the country, may have occasioned the epithet *serenificus*. The circumstances mentioned respecting CN. CORNELIUS GALLUS, accord remarkably with what is said in the exordium of this inscription. The Muses, PALLAS, and APOLLO, wished to celebrate GALLUS, but were disgusted by the falsehoods, quarrels, and treachery of men, and fled. So it is said, that VIRGIL had celebrated him in his fourth Georgic, but that AUGUSTUS caused the lines to be omitted by the poet, who substituted the fable of ARISTÆUS and the bees. The P. DE LA RUE, and after him M. AMAR DURIVIER, appear to disbelieve this account, as shewing a degree of submission unworthy of VIRGIL; but it can hardly be supposed that he would refuse to comply with the command of such a patron. They contend, also, that it is not probable that AUGUSTUS would have suppressed these lines, while those about GALLUS, in the tenth Eclogue, were allowed to remain. Two good reasons may account for this: first, what is there said of GALLUS is not so much to his glory, proving only his weak fondness for LYCORIS, who is said by some to be the same with CYTHERIS, the freed slave of VOLUMNIUS, and who followed M. ANTONY; but who, if, as HEYNE thinks, she was not the same, at all events had deserted GALLUS, and attached herself so much to some other military man, as to have accompanied him through a snowy region and a severe campaign:

“*Perque nives alium perque horrida castra secuta est.*”—Virg. Ecl. 10. v. 23.

and, secondly, the Eclogue had been published more than ten years before the recall of GALLUS, and therefore could not be suppressed; whereas

AUGUSTUS probably objected to the lines in the Georgic when first written, and communicated to him before they were generally known.

However this may be, the account has been believed, and no doubt had gained credit in the time of ADRIAN.

Then we find the cause of the anger of AUGUSTUS, and of the recall and punishment of GALLUS, to have been an accusation preferred against him by his friend and colleague VALERIUS LARGUS, *viz.* that he had erected statues of himself throughout Egypt, inscribed his own actions on the Pyramids, and when under the influence of wine, abused AUGUSTUS. The last is particularly alluded to by OVID, who considered it as the chief cause of offence.

“ *Nec fuit opprobrio celebrâsse Lycorida Gallo,*

“ *Sed linguam nimio non tenuisse mero.*”—Ov. trist. 2. 445.

Such a betraying of what passed probably in private, their disputes, and the falsehood of the accusation in the opinion of the writer, may account for the words *malæ fraudes, jurgia, and perfida pectora*. At all events, the coincidence is curious, as, I think, is that of the two last words in the third line of Virgil's tenth Eclogue, and those of the line of this inscription, which ends with

“ ———— *defundere Carmina GALLO,*”

that of the Eclogue ending :

“ ———— *neget quis Carmina GALLO ?*”*

The writer had probably the latter in his mind.

(3) *Set* for *sed* occurs in most instances in the palimpsest manuscript of *Cicero de Republicâ*, discovered by ANGELO MAIO in the Vatican library, as he informs us in a note at the end of his edition of that work, published in London 1823 : *aput, istut, it*, are also put for *apud, istud, id*. This, he thinks, was the ancient way of writing the words. The MS. of St. AUGUSTIN, written over the MS. of CICERO, was anterior to the tenth century, the latter doubtless much more ancient.

(4) *Rimata* is here used in a passive sense, as it was in the later times. It is probable that the statues (small bronzes perhaps) of the Roman deities, which had been brought to Egypt, had been removed in the time of

* Parodied by Milton, “Who would not sing for Lycidas?”

AUGUSTUS to conciliate the Egyptians, and concealed for security, and had again been sought for and restored in the time of ADRIAN.

(⁵) *Ut spirent cautes.* The word *cautes* here is, as I conceive, applied (and not improperly), to the immense blocks of stone which formed the Egyptian statues. The statue of MEMNON was said by many authors to have uttered a sound like the human voice, which would justify the word *spirent*. JUVENAL, it is true, (sat. xv. l. 5), speaks of the *magicæ chordæ*, implying that the sound was produced by the vibration of strings; yet, according to an old scholiast on that line, it was *vox humana*. TACITUS terms it *vocalem sonum*. DIONYSIUS PERIEG. uses the word *γεγωνῶς*; EUSTATHIUS, *φωνῶν* and *προσλαλῶν*. The Greek and Latin inscriptions on the legs of the statue speak of the sound as vocal. An interesting collection of these, seventy-two in number, copied by Mr. SALT, and restored and explained by M. LETRONNE, a member of the French Institute, is inserted in vol. II. of the Transactions of the Royal Society of Literature. Many of these attest, that the sound was heard in the time of ADRIAN, and state by whom. One informs us, that this Emperor himself heard the statue, before the rising of the sun, saying to him, “*χαίρει*,” hail! This is decisive as to the pretended nature of the sound. The above view of the meaning is confirmed by the line following.

(⁶) *Signa* must be the word here. The third letter is almost perfect, and nearly the whole of either a C or a G.

(⁷) *Fides superûm* appears here to signify the favour and protection of the gods. It seems to me to be personified; although this is rather a strong figure.

(⁸) *In civitate.* I cannot imagine any other way of completing the line, which is broken off at INCIVI, these letters being quite distinct. It is not a conclusive objection that the first syllable of *civitate* is made short; because it is certain that the ancient poets, and more so, no doubt, in the later times, used frequently the license of altering the usual length of syllables, not only (though principally) in proper names,* but also in other words.† In the fragment before us we have *Hadriāni* with the penultima short; unless the two vowels are to be pronounced as one long syllable, if that can well be done after *dr*. We have instances of this name measured in the same manner in

* De Bosch. ad Anthol. 4to. Ultraj. 1810. Vol. IV. p. 298.

† Ibid. p. 437.

some of the Greek inscriptions mentioned in note 5. Again, we find here the first syllable of *Mamertinus* short, which should be long, according to MARTIAL, l. 13. e. 117, if this name be derived, as probably it is, from the same place, as that of the wine mentioned in the epigram.

(⁹) *Inachias*. The word *Inachius* has been used in other cases in the sense of *Grecian*, but the Rev. H. DRURY very ingeniously understands it here as *Egyptian*, in the same way as *Isiacus*, *Isis* or *Io* being the daughter of *INACHUS*. She is sometimes called *INACHIS*.

(¹⁰) *Sospes* may be applied to *Fides*, as meaning *auspicious*, or *unimpaired*, *undiminished*, or in the old sense of *preserving*, for *sospita*.

(¹¹) *Diti pede* may mean that she brought with her riches and prosperity to the country—perhaps fertility to the sandy soil.

(¹²) *Densata sedilia templi*. No mention is found elsewhere, I believe, of the “*seats of the temple*.” We might obtain information respecting these, as well as on other interesting matters, should the lost part of this record be recovered. This, it is to be hoped, will be effected by a careful search among the ruins on the same spot.

The following may be taken as a literal translation of the lines :

“ In the august age of the unconquered leader, the victorious Muses, PALLAS, and APOLLO with the flowing hair, wished to pour forth joyful songs to the pacificator, GALLUS. But these pure deities fled from the wicked falsehoods of men, their quarrels, and their bosoms perfidious with secret cares (anxious with thoughts of secret perfidy).

“ In the pious age, of ADRIAN, however, daring to change their resolution, they return, having been sought out through the hidden places of concealment, that rocks may breathe and hail the ancient times (as returned).

“ In the prefecture of MAMERTINUS the sacred statues sounded. Then the protecting Favour of the gods stood manifest in the state, and auspicious pressed with an enriching foot the Egyptian sands. For on the crowded (closely placed) seats of the lofty temple, towards which, as well as on the high roofs, the plebeian inhabitants pour themselves, offerings to the gods (or gifts of the gods) —.”

The acrostic, as far as we have it, is “*Julii Faustini M.*” CICERO (*de Divin.*) remarks, that the Sybilline verses were acrostic, the initial letters of the lines forming a short title expressive of the subject. It was probably so here. I presume, therefore, that the third word, of which we have the *M.*, was *Mamertini*; something more following. He was perhaps the principal cha-

racter. The reason given at the beginning, why GALLUS, the first Prefect, had not been celebrated, viz. the absence of the deities presiding over the fine arts, ought, as the party had returned, to be followed by the celebration of MAMERTINUS, the existing Prefect. His name, therefore, should form a part of the acrostic.

P. R.

Albany, July 15, 1831.

II. *Account of an Avenue of Sphinxes, discovered by Capt. RAINIER, C.B., R.N., at Ben-i-Hassan, in January 1829.*

To the Secretary of the ROYAL ASIATIC SOCIETY, &c. &c.

2, Old Cavendish Street, April 13, 1831.

SIR:

At our last meeting, a visitor having casually alluded to the discovery by Captain P. RAINIER, of the Royal Navy, of an avenue of Sphinxes (or Sphinges) at *Ben-i-Hassan* in Egypt, which has not been noticed by any traveller hitherto, I have the pleasure to lay before the Society a letter from Captain RAINIER, giving a description of them, as well as of the excavated temples at *Ben-i-Hassan*.

I remain, Sir,

Your most obedient servant,

H. J. BOWLER.

Southampton, April 7, 1831.

MY DEAR BOWLER:

Agreeably to your wish, I will give you all the information I can relative to the avenue of Sphinxes I discovered in January 1829, at the excavated temples at *Ben-i-Hassan*, in latitude $27^{\circ} 53'$ N. (the first you arrive at in ascending the Nile from Cairo). These excavations are of the most beautiful proportions; they bear the name of OSORTSEN the First, the most ancient king yet discovered, having his name in hieroglyphics (a more ancient prefix of a Pharaoh is constantly found; but the oval *that should contain* the name is not inscribed). All the temples at this place have