

might as appropriately be spelled in English Mazar as Masr.) Mizraim, Mizr and Masr are evidently derived from Mizraim, the name of a grandson of Noah. Egypt is called Chemia by the Copts. Chemia is supposed to have some relation to Chem, Kham or Ham the son of Noah, three forms of the same name. It has been presumed that in the name of this son of Noah we are to look for the origin of that of Egypt, originally Chem-to, Kham-to, etc., and dwindling to Gham-to, Gham-to, Gum-to, etc., and that the "M" in those names changed gradually to "B" and in other districts to "P," as often occurs when a soft consonant like "M" precedes a hard one like "P," in the added syllable "to," which supposedly means "lot" or "inheritance," consequently land or kingdom, and hence arises another series of names, as Ghah-to, Gupto, Gypto and ultimately Egypt. Others choose to trace the origin of this name to the son of one of Ham's daughters, who is the supposed founder of a pre-historic Egyptian dynasty, and whose name resembles the term Egypt much more than Ham or Kham.

The greater portion of the inhabitants of Egypt are of that class who pass under the name of "Fellahin id est"—tillers of the soil. The fellah calls himself "ibn el arab," or son of the Arab, which appellation is somewhat countenanced by the fact that the wild desert Arabs and the pastoral tribes of Arabs on the edges of the valley derisively call him the "Arab of the walls," alluding to his dwelling in houses whereas the true Arabs lead a patriarchal nomadic life, dwell in tents, and speak a language more strictly similar to Hebrew and ancient Arabic.

We must not suppose to find in the modern fellah a true representative of ancient Egyptians, but rather a progeny of Egyptians, Copts, Persians, Assyrians, Greeks, Romans, Saracens, Turks, etc., as each conqueror, like Nebuchadnezzar, would transport Egyptian captives far off and transplant into Egypt captives from other distant parts of his realms. The Fellahin are the descendants of those mixed Egyptian idolaters, and those former Christians (converted supposedly by the missionary labors of Mark and others of the ancient disciples) who submitted to the arms of Mohammed and embraced Islamism. Those Christians who would not submit fled to the deserts, caves and grottoes and gradually returned when oppression ceased and bear the name of "Yhti," "Gypti" or Copts. Those ancient idolaters who did not submit to Mohammed also fled to various parts, carrying with them some of their ancient Pagan ceremonies, mysteries and rites, upon the strength of which their descendants tell fortunes, work good and evil charms, sorcery, etc., are known in the world as gypsies, and speak a language composed of remnants of ancient Egyptian, Coptic, Aramaic, Hebrew and Arabic.

From Port Said to Siut one notices while traveling not only a land green like an emerald carpet,

frequently *moire* or veined by numerous canals, channels and pools which reflect in silvery hues the strong light of the cloudless skies above, but also vast numbers of gigantic mounds of unburnt brick. These mounds, ruins of ancient centers of commerce, civilization, science, art, etc., each cover several square miles of ground, and are called in Arabic "Tell" or "Kome." Such are today the once glorious cities of Pelusium, Bubastis, Serapium, En Shemesh or On, Memphis, Ptolemaidon, Aphroditopolis, Antinopolis, etc. I will, in short, describe one which in most respects is typical of all the others. It is called Tell el Vahudiye or the mound of Jewry, probably once a house of bondage unto the Jews, whose employment, one would judge, from the hundreds of earthenware of broken pottery strewn about the site, was the manufacture of earthenware goods. From the top of the highest ruin, anciently a citadel or stronghold built of large adobes, bricks and ornamented with granite, alabaster, plaster, etc., we perceive at a distance deep trenches once full of water, large bulwarks, high walls and remains of gates, and distinctly trace with the eye the outlines of streets and avenues generally at right angles, all built of adobes, which though very slowly, on account of the dry climate, yet are gradually crumbling into heaps of earth. Nearer by the "unburnt bricks mixed with straw" are clearly distinguished, as well as the "slime they had for mortar." Massive walls stand one within another, just as ages ago they were telescoped and caved in by the mighty battering-rams of Babylonian, Assyrian, Greek and Roman, and the only remains of ancient art are fragments of such gigantic statues, columns and obelisks as had to be broken into a hundred pieces before they could be conveyed by camels, as construction material for modern cities and villages.

The Pyramids are undoubtedly the most interesting remains of ancient art and science that I have noticed on the banks of the Nile as far as I have yet proceeded. In number they reach a score or more, of which the great pyramid of Djizeh is the grand prototype. We leave the other pyramids out of the question, for any purpose which they could subserve the great one could with much more reason. What then, was the object of this vast pile? Some say a store-house for grain. But it was utterly impracticable for such a purpose. Others say a safe for royal treasures. This pyramid could contain more bullion and jewels than ever existed in Egypt, and whence the need of twenty more? Yet others claim that it was an astronomical observatory. Strange! An observatory from which only half a dozen stars are visible under favorable circumstances, and twenty observatories eyeing the same stars! Further, one learned individual gravely asserts that it was the grave of a hull—the god Apis.

The caves, etc., on the borders of the desert on both sides of the Nile

I will now refer to in conclusion. The caverns, excavations, sepulchres and miniature temples cut into the cliffs which border both sides of the valley have undoubtedly served the purpose of graves or sepulchres for mummified human beings or animals, but to me it is not in any way certain that this was their original or ultimate object. Many of them were evidently made for this purpose solely and were later inhabited by Christian monks, as the sign of the Cross often attests, being carved into the rock, over or through the beautiful hieroglyphics which still adorn the cell, but those are the common sort. But the finest specimens of these cliff-temples have though not the identical yet strictly similar internal arrangements to the great pyramid, except that the latter is free of all hieroglyphics and carved images. Those which I have inspected have like the pyramids several chambers, a hall, passages, shafts, a gallery, a well, or cistern; and notwithstanding the whole arrangement is very spacious, there has never been found but the solitary stone chest or ark, of dimensions in very few instances different from the ark of the covenant, and which in size, shape or pattern is entirely unlike an Egyptian sarcophagus. When rambling alone in these lonely places I was forcibly reminded of the words of an eminent traveler who wrote:

"We had been told that what we saw was a tomb, but it required a constant effort of the imagination to convince us that it was such. Only one sarcophagus in one chamber and twelve chambers highly ornamented, exclusive of the long corridor, and all for nothing! It may have been a subterranean temple exhibiting the creed and initiation of the worshippers. But never was there such a superfluous waste, if we are to suppose that all this was done for the reception of one sarcophagus."

Perhaps, as another traveler says, certain tombs cannot be better described than in the words of Ezekiel, who refers to the chambers of imagery thus:

"Then said he unto me, son of man, dig into the wall; and when I had digged into the wall, behold a door, and he said unto me, Go in, and behold the wicked abominations that they do there, so I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel portrayed upon the wall round about."

At a later period these temples were filled with mummies of men and beasts, whose bones and linen now lie scattered on the floor.

C. U. L.

Siut, Middle Egypt, March 1st, 1890.

STAKE CONFERENCES.

PAROWAN.

The quarterly conference of this Stake convened in Cedar City Tahernacle on March 23rd and 24th, 1890. Present on the stand, of the Stake presidency, Counselors Morgan Richards, Jr., and Francis Webster; members of the High Council, Bishops of the various wards, and representative brethren