AN INTRODUCTION

TO THE

Study of Prehistoric Times and Egypt

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PREFACE.

The writing of this pamphlet has been brought about wholly by the needs of the writer's classes in Oriental History. So far as he knows there is no outline of this subject that is suitable to his purposes. The usual works are either too extensive or out of date. There is no attempt made at originality. The facts have been drawn largely from such works as Keary's Dawn of History; Keane's Ethnology; Deniker's Races of Men; Breasted's History of Egypt; Breasted's Ancient Records; Erman's Ancient Life of the Egyptians; Maspero's Dawn of Civilization, Struggle of the Nations, and Passing of the Empires; and Perrot and Chipiez's History of Ancient Egyptian Art. In the body of the text (Br.) stands for Breasted's History of Egypt.

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Prehistoric Times.

Broadly speaking, History is all that is known about man. Then, to have a complete "History of the World" it would be necessary to know all about man from his beginning until the present time. To get such a full knowledge is impossible, but this very impossibility need not hinder us from finding out all we can about man even back to the remotest times. Indeed to do otherwise is contrary to the truth seeking spirit. From this point of view it is not hard to see when history begins.

But from another point of view history may be said to begin when man is known through his written records. This view gives rise to such terms as "Prehistoric Times," "Prehistoric Age", etc.; for some things are known about man before he had written records. How we shall find out about these things is a legitimate question to ask. We can do this in two ways: (1)By a study of all remains or traces of the very earliest people, such as human skeletons in caves or graves, the scratchings or drawings they left on the rocks, and their flint tools and other weapons often found in refuse heaps or gravel beds along the streams where they fished; (2) By a study of the backward races of to-day, i. e., reasoning by inference, savage people of to-day represent the same general aspects as the savages of every other time or place.

Before entering upon a discussion of prehistoric man certain preliminary questions arise which should be noticed, even though they cannot be definitely answered. Those of chief importance are: (1) How did man originate; (2) Where was his first abode; and (3) When did he make his advent into the world?

There are two main theories which attempt to answer the first question; one is the creation theory, the other the evolution theory. According to the first theory man sprang into being immediately at the command of the Creator as nearly perfect as is possible for a human being to be. This theory has a finality about it that is satisfying to many who think that the origin of man cannot be explained as a natural process. Others say that

with the bringing in of the supernatural the argument must end and that we are outside the field of history. Believers in the creation theory usually think that the act of creation applies only to the first pair. They seem uncertain regarding the differentiation into races as to whether it came about through natural evolution or other processes. Many of this school of thinkers hold that man has fallen from his first high status and is now perhaps evolving into a better being in many ways.

Those who hold to the theory of evolution assume that man developed out of the lower forms of life. As evidences they point out how similar man is, in many ways, to other animals, such as the anthropoid ape; that man has several organs which are of no use to him now, such as the caudal vertebræ; and that other life both plant and animal is known to have developed and yet to be developing astonishingly from simple beginnings. They seem to think that man and some living animals probably had a common precursor.

Both groups of theorists usually assume the original unity of the human race, i. e., that all peoples have sprung from one common pair. It must be noticed, too, that neither theory has anything to do with the origin of life as such, but that both have to do solely with the origin of man.

Whichever of the leading theories may be correct, there are yet independent thinkers who see no reason to doubt that the races of man may have originated in different places, at different times and in different ways.

Our answer to the first question will largely determine our answer to the second, i. e., where was man's first abode? Many who hold to the creation theory, however, believe that the first home of man was somewhere in the Tigris-Euphrates valley. They hold that both the Bible and secular history prove this. There are many other theories based on the same conception of the origin of man. Those who believe in the origin of man by evolution do not all find his birth place in the same locality, but all are agreed upon certain conditions which apply to that place: The oldest relics of man and of the highest forms of mammals

should be found there, and that place must have had a climate suited to early man's low and savage condition. Some think that all these conditions are satisfied in the Tigris-Euphrates valley and not any where else, but an increasing number of scientists believe that the place is somewhere in southern England, France, Spain, Portugal or northern Africa. Investigations of geology strongly support this view, but history students must leave the problem undertermined.

The answers to both the first two questions have to do materially with the answers to the third—When did man have his advent upon the earth? Some interpret the scriptures as furnishing evidence that man has been on the earth a definite number of years. Most scholars are uncertain as to the actual number of years he has been on the earth but they regard the time of his existence as man very short in comparison with the age of the earth. Now if the age of the earth could be determined we might get nearer the answer to our questions. But estimates of the age of the earth vary by millions of years. However, all scholars agree that man has been on the earth many thousands of years. Yet no one, so far as we know, would place the advent of man back of tertiary times.

Again it must be noticed, before we pass to a study of prehistoric man, that the history of one people may have its beginning thousands of years back of the time of the beginning of the history of another people. Egypt and England may be cited as examples. Then why study prehistoric times? Simply because all history has its beginning there, and we want to know what the beginnings of our subject are in order to see it develop. Of course, we shall not in every case take notice of the prehistoric phase of particular peoples, but will use these cases to illustrate the general statements made here. Since man makes greater use of the metals relatively in historic times, we shall not treat to any extent the Age of Metals.

We are warranted in distinguishing, upon the basis of the materials used in making the most important tools or implements, two ages within Prehistoric Times, the Stone Age and the Age of

Metals. We are also warranted in distinguishing, from the manner in which these tools were fashioned, two ages within the Stone Age, the Old Stone (Paleolithic), and the New Stone (Neolithic). Like subdivisions may be made of the Age of Metals into Copper, Bronze, and Iron Ages. The length of time of each age is undetermined but of course would vary with different peoples.

We should like to know all about the earliest man, but that is impossible. Still we can not think of him as fundamentally different from us physically. Did he not stand erect and have some form of speech? Are we not bound also to think of him as an animal having capabilities superior to all other animals?

His development during the Old Stone Age must have been very slow, and at the end of the period he is thought to have had no settled abode; he was still a hunter and a fisher as in the beginning. He had no idea of what we call a nation, though there must have been some form of grouping into families or tribes. He had no domestic animals or plants. His weapons at first were only those furnished by nature, as the stone or stick. But he did make advance during the Old Stone Age. This is shown in a marked way by the stone implements he used which are the most important implements because he could fashion others with them.

There is good authority for supposing that the river drift man of Europe represents the first stages of advance beyond the most primitive state. He had unpolished stone implements of some three varieties: (1) A long pear-shaped stone narrowing almost to a point at the thin end, with which he likely bored holes; (2) An oval formed stone chipped all around the edges which might be put in a cleft stick for cutting and scraping; (3) A sharp, thin stone which might be used for cutting (Keary, p. 14). This man must have lived through many geological changes affecting the same locality, because sometimes his remains are found with the mammoth and woolly rhinoceros, animals thriving only under arctic or semi-arctic conditions, and sometimes with the tiger, lion and hippopotamus, animals belonging to the torrid zone. There is no evidence that he used fire but that does not prove that he did not.

The remains of cave dwellers show still further developments. These people had stone axes, spear heads, harpoons of wood and bone which were barbed, barbed hooks, bone awls, bone needles, knives and pins. What is much more interesting—they made drawings on stone, bone and ivory as well as rude carvings in the same material. The Neolithic man had no such artistic taste as this. This is very important, for after speech drawing is one of the best means of communication between individuals. Traces of fire have been found among the cave dwellers but just how they discovered fire is not absolutely certain—probably by means of friction.

However great the advance may have been, during the Old Stone Age, all of man's stone implements were chipped and not polished. In coming to the New Stone Age we find conditions on the earth's surface much the same as they are to-day and so we feel safer in making our journey from now on to historical times; but at the beginning of this period man is still a hunter and a fisher. In northern Europe at least he gets his nourishment mostly from the shell-fish. We know this from the huge mounds left, made up of the remains both of the shells and bones of some birds and quadrupeds. These mounds are called kitchen-middens. A few bones of sea fish have also been found in these heaps, and from this we may infer that there was navigation on the sea, indeed among other remains thought to be contemporary with these middens actual canoes hollowed out of logs have been found. In these mounds no remains of domesticated animals have been found, but the bones "bear traces of the gnawing of canine teeth" (Keary p. 33). The evidences also go to show that the kitchen-midden man used polished stone implements and knew the use of the bow and arrow.

As time went on, the descendants of the builders of these mounds made better axes and lances as well as perfected the bow and arrow. Other animals besides the dog were domesticated, such as oxen, pigs and geese. These gave him a surer food supply and made it possible for him to lead a pastoral life.

Tumuli or barrows, great and small, were made in which the

dead were buried. Cromlechs or dolmens were constructed. These we believe to be temples or sacred places. so man must have been a religious being. The remains of the tumuli or barrows show that man knew by this time something of the art of building, had some idea of agriculture, knew how to make pottery and had some idea of political life.

There are also remains of village communities, such as the Swiss lake dwellers, which prove to us that man had become an agriculturist. He planted fruit trees, wove cloth and made use of the most important cereals, such as wheat, barley, oats and millet.

Looking at the matter from all points of view it may be observed that man at the end of the Stone Age had made long strides toward a civilized state, and with the discovery and use of metals, he became in many instances, civilized.

Copper being a soft metal was not so much more effective than the hard stone, but it was sometimes reinforced by sand, which made it much more effective than stone. It is not known how early copper was used among the peoples of the Orient. It was finally found out, by what method it is not known, that if about nine parts of copper be mixed with one part of tin a much harder metal than either one could be produced. This metal, called bronze, caused the discontinuance of stone weapons or tools. How early bronze was used in the Orient has never been determined. In some countries the discovery of the metals was natural and one age followed upon the other in gradual sequence. But in Europe it was not so. The men of the bronze age were a new race, sallying out of the East to dispossess the older inhabitants, and while in some places the bronze men and the stone men seem to have gone on for a time side by side, the general character of the change was that of a sudden break (Keary p. 54).

It is hardly necessary to mention the great value of the use of iron. This metal seems to have been used in Egypt as far back as there are any records, but it was not made use of in Europe to an extent before 1000 B. C.

There are many other developments which might be traced

with profit through Prehistoric Times, but only three more can be noticed here: (1) The formation of language; (2) The development of writing; (3) The races of mankind.

One can hardly think of a natural human being without speech of some sort, and so far as is known man has always had some form of speech, but his greatest development along this line was during Prehistoric Times. Before any known speech had come into existence, it is thought that man had two kinds of words: (1) There are such words as our words "book," "go," or "red" which immediately suggest some definite thing; (2) And such words as our "for" which does not suggest anything definite. There is good authority for assuming that the second class of words developed out of the first class, which process of development is still going on to-day.

"These first two stages passed, there followed three other stages which go to the formation of the grammar of a language: (1) The stage of merely coupling words together, so as to form fresh words—the monosyllabic state; (2) The stage in which one part of an additional word has lost its meaning while the root-word remains unchanged—the stage called the agglutinative condition of language; (3) The stage in which the added portion has become to some extent absorbed into the root-word—which last stage is the inflected condition of the language" (Keary p. 81).

One of the greatest things performed by prehistoric man was the invention and development of writing. He expressed himself through pictures at first; i. e., if he wished to represent the sun he drew a picture of it, or he might represent an idea by a symbol—hence the names ideogram and ideographic writing, etc. A marked step in advance of this kind of writing was made when pictures or symbols came to represent sounds of the human voice; the picture that once stood for sun alone could now stand for a male child as well—thus we have phonetic or sound writing. This step was made by prehistoric man. In this method each word is represented by a separate symbol. The Chinese never got beyond this stage—hence their some six thousand symbols.

Another great step was taken when each syllable was represented by a sign. The ancient Babylonians and Assyrians used

this system, employing between four and five hundred symbols. Grouped together such symbols may be called a syllabary.

The final step is taken when the symbols come to represent the chief sounds of the human voice. Thus we arrive at the alphabetic stage in writing. By using any form in writing, written records are made possible and hence history itself is made possible.

Certain physical characteristics divide the human species into three main races, known as the Black (Ethiopian or Negro), Yellow (Mongolian or Turanian) and the White or Caucasian. (Some ethnologists add another, the Red). All these races were differentiated before the historic age and this differentiation is kept up practically to this day. If the original unity of the human race is assumed this division into several types was likely caused by environments, such as climatic or other natural influences; but if each race had a progenitor of its own these influences of environment need not of necessity be assumed.

So far as is known Central and Southern Africa has always been the true home of the Blacks, but they are now found all over the world, some having migrated and others being carried away as slaves.

Northern and Eastern Asia may have been the original home of the Yellow race. The main peoples belonging to this race are: (1) The Japanese and Chinese; (2) The Tartars and Mongols and others of Central and Northern Asia, and Eastern Russia; (3) The Turks, Magyars, Finns and Lapps in Europe.

The original home of the whites is not known. There are three main divisions of this race, the divisions being made largely upon the basis of language. These are: (1) The Hamites (examples, the Egyptians and Libyans); (2) The Semites (examples, the Assyrians, Phœnicians and Hebrews); (3) The Aryans or Indo-Europeans. The Aryans may be divided into some five groups: (1) The Asiatics (Hindus, Medes, Persians); (2) The Classical peoples (Greeks and Romans); (3) The Celts (Gauls, Britons, Picts, Scots); (4) The Teutons (Germans, English, Scandinavians, etc.); (5) The Slavs (Russians, Poles, etc). These groups may be noticed by way of reference as we attempt to outline the history of some of them.

Ancient Egypt.

CHAPTER I.

Natural Environments and the People.

The dominating physical characteristic of Ancient Egypt was the Nile river. The most distant sources of this stream are about three degrees south of the equator, while its mouths leading into the Mediterranean sea have a north latitude of about 31½ degrees; thus the Nile is some 4000 miles in length. Its chief sources are the great lake region of equatorial Africa and the Abyssinian highlands; from the former flows the White Nile, from the latter the Blue Nile. These two streams unite at Khartum, 15½ degrees north latitude and nearly 1350 miles from the Mediterranean sea. The Nile has but one other tributary, a mountain torrent called the Atbara, which joins it on the east, 140 miles below Khartum.

Just below Khartum the river enters the sandstone strata which underlie the Sahara desert. These strata continue northward for about half the distance between Khartum and the sea, disappearing at Edfu, sixty eight miles below the first cataract. Throughout this distance the Nile pursues a very irregular and winding course between the deserts, sometimes flowing due south, but the most striking thing about the river are the six falls known as the cataracts. The cataracts are numbered from north to south and are caused by barriers of granite within the sandstone. In no case is the fall so great as to entirely impede navigation, though near the first, second and fourth cataracts the rocks form a handicap to travel on the river.

But Egypt proper is the valley below the first cataract. As the sand stone strata disappear near Edfu their place is taken by strata of lime stone which erode more easily than the sandstone. This change causes the stream to be more regular in its course and further results in forming a canyon. The average width of the valley formed within the sides of the canyon is about

twelve miles, having in places a maximum width of some thirty miles and a minimum of some six miles.

Between these cliffs, whose usual heights are a few hundred feet but in places a thousand feet, the river winds its way through its own rich deposits toward the sea. It has a strong, steady flow of about three miles an hour, hindered here and there by sand banks and islets, and in only two places reaches a width of three-fourths of a mile.

Leaving the main part of the Nile near Assiut is a secondary stream called the Bahr Yusuf, which follows on the west of the Nile the latter's general course for a distance of some 200 miles, finally emptying its water into the Fayum. Within about 100 miles of the sea the Nile branches out, reaching its destination in ancient times through seven mouths, in modern times through two, the Rosetta and Damietta.

This part of the valley is called the Delta and has been formed by the deposits of the river, being long before historical times a bay of the Mediterranean. The soil in this region is very deep, much deeper than the soil of the upper valley, which varies from 33 to 38 feet. The area under cultivation in Ancient Egypt would hardly include 10,000 square miles, being about one-seventh the size of Missouri.

The Nile is bordered on either side by deserts; on the west by the Libyan, on the east by the Arabian. The former is a desolate waste (with the exception of some oases likely watered by the Nile) 650 to 1000 feet above the Nile. The latter is of more use to man, furnishing sparse pasturage to the flocks of wandering shepherds. In the immediate vicinity of the Nile it has an appearance similar to the desert on the west, but toward the Red sea it rises into mountain masses in places 6000 feet in height. In these uplands are found gold, alabaster and excellent granite. The peninsula of Sinai has like deposits, so these regions were in very remote times exploited by the Egyptians.

The natural surroundings of Egypt lead to isolation, deserts on the East and West, cataracts to the South, poor harbors on the

coast line of the Delta; but we must remember that her resources attracted foreigners as they do to-day, so the Ethiopian braved the danger of the cataracts, the Libyans came in from the northwest of the Delta, and Asiatics from the northeast. So far as we know Egypt had to contend against these people from the very earliest times. And again, since Egypt was so long and narrow it was very hard for the people to think of common political action, but this apparent weakness was in a marked degree overcome by the convenient communication afforded by the river.

But the Nile did much more than furnish a commercial roadway throughout Egypt. Since the climate of Upper Egypt is almost rainless and the rains of the Delta, though more, are not sufficient for agricultural needs, something was necessary to supply the need of water. This is done by the annual inundation, brought about by the melting of the snows in the Abyssininan mountains and the rains in the great lake region.

About the first of June the rise of the water is noticeable at the first cataract; this rise continues until the maximum height is reached about the middle of September. Then the water about the first cataract is approximately 50 feet higher than at low water and at Cairo 25 feet higher than at low water. The full flood remains for about eight days and then continues to fall, with an occasional freshet in October, until the first of December, when the river returns to its banks, after not only watering the soil but also replenishing it with rich deposits. As now, much of the water was in ancient times led into artificial canals and reservoirs to be used as needed. Another favorite means of irrigation, getting the water directly from the Nile, was by use of the "Shaduf" which has the appearance of an old fashioned well sweep. Another method was by the wheel and bucket. The main object of both these methods was to raise the water from level to level from the Nile until the field was reached.

With such wonderful resources, is it little wonder that Egypt could support a dense agricultural population, which was calculated by Diodorus in Roman times to have been seven millions, while it now maintains a population of over nine millions?

The climate of Egypt is almost all that could be desired. The air is so dry that even at the highest temperature man feels little discomfort. Owing to the uniformity of the climate the seasons of the year are not very well defined, but from the first of December to March may be spoken of as the winter season, during which time the average temperature of the Delta is 56 degrees F. and in upper Egypt 66 degrees F. The summer season includes the rest of the year and in the Delta the average temperature is 83 degrees F.. in Upper Egypt it sometimes rises to 122 degrees, but the heat is not nearly so oppressive as might be expected, since the air is so dry. Then again the temperature is mitigated in a marked way by the inundation of the Nile and the northwest wind, which blows from the middle of June to the middle of February, (a hot southeast wind blows the rest of the year). Since the Delta lies within the rainy belt and is so marshy it would be natural to suppose that this was a malarial region. Such is not the case, because the dry winds from the deserts soon dry the soil. Hence, as a whole Egypt enjoys a mild and healthful climate.

Egypt has a luxuriant vegetation but there is no country in the same latitude which has so few species of plant life; it has at most not more than one thousand species, while England has fifteen hundred, and the greater part of the one thousand are not indigenous. There are very few forest trees, the sycamore and acacia being the only common ones and these grow in an isolated manner. The apple, the date and dom palm and fig are the fruit trees most frequently seen. Of the cereals wheat and barley are the most common and these were introduced from Asia, how early we do not know. Of course marsh plants predominate in the Delta, but the papyrus and the lotus which were once cultivated there are no longer. Herbs and vegetables are numerous.

Egypt also has very few indigenous animals. A number of these, such as the camel and horse, were brought in during the latter periods of her history; but cattle, swine, sheep, goats and asses were common from very early times. The crocodile and hippopotamus once quite common in the land disappeared in modern times. The buffalo still remains as in ancient times.

Nearly all the serpents are indigenous. Some were poisonous, some were not. The most noted of the former is the asp, which was worshipped by the ancient Egyptians. The river teemed with fish and the valley with many kinds of birds, both migratory and unmigratory.

Among all the natural environments the river was the great feature (Breasted, p. 10ff). To the ancient Egyptian "down stream" meant north, "up stream" south; when he reached the Euphrates he called it "that inverted water which goes down stream in going up stream." To him the world consisted of the "Black Land" and the "Red Land," the black meaning the Nile valley, the red the desert.

Having examined now to some extent one of the most natural dwelling places of early man, let us turn and examine the dweller himself. Reliable geologists tell us that what is now the desert through which the Nile passes was once well supplied with rain and hence with vegetation. The region was then inhabited by a people who have left to us only rough flint tools. We may say they belonged to the Paleolithic Age but have no connection so far as we know with Egyptian history.

It has never been determined with absolute certainty to what race or races the ancient Egyptians belonged. Early pottery closely resembles that as yet made by the Libyan Kabyles, their language had a Semitic structure, and the representations of the Puntites or Somali people on the Egyptian monuments resemble very much the Egyptians who, themselves, so far back as we can go, claimed they were indigenous. There is little evidence to show a mixture of Negro blood. The examination of bodies taken from the most ancient burial places has led to no definite results. Amid all these conflicting views this much can be said with certainty that the native Egyptian to-day is essentially the same in blood as the ancient Egyptian. The remains in sculpture, painting and bas-relief prove that. May not one say then that the Egyptians were a White people, having in mind however, this fact that most historians of the present time have a tendency to emphasize less and less race distinction? Leaving this problem undetermined let us proceed to trace the development of this wonderful people.

CHAPTER II.

Predynastic Age (From an Unknown Date to 3400 B. C.)

We are able to gain some definite though limited information about the predynastic Egyptians. This comes largely from their burial places. They were a dark haired people. The men used as coverings for their bodies sometimes a "skin over the shoulders," (Br. p. 27 ff.) sometimes skin drawers, or again a short petticoat of white linen; the women wore long garments "probably of linen, reaching from the shoulders to the ankles." Statuettes are common showing both sexes without any clothing. Sandals were in use and at times they tatooed the body. They made rings and bracelets and pendants from stone, ivory and bone, also beads from flint and various kinds of quartz. "The women dressed their hair with ornamented ivory combs and pins. For the eye and face paint necessary for the toilet, they had palettes with carved slate on which the green color was ground." (Br. p. 27.)

Their houses were made of wattle sometimes plastered over with mud. Toward the end of the period sun dried brick was likely used. Some skill as well as rudimentary art was employed in furnishing their houses.

"They ate with ivory spoons, sometimes ~~either~~ even richly carved with figures of animals in the round marching along the handle" (Br. p. 28). They had beautiful flint knives with handles of sheet gold. They made much pottery of an excellent sort and of varied forms. A large part of this pottery was red and black in color. One common pattern is that of the incised geometrical designs while another is painted with rude representations of boats, men, animals, birds, fish or trees. Toward the end of the period vessels made of the hardest stones began to take the place of the pottery ware. Indeed these people became so skillful in the use of stone that they produced the finest flints ever made by any people. They often fastened to these flints carved ivory handles. They made flint axes and fish spears. "The war mace

with pear-shaped head, as found also in Babylonia is characteristic of the age." Copper was used in making weapons. It is the age of transition from stone to copper. "Gold, silver and lead while rare, were in use." Glass was not used in making objects but it was in glazing. Crude statuettes were made of wood, ivory and stone.

As to their industries these people were mostly engaged in agricultural and pastoral pursuits. The plants they used as well as the chief animals have been mentioned. It may be said however that several of the animals later extinct existed at this time. Representations on the pottery as well as the great use made of ivory show that the elephant was common; likewise the representations indicate the presence of the giraffe, crocodile and hippopotamus. The lion and the wild-ox inhabited the nearby deserts. These were hunted by the people, the desert animals with the bow and arrow. In their light boats, they attacked with lances and harpoons, such animals as the crocodile and hippopotamus. These hunting scenes with many other actions are found "in the rude graffiti on the rocks," still found in the Nile valley. They are covered with a brown patina of weathering. This weathering the sculptures of historic times do not display (Br. p. 28).

From their drawings it seems very likely that they were engaged in commerce—to what extent it is not known. Besides the boats just referred to they had vessels of some size having many oars and a large rudder. Sailing vessels were known but it seems used very little. The vessels "bore standards probably showing the place from which each hailed." These signs are similar, in many cases, to those shown in their picture writing as the standards of the local communities of historical times.

It is natural to suppose that their industries would influence the symbols and outward manifestations of their religion. Such was the case, and as they developed into historical times their religion shows the characteristics of an agricultural and pastoral people. These characteristics show also a very remote origin. (Br. p. 30).

Each local community had its own god or goddess, and when

these local communities united into two confederacies the capital of each confederacy had its own patroness or protecting goddess; these were Buto, the serpent-goddess in the north, and Nekhbet, the vulture goddess in the south. "But at both capitals the hawk-god Horus was worshipped as the distinctive patron deity [illegible] of both kings" (Br. p. 34).

The people believed in the life to come, where they would be under much the same conditions as here. Many of their cemeteries remain at present near the desert in Upper Egypt and of late years many of their interments have been excavated. "The tomb is usually a flat bottomed oval or rectangular pit in which the body, doubled in to the contracted or embryonic posture, lies on its side" (Br. p. 34). In the earliest burials it is wrapped in skin, but later also in woven fabrics; there is no trace of embalmment. Beneath the body is frequently a mat of plaited rushes; it often has in hand or at the breast a slate palette for grinding face-paint, the green malachite for which lies near in a small bag. The body is besides accompanied by other articles of toilet or of adornment and is surrounded by jars of pottery or stone containing ash or organic matter, the remains of food, drink and ointment for the deceased in the hereafter. Not only were the toilet and other bodily wants of the deceased thus provided, but he was also given his flint weapons or bone tipped harpoons that he might replenish his larder from the chase. Clay models of objects which he might need were also given him, especially boats.

The pits were sometimes roughly roofed over with branches, and covered with a heap of desert sand and gravel, forming rudimentary tombs; later they came to be lined with crude sun-dried brick. Sometimes a huge, roughly hemispherical bowl of pottery was inverted over the body as it lay in the pit. These burials furnish the sole contemporary material for our study of the Predynastic Age. The gods of the hereafter were appealed to in prayers and magical formulæ, which eventually took conventional and traditional form in writing. A thousand years later in the dynastic age fragments of these mortuary texts are found in use in pyramids of the Fifth and Sixth Dynasties. Pepi I, a king of

the Sixth Dynasty, in his rebuilding of the Dendereh temple, claimed to be reproducing a plan of a sanctuary of the predynastic kings on that spot. Temples of some sort they therefore evidently had (Br. p. 35).

Mention has already been made of their government in connection with their vessels as well as with their religion. It is thought that there are evidences of the prehistoric petty state which forms the prototype of the administrative and feudal divisions of historic times which were called nomes by the Greeks. If this be the case there were likely some twenty such states in Upper Egypt, while the number in Lower Egypt is undertermined. Be this as it may, Egypt was in a condition in which some towns appeared, each with its own tributary territory, its own god, its own chief or dynast—in short we have city-states. The development of these so-called nomes and city-states out of which the nation was finally to come belonged to the prehistoric age. Likewise the development of these petty states into two kingdoms, one in the Delta the other in the southern valley, cannot be traced. We have a little more information on the two kingdoms after this evolution, but not enough to give a connected account.

The Delta during historic times was constantly invaded by the Libyans on the west. This struggle was going on likely in prehistoric times; so the Libyans influenced the history of the Delta and may have been the chief cause of the origin of the Delta kingdom, for the city of Sais, the center of the Libyan power in Egypt, was called the "House of the King of Lower Egypt" and the emblem of Neit, the chief goddess of this city, was tatooed upon the arms of the Libyans. Yet Buto was the traditional capital of the Delta. This northern kingdom had as its symbol a tuft of papyrus plant and a bee stood for the king, who wore upon his head a red crown. All these things are very common in later hieroglyphic writing. "Red was the distinctive color of the northern kingdom and its treasury was called the Red House" (Br. p. 32).

These are not the only things to show the advanced civiliz-

ation of the Delta; for their astronomers invented and introduced a calendar in 4241 B. C., "the earliest fixed date in the history of the world." This calendar was conventional and did not attempt to follow the lunar month. They had twelve months of thirty days each, and a period of five feast days at the end of the year. The year began on that day when Sirius first appeared on the eastern horizon at sunrise, which in our calendar was on the 19th of July (Br. p. 33).

This calendar year was about one-fourth of a day shorter than the solar year, so it gained one day every four years, and a full year every fourteen hundred and sixty years. Though not perfect this was the best calendar invented by any ancient people. It was adopted by Julius Cæsar and with certain minor corrections by him and Pope Gregory XIII (1582 A. D.) remains the calendar of to-day.

The kingdom of Upper Egypt was more distinctly Egyptian than that of the Delta (Br. p. 33). Its capital was Nekheb, modern El Kab. Its symbol was the lily plant, and another southern plant, the reed, represented the king who wore a white crown; white was the color of the Upper Kingdom and its treasury was called the "White House." The king had a royal residence just across the river from Nekheb which was called Nekhen, later Hieranconpolis. Buto in the north had a similar suburb called Pe.

Of the particular work of the kings of both kingdoms before 3400 B. C. we have no knowledge. The tombs we have described were of the poor classes and they tell us nothing of their kings. Only seven names of the kings of Lower Egypt remain, with possibly one of the upper valley. In the historic age these kings came to be looked upon as half mythical demi-gods and were worshipped. Manetho, an Egyptian priest of the third century B. C., who compiled a list of the pharaohs, speaks of them as "the Dead."

The Egyptians at this time not only prepared the way as to material developments for the historic age but they made possible the keeping of records. They used writing in connection with

the discovery and use of the calendar; further, scribes of the Fifth Dynasty copied lists of kings of the North and perhaps of the South; and again, their prayers and formulae were preserved, it is thought, through writing. As the First Dynasty used the cursive hand it is reasonable to suppose the predynastic people had developed writing into that stage.

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CHAPTER III.

The First Two Dynasties (3400-2980 B. C.)

Our knowledge of the time of the first two dynasties is much more complete than that of the predynastic period. This information comes largely from (1) a study of the tombs of the kings at Abydos where we have written records as well as vessels of pottery and stone; (2) sculptures of the time in the temples and on the rocks of Wadi Maghara, Sinai; (3) annals covering each year of a king's reign, fragments of which annals are left on the famous Palermo Stone (For picture of stone see Br. p. 46).

Judging from what evidences we have, the dress of the period varied little from that of the Predynastic Age, the usual garment for both sexes being the short petticoat. The king's dress on great occasions forms an exception to this rule. On these occasions he wore, besides the usual garment, either the white crown of Upper or the red crown of Lower Egypt, or a combination of the two, and a very simple garment just above the petticoat, reaching nearly to the armpits. This garment was held up by a strap suspended over one shoulder, and a lion's tail was fastened to it behind.

While the same materials were used for personal adornment as in the Predynastic Age, we must notice that the more precious metals and stones were now more generally in use. Excellent skill and taste were shown in making, for the king and ladies of the court, fine regalia of gold and precious stones. We have as examples of this work a lady's bracelets of amethyst and tur-

qoise mounted in gold, and a gold bar bearing the name of Menes. Thus the artisan has become an artist, but not in metal alone, for we now find the rough drawings and carvings of the predynastic people developed into reliefs and statues which clearly betray the professional artist, (Br. p. 40). The king dedicated in temples, and especially the temple of Horus at Hieraconpolis, reliefs in slate palettes, vessels and maces, which show a vigor and freedom far removed from the work of a primitive people. This freedom in art became subject to convention by the Third Dynasty and remained so, generally, throughout Egyptian history. Even during the first two dynasties this rigidity is shown to some extent in such statues as that of king Khasekhem at Hieraconpolis.

Judging from the burial places found, it seems likely that the houses as well as their furnishings were much of the same material as those of the Predynastic Age, though the construction was better and more brick was used. We know also that the king had a number of palaces each having a name. These palaces with their royal estates, including gardens and vineyards which were likewise named, were looked after by responsible officials. The tombs again show us something of the nature of the palace but not enough to warrant very many accurate statements.

We do know that the furniture was artistic as well as elaborate. Some twenty kinds of stone were used in its construction, alabaster being especially used. Large vessels of diorite ground to a translucent thinness were made, also jars of rock crystal were carved with great precision. Much of the furniture has of course perished, but there still remain, in fragments, chests of ebony inlaid with ivory, and stools with legs of ivory magnificently carved to represent bulls legs, (Br. p. 39).

Glaze was better understood and was used considerable for incrustation. Beautiful copper vessels were also made for the palace, while stone vase making was greatly aided by the use of copper tools. The pottery is not so good as that of the Predynastic Age. From what we know about their implements of war and the chase as well as for other purposes, they were about the

same as in the predynastic period; though as has been indicated copper implements were used much more than before.

The people, as in the previous period, were largely engaged in agriculture, but in all probability, the land all belonged to the estate of the king, by whom it was entrusted to a noble class, (Br. p. 44). There were large estates conducted by these nobles as in the period which immediately followed, but on what terms they were held we cannot now determine. It seems likely the large mass of the people were bound to service on these estates. Of course there was the free class of artificers and tradesman. There were cities protected by great walls of sun-dried brick and under the command of local governers. The chief cities were the capitals, El Kab and Buto, with their suburbs Nekhen and Pe respectively; the "White Wall," the predecessor of Memphis; "Thinis, the native city of the first two dynasties"; Abydos, Heliopolis, Heracleopolis, and Sais.

It has already been noticed, in connection with the Predynastic Age, that the religion and government could hardly be separated. Though we have little trace of the religion of the people during this period, we do know that a state form of religion was developing. The symbol of royalty everywhere is the Horus-hawk, so Horus as in the predynastic times is the greatest god of all Egypt, but his worship waned with the coming of the Third Dynasty. The great gods of later times are also prominent, such as Osiris and Set, as well as the goddesses, such as Hathor and Neit. The priestly services were not elaborate and were performed by laymen divided into four orders as they were in the Old Kingdom. Of course the Egyptians still believed in the life to come. The results of Petrie's great work at Abydos in excavating ~~in Babone~~ the tombs of the kings prove this.

These tombs developed naturally from the pit tombs of the predynastic period. The tomb is now larger and more imposing. It is rectangular in shape, brick lined without mortar, often having a second lining of wood. The jars of food and drink are now placed in small chambers off from the pit, sometimes on the same level as the bottom and sometimes

above. The body no doubt lay in this pit, but none have been found there, which can be accounted for by the constant plunderings that have taken place. (Maspero, Dawn of Civilization, p. 232). The grave had a flat roof of heavy timbers covered over with several feet of sand. The position of the tomb was shown (1) by slight rise in the ground; (2) by two large stelæ on the east bearing the king's name. The tomb could be entered by a sloping passage through one side which sometimes contained a brick stairway. Nearly everything which the king had for his personal sustenance and convenience was placed within the tomb. There were, for example, great jars of pottery, filled with wine and food. These jars were sealed with the Nile mud, the seal often having the name of the king impressed upon it. The revenues from certain estates of the king were to be devoted to the support of the food supply of the monarch after his death. The tombs of the household and adherents of king were grouped around his, sometimes to the number of over two hundred. So the Pharaoh was to live much in the same manner in the hereafter as he did here. Though most of these tombs were made of brick we find one, even in the First Dynasty, with a granite floor and near the end of the Second Dynasty the surrounding brick walls of the king's tomb contain chambers made out of hewn limestone, the earliest stone masonry structure known in the history of man (Br. p. 42).

The Egyptian of this time also showed his skill in building temples. The temple of the First Dynasty was very simple, being not much more than a wooden shrine, having walls of plaited wattle. In front of the shrine was an enclosed space containing a symbol or emblem of the god mounted on a standard. (Br. p. 46). In front of the enclosure was a pair of poles, perhaps the historical forerunners of the obelisks of later times. But during the last half of the Second Dynasty stone temples were built. A granite door post of one of these survives (Br. p. 42). Several royal architects worked for the king.

The achievements of the first two dynasties discussed above would indicate a strongly centralized and powerful state, but as

to the relation of the central government to the local divisions we are unable to say. Our evidences have almost wholly to do with the general government. The unification of the several local divisions into two kingdoms has already been noticed. One step further is taken in this time, and that is the unification of these two kingdoms into one. Sound evidence as well as tradition show that this was done by Menes whose home was at Thinis near Abydos in Upper Egypt. Since his home city was too far distant to be a controlling centre, it seems likely as Herodotus relates, that he founded a city on the site of Memphis, probably known in his time as the "White Wall," which name had reference to the southern kingdom. We cannot make out the personality of any of these kings of the first two dynasties, but we are able to see indications of their life and power.

"Horus" was now the King's favorite name. The Horus-hawk therefore appeared on royal seals and documents. The other or personal name of the ruler was preceded by the bee of the north and the reed of the southern kingdom to indicate that he had now absorbed both titles. With these symbols often appeared also the vulture goddess of El Kab and the serpent goddess of Buto. It has already been noticed what kinds of crowns the king wore on ceremonial occasions.

The king had a number of assistants, the chief one of which, it seems, was the chancellor who attended him on state occasions. There were officials attached to the royal residences of Pe and Nekhen who appear to have judicial functions. There were also the fiscal officials who represented the union of the treasuries of the North and South. Though this union of the "Red House" and the "White House" was made only in the person of the king, the former "House" soon passed out of use save in theory and in name, and the latter remained throughout later history as the only treasury. The possessions of the king have already been mentioned. These were numbered every two years by the officials of the treasury. This served as a partial basis of reckoning events in chronological order, though doubtless along with this method was the earlier method of follow-

ing the seasons and the lunar months. So we have the official and the civil year.

Considering this advanced type of government one would naturally expect a way of keeping permanent records. They developed the system of writing, not only through the phonetic stage but also worked out the alphabetic signs. Had the Egyptians been less conservative they might have discarded their old systems of writing and used from now on an alphabet of twenty-four letters.

The kings of this period, besides keeping down rebellion in northern Egypt and pushing back the Libyans and the Nubians, made the first expeditions of which we have any knowledge into foreign lands. Mining of copper was carried on in the Wadi Maghara of the Sinaitic penisula. In their journeys they were subject to the attacks of the Beduin tribes. Punishment of these tribes is recorded on a rock relief in the Wadi. One of the kings left an ivory tablet showing him smiting an "easterner."

In the tombs there has also been found a peculiar non-Egyptian pottery which resembles very closely that of the Aegean people. If this pottery was placed in the tombs at the time of the first burials there must have been commercial relations with the peoples of the Mediterranean. All of this work of the first two dynasties shows a great state rising into power and so the preparation is made for the great things of the Old Kingdom.

CHAPTER IV

The Old Kingdom (2980-2475 B. C.)

Most of our information concerning the history of the Old Kingdom is gained by a study of the monuments, though there are a few literary remains for the last two centuries of this time.

The material for the study of the dress of the Old Kingdom is very great and shows that the short simple skirt was the foundation for the dress of the men. It was made of a straight piece of white material (usually of linen) wrapped rather loosely around the hips, leaving the knees bare. It was usually put around the hips from right to left, the upper end being put in behind the bow or belt which kept the skirt in place (Erman p. 202).

There are many exceptions to this costume. Fashions changed from time to time and the various classes had their distinguishing characteristics in dress. The tendency was for each class to imitate the one just above it. Again old men wore warmer and longer clothing than the young, and men had clothes for special occasions. After the Fourth Dynasty it was fashionable to wear longer and wider skirts which often stood out in a triangular fashion in front. In exceptional cases men wore long dresses reaching from the waist to the feet. On festive occasions the nobles wore a panther skin thrown over their shoulders, and with this the usual short skirt ornamented with gold. The monuments show that it was customary for men of all classes to wear short hair though the great lords had elaborate wigs for festive occasions (For a different view, see Br. p. 88). Sandals were known but seldom used by either men or women, all classes going barefooted.

The dress of the women was very plain and the same kind of dress was uniformly worn by all classes. It was a simple garment without folds reaching from just below the breasts to the ankles, and was held up by a piece passing over each shoulder. It was so narrow that the form of the body was visible. It seems to have been made of linen and was usually white. There are very few exceptions to this general costume. Children of both sexes went without clothing very often; the peasant wore usually just a breech cloth which he cast aside frequently while at work in the field (Erman p. 223).

Under the Old Kingdom the women of all classes wore a large coiffure of straight hair hanging down to the breasts in two tresses. Many pictures show that these coiffures were not always natural, because women appear without them sometimes, and then the short hair beneath the wig can be seen in some pictures. Just as in all periods of their history both men and women "wore colored embroidered necklets as well as bracelets for the wrist and the upper arm; anklets were also worn as ornaments by the ladies" (Erman p. 227).

The king wore his crown much after the same manner as

during the first two dynasties. The men of rank (but not the women) as in all other succeeding epochs, carried various kinds of sticks. The most common of these was the height of the man, was smooth and round, sometimes having a knob at the top. It was used for walking and as a support while standing. The next most common stick was very similar to the pear-shaped mace of predynastic times and was used as a symbol of command. There were also many other forms.

The poor in the cities lived in houses made of mud-brick with thatch-roofs. These houses were either contiguous or very close to each other. Very little furniture was in these hovels (see cut of the crowded condition of the houses in Br. p. 87). A rough stool, a rude box or two and a few crude pottery jars constituted the whole of it (Br. p. 86). No doubt on the vast estates in the country the poor had about the same kind of houses but were not so crowded and so had a freer life.

As to the houses of the free middle class who were the artisans as well as the artists of the land, we know nothing. The same may be said of the free land holders outside the noble ranks, if there were such land owners, which is likely the case. The houses of the nobles and some of the officials were very large; a noble of the Third Dynasty had one 350 feet square. The materials used in construction were wood and sun-dried brick. Much lattice work was used, the construction itself reminds one of the Japanese houses of to-day.

Many hangings of various colors were used as a protection against the wind, sun and sand. "Beds, chairs, stools and chests of ebony inlaid with ivory in the finest workmanship formed the chief articles of furniture." Little or no use was made of tables, but rich vessels of alabaster and other costly stones, of copper or sometimes gold and silver were placed upon bases and stand aids which raised them from the floor. The floors were covered with heavy rugs upon which the guests, especially ladies, frequently sat in preference to the chairs and stools. The food was rich and varied.

The Egyptian was passionately fond of out-door life. The

house of the noble was always surrounded by a garden in which he loved to plant figs and palms and sycamores, laying out vineyards and arbors, and excavating before the house a pool, lined with masonry coping and filled with fish. A large body of servants and slaves were in attendance both in house and gardens; a chief steward had charge of the entire house and estate, while an upper gardener directed the slaves in the care and culture of the garden. This was a noble's paradise; here he spent his leisure hours with his family and his friends, playing at draughts, listening to the music of the harp, pipe and lute, watching his women in the slow and stately dance of the time, while his children sported about among the trees, splashed in the pool, or played with ball, doll or jumping-jack (Br. p. 89).

The palace of the Pharaoh was of the same light material as that of the noble. This made it quite easy for the palace to be moved from dynasty to dynasty or even from reign to reign in order to be in the vicinity of the pyramid which the king was building. The palace itself was double, or at least possessed two gates in its front corresponding to the two ancient kingdoms, of which it was now the seat of government (Br. p. 78). Adjoining the palace was a huge court, connected with which were the halls or offices of the central government. The entire palace with its office was called the "Great House." Here was centered the government of the kingdom.

The implements of war and the chase were about the same as in the preceding epoch. Iron was used to a limited extent. Its source is uncertain. Bronze was not as yet in use. (Br. p. 93).

Agriculture was still the foundation industry of the people. A vast system of dykes and canals made the land more productive. The main crops were wheat and barley, but the vine and vegetables of many kinds were cultivated extensively. There were large herds of cattle, sheep and goats and droves of donkeys. Poultry, wild fowl and fish formed a considerable source of wealth. Many were engaged in the quarries of granite, limestone and sandstone. They drilled the hardest stone with drills of copper and sawed the stones with copper saws. These tools were re-enforced

with sand or emery. Great numbers of miners were employed on the expenditions into Sinai, where they obtained copper, green and blue malachite, turqoise and lapis-lazuli. Silver was obtained probably from Cilicia and was more valuable than gold. Gold was still obtained from the Red sea region as well as through trade with Nubia.

Many were also engaged in making sun-dried brick. Wood was scarce, but fine furniture, inlaid with ivory and electrum from Nubia, was made from the cedars imported from Syria. Ship building was carried on in every town and large estate. Many kinds of crafts were constructed. Excellent vessels were still made of stone, but this kind of work was gradually giving away to the potter who produced "blue and green-glazed fayence vessels. He produced also vast quantities of large coarse jars for the storage of oils, wines, meats and other food in the magazines of the nobles and the government, while the use of smaller vessels among the millions of the lower classes made the manufacture of pottery one of the chief industries of the country" (Br. p. 95).

Tanning was thoroughly understood. The leather was colored in almost all colors and was used for decoration as well as for more practical purposes. Flax was cultivated extensively, the women serfs on the great estates spinning and weaving it; the coarser linen they produced was of a good quality, but the finer linens could hardly be discerned from silk.

Though the papyrus plant was used to make skiffs, ropes, sandals and mats, it was employed most extensively in making paper. The manufacture of this paper was one of the large industries of the Old Kingdom.

Barter was the usual means of exchange, but rings of copper and gold weighing so much circulated as money. This is the oldest currency known. In the business relations receipts were taken, contracts made, also wills and deeds.

An education of some sort was absolutely needed by the Egyptian, but this education was for practical usefulness alone. No one sought for truth for the ideal purpose of finding it. "The

mother had the charge of the child during its infancy; she nursed it for three years and carried it on her neck—this corresponds exactly to the custom of the modern Egyptian." (Erman p. 163). The children had their toys, similar to our own, as well as flowers and pet birds. There were schools for the purpose of training youth to be scribes. The boy was put into the schools early (about the age of four) and besides being instructed in many moral precepts, some of them of a very high character, his chief task was to learn the writing. The cursive, or "hieratic" was the form of writing in vogue for business transactions and administrative affairs of the government. It could be written rapidly and well. No one could hope to be considered learned or rise in the official world who did not know this method of writing. Model letters were put before the boys and these were copied. Many of the copy books are left which show the corrections of the master on the margins. When the boy learned to write well he was placed under some official whom he assisted; here he remained until capable of becoming a scribe himself.

The learning of the time was such as was then necessary to meet the practical conditions of every day life. Their advance in astronomy was noticed in the Predynastic Age in connection with the calendar. They had now made a map of the heavens locating the fixed stars and other heavenly bodies which concerned them; but they had no theory to explain the relation of these bodies to each other. Arithmetic was known and made use of in business about as it is to-day, with this exception, that in fractions they could not use a numerator above one (they did use two-thirds without resolving the numerator). They had worked out the simple problems of algebra as well as geometry. For example they determined very closely the area of a circle, and their circular piles of grain as well as their circular granaries led them to determine the area of a hemisphere and of a cylinder.

They understood how to orient buildings. The arch was used but it seems not to a very great extent. In the movement of great masses of material it seems they used only the simplest devices. The pulley was unknown, and probably the roller also.

(Br. p. 101). They had made considerable advance in the study of medicine; the Pharaoh had a court physician. The knowledge along this line was collected and recorded on rolls of papyrus. Much of this information shows crude thought, since there was little distinction at this time between the physician and the magician. Disease was thought to be due to hostile spirits. Some of this knowledge of medicine was borrowed by the Greeks and is in use in Southern Europe to-day.

For the time art flourished as no where else in the ancient world (Br. p. 102). Here again the Egyptian's attitude of mind was not wholly that which characterized the art of the later Greek world. Art as the pursuit and production exclusively of the ideally beautiful was unknown to him. He loved beauty as in nature, and his spirit demanded such beauty in his home and surroundings. The lotus blossomed on the handle of his spoon and his wine sparkled in the deep blue calyx of the same flower; the muscular limb of the ox in carved ivory upheld the couch upon which he slept, the ceiling over his head was a starry heaven resting upon palm trunks; each crowned with its graceful tuft of drooping foliage; or papyrus stems rose from the floor to support the azure roof upon the swaying blossoms; doves and butterflies flitted across his indoor sky; his floors were frescoed with the opulent green of rich marsh grasses, with fish gliding among their roots, where the wild ox tossed his head at the birds twittering on the swaying grass-tops as they strove in vain to drive away the stealthy weasel creeping up to plunder their nests. Everywhere the objects of every day life in the homes of the rich showed unconscious beauty of line and fine balance of proportions, while the beauty of nature and of out-of-door life which spoke to the beholder in the decoration on every hand, lent a certain distinction even to the most common place objects. The Egyptian thus sought to beautify and to make beautiful all objects of utility, but all such objects served some practical use. He was not inclined to make a beautiful thing so solely for its beauty (Br. p. 102).

So the sculptor aimed to make his statue true to life. The

statues were even colored in tints corresponding to flesh color; rock crystals were used for the eyes. The vivacity of this work has never been surpassed. There were only two ways in which persons of rank could be depicted; in a sitting posture or standing flatfooted with the left foot advanced about a step ahead of the other. The best example of the former is that of Khafre, builder of the second pyramid, wrought in diorite; one of the best of the latter is that of Ranofer—a proud noble of the time—wrought in limestone. The most famous statue in wood is that of the "Sheik of the Village." This piece as well as others shows a much freer hand than was usual in depicting persons of high rank. The servants in miniature are shown at their daily task in the tombs working for the master in the after life. One of the finest examples of these is the limestone statue of an "Old Kingdom scribe." The most massive piece of sculpture is the Great Sphinx in the vicinity of the pyramids of Gizeh. It is hewn out of the native limestone rock and is about 140 feet long by 70 feet in height. Superb animal forms, like the granite lion's head from the sun temple of Nuserre, were also wrought in the hardest stone (Br. p. 104).

A life sized statue of Pepi I made of beaten copper over a wooden core partially remains—enough to show the excellency of the work. Gold was used in sculpture work, a fine example of which is the head of a sacred hawk found at Hieraconpolis. Relief work was greatly in demand for temples and the chapels of mastaba tombs. Though this art shows us all we know of the life and customs of the time, it had become conventional at the first of the period, and this conventionality was generally maintained throughout Egyptian history. The most serious fault of the work was that the same object was drawn from two different points of view; for example a front view of the eyes and shoulders of a man was regularly placed upon a profile of the trunk and legs (Br. p. 105). With these exceptions this relief work was often quite beautiful (Figs. 56, 59 in Br.). These reliefs were always colored and hence may be called raised paintings. Painting was also done independently and shows excellent work.

Great artistic ability was shown also in the architecture of the time. There is not enough material left to warrant safe conclusions on the architecture of the palace and house, but safe conclusions may be drawn from the mastabas, pyramids and temples. The temples bring out well the principles of architecture in vogue. Only straight lines were used, so the arch was not employed in the architecture of the temple. The roof was either supported by square pillars of granite or monolithic columns of the same material (Figs. 60, 61 in Br.). These columns gave rise to the beautiful colonnades which were unknown to the Babylonians or Assyrians. This was an age of material devlopments, and so literature as an art can hardly be said to exist.

The precepts of the vizier sages were likely circulated in written form but we have no manuscript left to show it. It has already been noticed that the priestly scribes of the Fifth Dynasty compiled the annals of the predynastic kings, but this has no literary form. There are narratives found in the tombs of the nobles, yet these are conventional. The mortuary texts in the pyramids embody some old myths and religious poems, but it is not known that these had more than an oral existence. Folk songs were common.

Some advance had been made in music. The Pharaoh had his director of music. The instruments were a small harp which the musician played sitting, and a large and small flute. The voice accompanied the instruments. Two harps and two flutes made up the orchestra. This is all that is known of the music of the time.

But the art of the time did not effect the mass of the Egyptians in nearly so many ways as did the religion. In short it may be said that no one force influenced the Egyptian so much as his religion. Things about him were looked upon as animated, so he worshipped nature objects both great and small; but he had gone further and thought of spirits, both good and evil , inhabiting the earth, the sky and places beneath the earth. Much of this worship was local. For example the earth was looked upon as a man lying stretched out with the plant life growing and the animal

life moving around on his back. The sky was thought of as a sea held up above the earth with a pillar at each of its four corners, or as a great cow with head towards the west and the earth between her fore and hind feet, while the belly studded with stars was the arch of heaven, or as a mighty female figure with her feet in the East, and bending over, with the arms supporting her in the far West (See Br. p. 55 for cuts of these).

Then the sun was born each morning like a calf or child, according to the locality, and sailed across the sky in a celestial barque; though some thought of the hawk, because of its lofty flight, as the sun crossing the heavens; hence the sun disk with the outspread wings of the hawk became a common symbol of their religion.

Many of these ideas combined with each other. If the sky was a sea upon which the sun barque sailed then this barque must return in some way; so the Egyptians fancied a celestial Nile beneath the earth upon which the barque floated at night. This Nile joined the earthly Nile at the first cataract. (For picture of barque See Br. p. 57). They not only had myths to account for the origin of the world but also located the nether world along the course of the celestial Nile; here also dwelt the dead when the gods of the lower world ruled.

We know next to nothing about how the worship of the gods was conducted, but we do know that most of the great gods were nature gods and that the people often saw manifestations of these gods in animals—but the animals were not usually worshipped at this time.

Among the great gods were the sun and moon, worshipped in many places under as many different aspects, and when a city became politically prominent, the god or gods of that place became equally prominent. So the state form of religion became prominent during the Old Kingdom. In theory the Pharaoh was the sole official of the god, but he was represented in the various temples by high priests who made all the offerings, administered the temple lands and even commanded in wars. A body of priests assisted this high official, but most of these priests were laymen

who served for a stated time in the temple. The women assisted by dancing and jingling the sistrum on festive days.

Along with these ideas, a state religion and its great temples, endowments and priesthoods, is the development of the idea of a real life in the world to come, the earliest known in the history of man. (Br. p. 63). The body had a counterpart which came into the world with it, accompanied it through life and went with it to the next world. This was called the "Ka"—sometimes incorrectly called the "double" (Br. p. 64). Every person had also a soul which in the form of a bird flitted about, though it might have many other forms. The relation of the body, "Ka" and soul to each other was not worked out. Is it strange that in the West was the world of the dead, for did not the sun god pass into his grave in this region every night? Hence the burial places were usually on the west bank of the Nile. There was also the world in which those lived who had departed and, waiting along the celestial Nile, these boarded the sun barque which bore them happily through the dark caverns.

The stars of heaven were looked upon as the departed accompanying the sun god on his journey. Not all could go easily to this glorious world, that was dependent upon the behavior on earth, though this behavior was rather more ceremonial than moral, it does show the germ of an ethical test, the earliest known in the history of the world. Again this goal of the future was to be reached through positive as well as negative virtues (Br. p. 65.

Aiding powerfully this idea and finally growing into it, was the myth of Osiris who had been slain by his brother Set, but the former was reanimated by his faithful wife Isis and became god of the nether world. So the Egyptians of this time believed that all might share the good faith of Osiris—hence they could say "They depart not as those who are dead but they depart as those who are living" (Br. p. 67).

On the passage ways of the pyramids of the Fifth and Sixth Dynasties the accounts of this future life are preserved in great numbers. These records go by the name of "Pyramid Text." The germs of these texts have been noticed even back in the Predynastic Age.

With all these splendid ideas about the future life, the Egyptian could not conceive of his after existence without the body —so the burial places of the Pharaoh and his nobles became huge monuments which guaranteed a safer place for the body. The great mass of the people were buried, as in all times before this, in a pit grave in the western desert, there being no attempt at embalmment.

From the standpoint of size the greatest tombs the world has ever produced were constructed during this time. These were the pyramids of the king. The tombs of the nobles also represent a great mass construction. These are called, to-day, mastabas. They are rectangular in shape, all sides sloping inward at an angle of some 75 degrees. The size varies from a maximum of about 172 feet in length, by 84 feet in width, by 30 feet in height; to a minimum of 25 by 19 by 12 feet, their length running usually from north to south. The materials used in construction are limestone and brick. In its simplest form the mastaba had no rooms within and hence no entrances, just a false door on the east side by which the departed one could enter again the land of the living This door feature finally developed into a chamber within the mastaba—the false door now being placed back in the west side of the chamber. To this chamber the friends of the deceased went, at times, to partake of the common meal and here were placed elaborate offerings for the dead; hence the most common piece of furniture was a table. The great value of these chambers to moderns is in the scenes of every day life depicted on the inner walls.

Near the chamber , sometimes connected with it, were one or more very small chambers (called serdabs), their only purpose being to hold representations of the dead. A third inner feature of the tomb was the well in which the body was placed. This was a rectangular shaft piercing the ground to a depth of 40 feet usually, sometimes 80 feet. This well extended up through the masonry of the mastaba. A passage way lead out from the bottom of the well, terminating in a chamber where was placed a large sarcophagus of granite or limestone. This sarcophagus

sometimes contained a fine cedar coffin of rectangular shape within which was placed the embalmed body. With the dead were left a number of things made use of while living, such as food, drink and amulets. Once the burial was made, the shaft was filled up with sand, pieces of stone or other waste material.

The noble not only spent large sums (he was sometimes aided by the king) upon these tombs, but made elaborate preparations for their maintenance. There arose, therefore, a large class of mortuary priests. A splendidly endowed priesthood was also connected with the pyramid of the Pharaoh. They had a fine temple on the east side of each pyramid and aside from furnishing the departed king with the necessities of life, maintained the ritual of this temple. There were also many out buildings in the vicinity of the pyramid for the use of the priests.

The pyramid, with its temple and other buildings located on the western plateau overlooking the valley, was surrounded by a wall. Toward the valley from the pyramid was a town, and leading from the latter a great stone causeway came up to the former, ending in a massive portal of granite or limestone with floors sometimes of alabaster (fig. 35, 69 Br.) Several pyramids were often grouped together. This leads us to a brief discussion of the pyramids of the Old Kingdom, since it is generally conceded now that their purpose was for the burial places of the Pharaohs.

The tombs of the Pharaohs of the Old Kingdom show a marked development over those of the first two dynasties. Zoser, the first king of the Third Dynasty, built a great brick mastaba near Abydos (Fig. 62 Br.). Through one end a stairway descended, terminating beneath the surface of the earth in several burial chambers. This passage was closed in five places by large portcullis stones. It is not likely that Zoser used this for himself —he became more ambitious and built along similar lines a stone mastaba near Memphis (Fig. 63 Br.). "It was nearly 38 feet high, some 227 feet wide and an uncertain amount longer from north to south" (Br. p. 114). He developed this by superimposing on its top five rectangular additions, each smaller than

the one just below it. This made a terraced structure about 195 feet high. It is often called the "terraced" or "stepped" pyramid and is the first great stone structure known.

A tomb thought to be built by Snefru, the last Pharaoh of the Third Dynasty, shows the next step toward the great pyramids. It was begun like the mastaba of Zoser, having the burial place beneath it, then becoming a seven terraced construction—and finally these steps were filled out, though at different angles, and the first pyramid was produced. It is thought that Snefru, not satisfied with this, built also the large stone pyramid at Dashur with the double slope, sometimes called the "broken" pyramid.

But the greatest of all pyramids was that of Khufu, founder of the Fourth Dynasty. This huge mass, covering about 13 acres, is about 480 feet high, each of the four sides at the ground measuring about 755 feet. According to Petrie it contains some 2,300,000 blocks of limestone weighing on an average 2½ tons. The blocks came from the east side of the river south of the modern Cairo and were floated across the river to the base of the pyramid hill when the valley was flooded. They were then dragged up the stone causeway spoken of above. Petrie thinks the tradition quite credible, which Herodotus records, that it took 100,000 men 20 years to build the Great Pyramid.

The sides of this, the greatest mass of masonry ever made by man, face the cardinal points of the compass. Some of the seams between the stones show a jointing of one ten thousandth of an inch. This huge mass shows better than anything else that Egypt was now a fully organized state. Many other pyramids were built during the period of the Old Kingdom, the two most notable being what are usually called the Second and Third Pyramids. These are near the Great Pyramid but are inferior to it both in size and workmanship.

Though the pyramids were the greatest buildings of the time, the temples are by no means unimportant. The Egyptians now, as from the first, considered the temple the house of the god. The building is constructed of more permanent material

than heretofore, i. e., of stone and brick. The parts, with reference to each other, are similar to the older temples. The typical temple has the following parts: (1) In front a fore court unroofed; (2) Behind this a colonnaded hall; (3) Behind this hall a series of small chambers "containing the furniture and implements for the temple services" (Br. p. 61). The central one of these chambers was the holy of holies and in this was a shrine made from a simple block of granite. This shrine "contained the image of the god, a small figure of wood from one and a half to six feet high, elaborately adorned and splendid with gold, silver and costly stones" (Br. p. 61). The god received here the same things as an Egyptian of wealth and rank demanded. Endowments from the throne were the means of this support. There was a great altar outside the forecourt. Here the people gathered on feast days and partook of the food offering which was usually consumed by the priests and servants of the temple. At these festivals the priests frequently brought forth the image of the god in a movable shrine, which shrine had the form of a Nile boat.

The temples erected by the kings of the Fifth Dynasty were not of the usual type. These were built close to the royal residences near Memphis. "These sanctuaries are all of the same essential plan: A large forecourt with cultus chambers on each side, and a huge altar; while in the rear, rising from a mastaba like base was a tall obelisk" (Fig. 71 Br.). This stood for the god—there was no holy of holies" (Br. 124). The inner sides of these temples bore scenes from every day life and the outer sides showed the battle scenes in which the Pharaoh had taken part.

The vast undertaking spoken of above demanded a strong government emanating from one source. This the Egyptians of the Old Kingdom had. The kingship had its origin so far back in Prehistoric Times that we can only dimly see its beginnings. The first two dynasties show a great development in this office, so that by the time of the Old Kingdom the Pharaoh (Per-o in Egyptian, meaning "Great House," Per-o descending through the Hebrews as Pharaoh) was regarded officially as a god. He was

frequently called the "Good God." He required of his subjects the deepest respect and reverence while living and worship after death.

The court customs were elaborate. The palace life was similar to that of the East of to-day. The king had his harem, but he also had his favorite wife who was recognized as the official queen, her eldest son usually being the crown prince. The many other sons were generally given prominent and often arduous posts in the government.

Though looked upon as a god and the son of a god, the Pharaoh maintained very intimate relations with the prominent nobles. It was natural that he should, for they had been educated together at the royal court. The crown prince might marry the daughter of one of these nobles.

The Pharaoh was at the head of the government and, theoretically, had absolute power. In actuality he was limited in many ways. The nobles must be controlled as well as the harem, or this and that clique or powerful individual. But, withal, the king was not a figure head. We see him as prince, in the Fourth Dynasty, superintending the mining or quarrying operations of his father as well as becoming vizier or prime minister. The king received his ministers, engineers and architects and discussed with them such matters as the water supply or laying out of royal estates. He had many state papers to read and write, he even settled disputes between heirs.

The most powerful official in the kingdom, below the monarch, was the vizier or prime minister, who regularly served as chief justice also. He was the immediate head of the entire government. All lands were registered, all local archives centralized and some wills were recorded in his office. This official was often the king's chief architect and was usually the most popular man in the kingdom.

The two most important officials, when their powers were not vested in the vizier, were the chief treasurer and the chief justice. The former official formed the main bond between the central and local governments. To his office came the taxes in

kind (coinage was not used), collected by the local governors. The chief justice was likewise the central judicial authority of the goverment. The local judges, organized into six courts, were under him. There were no professional judges "but there was a body of highly elaborated law, which has unfortunately perished entirely" (Br. p. 81). The custom of submitting to the court all cases in the form of written briefs seems to have been in vogue. It also seems as if appeals to the king were allowed and that summary execution was infrequent.

For the purposes of local government Egypt was divided into districts, "nomes," from which the native rulers of predynastic times had long since disappeared. There were some twenty of these administrative districts in Upper Egypt—the number in Lower Egypt is not determined but very likely there was about the same number. At the head of the district, during the first two dynasties of this period, was an official appointed by the king. He served as judge as well as administrator and received the name of "First under the King." His office was the treasury, land office and place for archives of the district. He also looked after the canals and dykes and was the leader of the militia of the district. His connection with the offices of the central government has been noticed. Under a strong vigorous Pharaoh this form of government worked very well—but a tendency set in toward the political independence of these nomes. Again, these local governors controlled the military strength of the kingdom through the militia. There was no well organized military power.

The family was the unit of society of the time. A man had but one legal wife, who was the mother of his heirs, and his equal in every respect. It was customary in all ranks of society for a man to marry his sister. The wealthy man also had his harem but the inmates had no legal claim upon him. Husband, wife and child showed great affection for each other. "As among many other peoples, the natural line of inheritance was through the eldest daughter, though a will might disregard this" (Br. p. 85).

The divisions in society are quite well marked. There were

the serfs bound to the soil, who composed the larger part of the population; the free middle class who developed the arts and industries of the times, but of whom we know very little, and the nobles who held, it seems, a considerable portion of the land. The nobles are partly the descendants of the kings as well as the possible remnants of the nobility of prehistoric times. In addition to the above classes it seems probable that there was also a class of free land-holders.

Before leaving the study of the Old Kingdom it is well to note something of its political history and important outward operations. At the close of the Second Dynasty a Memphitic family succeeded to the power of the Thinites. The distinction between the two dynasties does not appear to be a marked one since the wife of King Khasekhemui, who is thought to be the last king of the Second Dynasty, was the mother of Zoser who is considered the first king of the Third Dynasty. Zoser was a powerful person. He maintained a forceful government over the home land, developed further the copper mines in Sinai, and tradition has it that he extended Egypt about 75 miles south of the first cataract. His work along other lines has been indicated.

We cannot acquaint ourselves with all the kings of the Third Dynasty on account of the lack of evidence, but under the last king of the dynasty the kingdom is in excellent condition. This is Snefru who was spoken of above. He continued still further the development of the copper mines in Sinai and governed that peninsula so well that it was the pride of later kings to equal him in that respect. He also regulated the eastern frontier in an able manner. There are indications that he expanded the territory somewhat to the west, and in the south he seems to have retained the territory gained by Zoser. "He opened up commerce with the north and sent a fleet of forty vessels to the Phoenician coast to procure cedar logs from the slopes of Lebanon" (Br. p. 115). He also built vessels on the Nile, some of which were 170 feet in length. It is well to note also in passing, that the great nobles and powerful official class spoken of above grew up with Snefru.

The passing out of the Third Dynasty does not seem to pro-

duce any serious changes in the history of the time. Though Khufu, the founder of the Fourth Dynasty, was not a Memphite he may have been related to them. He came from the modern Beni-Hasan. We do not know how he became Pharaoh. Besides his greatest achievement, the building of his pyramid, he kept up the mining operations in Sinai and for the first time, likely, opened up the alabaster quarry of Hatnub. The monuments indicate that an obscure king, Dedefre, ruled between the time of Khufu and Khafre. It is not certain whether Khafre was the son of Khufu, but the "Re" at the end of his name shows a political connection with the priests of Re at Heliopolis. Nothing is known of the work of Khafre except the building of the Second Pyramid, and it may be, the making of the Great Sphinx, but these works alone would indicate the great power of the Pharaoh. After the reign of Khafre the Fourth Dynasty began to decline. The cause of this downfall, while not clear in detail, is evident in its broad features. The priests of Re at Heliopolis organized a clique of sufficient power to overthrow the Pharaoh. They insisted that the king be a bodily son of Re instead of merely representing the sun-god under the title of "Horus."

The kings of the Fifth Dynasty had their residences near Memphis, but their official name had to contain Re and before this name must be placed the new title "Son of Re." Their temples, which have been noticed, show the same strong influence of religion, in fact Re gained a position of influence which he never lost during the history of Ancient Egypt. It should be noticed also that during this dynasty the office of Vizier was no longer filled by a member of the royal family, the office was hereditary in another family. The local governors also gained hereditary privileges.

Userkaf, the founder of the dynasty, has left us inscriptions on the rocks of the first cataract, but we know very little of his reign. More is known of his successor, Sahure. He operated in Sinai and made an expendition to Punt, the Somali coast at the south end of the Red Sea. He desired the resins and gums of that region as well as other valuable products. Sahure is the

first Pharaoh whose records show direct communication with Punt. His officials left inscriptions at the first cataract. Not much is known of the last reigns of this dynasty, but there is enough to indicate a powerful state with a great material development, though the official class became more prominent, the local governors more independent and the pyramids of the king's smaller. The power of the Pharaoh was evidently weakening.

So by the end of the Fifth Dynasty the local governors had become landed barons with an hereditary claim upon the office. "We have here the first example traceable in history of the dissolution of a centralized state by a process of an aggrandizement on the part of local officials of the crown, like that which resolved the Carlovingian empire into duchies, land-graviates or petty principalties" (Br. p. 131). The Pharaoh, however, still had considerable power over the nobles. The king conferred the title and fief upon the inheriting son, and the local governor executed important duties for his ruler. The central treasury was still the chief link between the central and local governments.

The seat of government was, as before, in the vicinity of Memphis and went by the name of "White Wall" during the rule of the obscure Teti II, the first king of the Sixth Dynasty. In the next reign, that of Pepi I, the name became "Men-nofer" (later corrupted by the Greeks to Memphis). Though the official class was very strong Pepi I had them well in hand. His monuments are all over Egypt. The quarries at Hammamat and Hatnub were worked extensively as well as the mines in Sinai. His foreign policy was more vigorous than any Pharaoh before him. He gained such control over the negroes of Nubia that they were compelled to furnish soldiers for him, and the Beduin tribes of the north and east were held back and pursued as far north as the highlands of Palestine—in a word he went further north than any Pharaoh of the Old Kingdom (Br. p. 135).

Mernere, son and successor of Pepi I, continued the latter's strong rule along the same lines and extended his influence, at least in a commercial way, so far as the third cataract. Mernere, dying without issue, was succeeded by his half brother who styled

himself Pepi II. Pepi II was a strong ruler and the kingdom seems to have been as prosperous as it was in the time of his two predecessors. He pushed the Egyptian power further south and maintained a loose sovereignty over the Nubian tribes. Many expeditions were made to Punt by means of sailing vessels which had been greatly improved during this dynasty. The king's ships brought cedar from the forest of Lebanon and there is good evidence to show a commercial relation with the lands of the Aegean.

A number of short reigns followed that of Pepi II, but there is little known about the closing years of the Sixth Dynasty. The landed barons became free and there is then the ununited Egypt of prehistoric times. Will Egypt be able to recover from these divisions and discords, is a question we may properly ask as we leave the study of the Old Kingdom.

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CHAPTER V.

The Middle Kingdom (2160-1788 B. C.)

Before entering upon a discussion of the Middle Kingdom, which may be taken to include only the Eleventh and Twelfth Dynasties, it is well to notice briefly Egypt's condition from about 2475 B. C. to 2160 B. C. Taking this time as a whole it represents a period of chaos. Tombs, temples and works of art were desecrated and destroyed. This is the work of the destructive forces which we saw in action at the close of the Sixth Dynasty.

Little is known of the Seventh and Eighth Dynasties of Manetho, though they may represent the lingering power of the Memphitic kings. No trace of these so-called rulers is found in monuments or on inscriptions, but we do find, in the alabaster quarries of Hatnub, records of a ruler of the Hare-nome, who not only dates events in the years of his own rule but also boasts of being victorious over the royal house. About a generation after the fall of the Sixth Dynasty, the Heracleopolitan nomarchs con-

quered the weak rulers of the Eighth Dynasty and gained the crown of Egypt. These rulers composed what were known to Manetho as the Ninth and Tenth Dynasties. This conquest brought about some degree of order, though the kings were still too weak to leave lasting monuments. They were closely connected with the Siut nomarchs. The latter rulers excavated cliff tombs in which we have the only contemporary records of the time. These records show Egypt to be in a very prosperous condition, if we may take the Siut nome to be typical.

But another family of nomarchs was slowly rising into power. They lived about 440 miles south of Memphis, 40 miles above the great bend in the river which approaches most closely the Red Sea, and less than 140 miles from the first cataract. Here is a wide fertile plain. One can see there to-day some of the greatest ruins of all time, but the Thebes of this time was a provincial town and Hermonthis, a neighboring city, was the capital of the nome of this vicinity. The rulers of this Theban nome were ambitious, and, toward the end of the Heracleopolitan supremacy, the south under their leadership rebelled, forming an independent kingdom, reaching at least as far north as Thebes. Many years of war followed in which the contest for supremacy was uncertain, but finally, through the work of several Intefs and Mentuhotep I, Thebes ruled the whole of Egypt. The latter boasts, on the walls of his temple at Gebelen, how he conquered foreigners and Egyptians alike. Hence, after some three centuries of loose rule, Egypt again becomes an united state.

Our sources for the study of the Middle Kingdom are much more plentiful than for the period of darkness just reviewed. It was the desire of all who could to set up memorial stelæ at Abydos, in order to get the favor of Osiris. This was especially done by officials sent on missions throughout the kingdom, and frequently the inscriptions tell the business of these men, and give copies of royal letters. The tomb biographies, such as were noticed at Siut during the Tenth Dynasty, are very valuable, but only the tombs of the central part of Egypt are preserved, chiefly those at Beni-Hasan. The records on the royal monuments become more

plentiful; these are noticeable in Nubia, the quarries of Hammamat and the mines of Sinai. Papyri documents are not very plentiful, though there are several excellent literary manuscripts. "Of business and administrative documents, like letters, bills, accounts and tax lists, we have examples in the Kahun Papyri, of which the second find, now at Berlin, is still unpublished" (Breasted, Ancient Records, Vol. I, p. 8). Other sources will be noticed as the events of the Middle Kingdom are narrated.

Between the Sixth and the Eleventh Dynasties the dress of men underwent very little change. The skirt became a little longer, it now reached to the middle of the leg. Under the Middle Kingdom this garment became narrower and was not so stiff. it was slightly sloped in front and hung lower in front than behind (see Erman, p. 205 for illustration). . It was also proper to show, between the legs, one or two points of the inner part of the skirt. It was also quite common among the men, for the outer edge of the skirt to be embroidered and its front pleated.

Among men of ordinary rank this skirt was of thick material, but those of high rank chose a white transparent material which by no means concealed the form of the body, hence a second skirt was worn under the transparent one (Erman, p. 206 for illustration). This double skirt marks a new epoch in dress, but contemporary with it is another significant development, clothing for the upper part of the body. For example, one of the princes of the Hare-nome is represented in his tomb, in one place, as wearing a sort of a cape for his shoulders, which was fastened over the chest; in another place, he is wrapped from head to foot in a narrow striped dress.

Of course it must be kept in mind that the mass of the people, very likely, still wore the short skirt of the Old Kingdom, and that children of both sexes wore no clothing at all. Just as during the Old Kingdom, though sandals were known, they were seldom worn by either sex.

There is no great amount of difference between the women's dress of the Old and Middle Kingdoms, but during the latter period two articles of clothing were worn. There was the narrow

dress leaving the right shoulder free but covering the left, and a wide cloak fastened in front of the breast. As a rule both garments were made of fine linen, so fine, indeed, that the form of the body could be clearly seen. The hem of the cloak was embroidered and, when the wearer was standing still, hung straight down (Erman p. 214).

The costumes of royalty do not differ materially from those of the Old Kingdom. This is true also for the implements of war and the chase.

There is very little evidence of what the houses were like, in which the people lived, but they must have been very similar to those of the Old Kingdom.

It appears that just the same kind of metals were used during this time as in the preceding period, silver still being the most precious of all.

The industries were practically the same and had about the same relative importance as during the Old Kingdom, though there was an unprecedented development of the crafts, commerce and agriculture, which was due largely to the paternal care of the great nomarchs.

The education and learning show little advance over that of the Old Kingdom, save in certain fields, to be mentioned later on. The Egyptian's general attitude toward art remains the same, but in sculpture he is now holding to certain fixed canons of the past; hence individuality was depressed and in general the freshness, vivacity and vigor of the Old Kingdom were gone.

With the exception of the Great Sphinx, the sculpture work is much more massive than ever before. Amenemhet III had some statues of himself made, overlooking Lake Moeris, which were probably some 45 feet in height; and a nomarch of the Hare-nome had a statue of himself made, which was about 22 feet in height. The number of these works are also greater than ever before. Ten colossi of Amenemhet I, alone, were found at Lisht in connection with his pyramid (See fig. 95 Br.). Fragments of such pieces are found in the ruins of Tanis and Bubastis, and the statue of Sesostris III was set up on the Nubian border. With

all the limitations on the sculpture, there was some fine work done. Examples of this are found in the heads of a Amenemhet III and Sesostris III (See fig. 89, 90 Br.). These embody a strength and calm that can hardly be surpassed. "Such work contrasts sharply with the soft and effeminate beauty of the wooden figure of Prince Ewibre" (Br. p. 202).

In the chapels of the rock-cut tombs of the nomarchs, are elaborate paintings and inscriptions, showing the life of the time, but these show no progress over those of the Old Kingdom, indeed the flat relief is usually inferior to that of the earlier period.

Little can be said of the architecture of the time, but the tombs go to show that it was quite like that found in the Old Kingdom. The development of the art of writing has already been noticed. A system of uniform orthograghy was now in use for the first time. Model letters, used by the school boys, have survived. This was regarded by later Egyptians as the classic age in literature, and this view is correct. We find, for the first time, a literature of entertainment, though it surely existed before. Folk tales narrated the life of the nobles, the court and the dynastic changes. Skilled writers used these stories to exercise their ability on an artificial style, which style was looked upon as the aim of all composition. Wise sayings and advice were quite common. A philosophical treatise represents a man tired of life; he carries on a dialogue with his soul, trying to persuade it, that they should end life together and hope for better things in the world beyond. A composition of the time represents a prophet speaking of the wrongs of his age and declaring that there shall coome a deliverer, a good king, who will make things right. "Specimens of this remarkable class of literature, of which this is the earliest example, may be traced as late as the early Christian centuries, and we cannot resist the conclusion that it furnished the Hebrew prophets with the form and to a surprising extent also with the content of the Messianic prophecy. It remained for the Hebrew to give this old form a higher ethical and religious significance" (Br. p. 205).

So similar are the prose and poetry of the time that a distinction can hardly be made. Most of what has been spoken of is poetry. Even the common people have simple poems concerning their industries, and the harper his lay in which he admonishes his hearers that life is fleeting and should be enjoyed to the fullest extent ere all ends in darkness and dismay. There was also written, during his life time a hymn to Sesostris III, which exhibits for the first time a rigid, artificial and hence conscious structure. It is made up of six strophes. About the life and death of Osiris there must have developed the drama, but we have no remains of it.

It is characteristic of the literature of this age: (1) That no individual author is known; (2) That the literature itself shows a considerable amount of imaginary and excellent mastery of form; (3) It evidences a lack of strong coherent thinking and broad constructive power. The evidences go to show that music as an art remained about the same as during the Old Kingdom.

Great progress, however, is shown in certain phases of the religious life of the time. Many still looked upon all objects as animated and worshipped nature objects both great and small, as well as spirits. Much of the worship was also local. But the important developments to note, are: (1) The supremacy of Re and Osiris over all other gods; (2) The ideas connected with the future life.

The ascendancy of Re was largely due to a political movement which we saw setting in at the beginning of the Fifth Dynasty. This tendency continued and, by the beginning of the Twelfth Dynasty, the triumph of Re was complete. Priests of other gods discovered that their deities were only other forms of the sun-god and often associated his name with theirs, though there may not have been at first any connection at all. So we have such names as Sobk-Re and Amon-Re. "There were in this movement the beginnings of a tendency toward a pantheistic solar monotheism" (Br. p. 171), which we shall see culminate during the Empire.

The triumph of Osiris was along different lines. It was popular in its nature, since his career held out to all, the possibility

of a happy life in the future. His priests gave annually, in the sacred city of Abydos, presentations of his life, death and final victory over death. The people sometimes assisted the priests in these presentations. So popular did Abydos become that all wished to be buried there. When this was impossible, as it was in the case of the nomarch, his body was embalmed and carried there to associate with Osiris for a time at least; or as it was in the case of the mass of the people, who set up memorial tablets there for themselves and relatives, the inscriptions upon which tablets called upon the god to remember them in the life to come. The value of these inscriptions to the student of history has been noticed.

As they associated their dead more and more closely with Osiris, their ideas about a future judgment, through which Osiris himself had passed, became clearer. Osiris became the chief judge, assisted by forty two other judges each representing a nome. The deceased entered the judgment hall and, to each one of the forty-two judges, pleaded not guilty to a certain sin (so he pleaded not guilty to forty-two sins in all). While doing this his heart was weighed in a balance over against a feather which was the symbol of truth. The sins which he denied having committed are very similar to those which the modern world condemns. This is the first time in the history of man that we have the fully developed idea that one's future life is entirely dependent upon his moral life on earth. It was at least a thousand years before a similar idea was worked out by any other people. Those who failed to stand the test before Osiris were condemned to a life of hunger, thirst and darkness; or to horrible execution, such as being torn to pieces by fearful monsters. In accordance with this notion of a final judgment, there was a greater desire than ever to have, at least, the reputation of a blameless life; so men speak on their tomb-stones of being "father to the orphan, husband to the widow and a shelter to the shelterless."

To those who received favorable judgment was given the name "True of speech," which means "triumphant." This predicate was applied by the living to all the dead and was finally

used by the living in anticipation of what was to come. But with all these excellent conceptions of the future life, there was such a confusion with other beliefs, that to tell just what that life was like, is impossible. The deceased may live in a land of peace and plenty, which brings forth grain twelve feet high; dwell in the tomb or near it; sail through the heavens as comrades of Re; go to the abode of Osiris in the nether world; or enjoy life with the noble dead, the former rulers of Egypt at Abydos.

With these ideas of the future life there came about a questionable development, little prevalent during the Old Kingdom. This had to do with the dangers to be met in the next world and gave rise to charms and magical formularies, the latter becoming the nucleus of what was afterward called the Book of the Dead. These formularies once in existence, an unscrupulous priesthood might add to or interpret for gain. This tendency began during the Middle Kingdom and in later times became the worst thing connected, not only with the Egyptian religion, but with its life as well. During the Middle Kingdom, however, there was not a large class of priests. Most of those who performed services in the temples were laymen. The Egyptian still clung to the idea that his body was almost a necessity for his future existence. Of course it is doubtless true that the great mass of peasants and serfs were buried, as in former times, in the shallow pit-graves, but the case was different with the middle and noble classes and the kings.

The middle class preferred to build their tombs at Abydos. A shallow well was dug for the coffin, and over this was constructed a small brick pyramid placed on a low pedestal; the whole was plastered over with Nile mud and whitened. In front of the pyramid was sometimes placed a small porch which corresponded to the chapel in the mastaba tombs; in other cases the funerary exercises were held in the open air in front of the tomb, where was put up a stone slab, the funerary stela. These stelæ, many of which were made, stood for the false door of the mastaba tomb and, hence, represented the entrance to the nether world. The stelæ set up by the poorer people were usually very small, less than three feet in height (Erman, p. 314).

As the power of the king declined, toward the end of the Old Kingdom, the nobles no longer surrounded his tomb by theirs but built their tombs nearer home. They also came to prefer the rock-cut tomb to the mastaba, though mastabas were used to a limited extent during the Middle Kingdom. The general characteristics of these tombs were the same. In front was a stately portico which led into a place of worship, consisting of one or more large chambers whose walls were covered with reliefs and paintings. These reliefs and paintings form our chief sources for the study of this age. In the corner of one of these rooms, concealed from view, was a shaft which led to the mummy chamber. Sometimes several were buried in the same tomb and in that case a corresponding number of shafts were required. As there were no serdabs, the statues of the deceased were placed in a niche in the chamber farthest from the entrance to the tomb. The dimensions of these grotto tombs varied as did the dimensions of the mastabas. From the standpoint of art these tombs were superior to the mastabas.

The kings, however, continued to be buried in pyramids which are scattered from the mouth of the Fayum to Dashur. These tombs were much more modest than the pyramids of Gizeh. The chief material used was brick, quite often protected by a casing of lime stone. As in the Great Pyramid the utmost care was taken to shield the body from robbers.

The pyramid of Haware (not known to what king this belongs) near the Fayum may be taken to illustrate this and other features. It was about 190 feet high with a base nearly 334 feet square. "The entrance is in the middle of the western half of the south side and descending into the rock beneath the pyramid it turns four times until it approaches the burial chamber from the north side" (Br. p. 199). There were three trap-door blocks of enormous size and many other devices to mislead desecraters. The sepulchre chamber is hewn from one intensely hard quartzite block weighing 110 tons. The chamber is twenty-two feet long, eight feet wide and six feet high. The only way to enter it was by removing a roofing block which weighed about forty-five

tons, but it was entered, and robbed, during ancient times. The furniture, supposed to accompany the king in his tomb, was often represented by paintings inside the coffin, but in some pyramids many things were placed by the side of the coffin. These things sometimes included a boat with its crew and near the pyramid of Sesostris III were buried five large Nile boats (Figs. 81, 82, Br.). With the exception of a few small ones at Thebes, these were the last pyramids the Egyptians constructed.

Very little is known of the temples of the Middle Kingdom; this lack of knowledge is due largely to the rebuilding and vandalism of the Empire. It is very hard to tell just what remains from the Old Kingdom. We have records to show that the temple of Amon at Thebes was begun, and that something was done at Edfu, Abydos, the Fayum and Heliopolis. The nomarchs also took part in these building enterprises and it is not strange, then, that we meet with fragmentary remains from the first cataract, north to the sea.

Closely associated with these building operations was the government of the time. During the Eleventh Dynasty the residence of the Pharaohs was at Thebes, but the residence of the rulers of the Twelfth Dynasty was at Ithtowe, on the west bank of the Nile a few miles south of Memphis. Ithtowe means "Captor of the Two Lands." As to the court customs, theoretical position of the rulers, their education, religious position and the palace life, they are so similar to the same during the Old Kingdom, that a separate description is not warranted here. Theoretically, the Pharaoh is almost as absolute in the government as he was during the Old Kingdom, but in practice there are many more limitations. Though we are dependent, almost wholly, upon the tombs and mortuary remains of the barons of central Egypt for our knowledge of their relations to the Pharaoh, the correct inference to be drawn is that Egypt was a feudal state. As to the exact relations existing between these lords and the king, we can not now determine. A royal commissioner, it seems, who represented the Pharaoh, resided in each nome, as well as an overseer of the crown possession there, but all the national rev-

enues from the nome passes through the hands of the nomarch. The treasury of the central government was the office which gave administrative cohesion to the various nomes. It seems to be a more highly developed organ than during the Old Kingdom. Revenues came to it from the crown possessions and the nomes, though the claims of the barons lessened the latter source. There was also a regular income from the gold mines of Nubia and "those on the Koptos road to the Red Sea" (Br. p. 163); the crown had also a monopoly on the traffic with Punt and the Red Sea coasts. The mines and quarries of Hammamat and Sinai brought in regular profits. There were also plundering expeditions carried on in Nubia and the Syrian country. The head of the treasury was, as before, the chief treasurer and had an army of assistants engaged in various duties, some being engineers and skilled artisans. These assistants made up an official middle class.

Justice, as in the Old Kingdom, was still largely in the hands of the administrative officials. Working under the chief justice, as before, were the six courts as well as additional officials having to do with judicial business. These judicial officials also had charge of the census and tax records. The law of this age has not survived, but it must have reached a very high development. There was an elaborate system of registration of land and enrollment of heads of households.

The chief officer of the kingdom, below the Pharaoh, just as during the Old Kingdom, was the vizier. The same man was often vizier, chief justice and chief treasurer. The duties and privileges of the vizier are about the same as during the Old Kingdom. The Pharaoh had to exercise the greatest of care in appointing men to the offices mentioned above, else rebellion and abuse of power would take place. To protect himself against this and other dangers, the king had professional soldiers (the first known in the history of Egypt) who protected his interests throughout Egypt; yet, with all these precautions, the body of the army must still be drawn from the middle class who formed the militia of the several nomarchs. The army then, as in the Old Kingdom, was loosely organized.

The local government was in the hands of the nomarchs, who were small Pharaohs in their respective districts. The office of nomarch was hereditary through the eldest daughter. The wealth of the nomarch "consisted of lands and revenues of two classes: the paternal state received from his ancestors and entailed in his line; and the count's estate, over which the dead hand had no control; it was conveyed as a fief by the Pharaoh anew at the nomarch's death." (Br. p. 161). Thus the Pharaoh had some power of appointment over the nomarchs. This paternal government of the feudatories did much for the economic welfare of the land, and individual persons had never been so prosperous as during the Middle Kingdom, but it took a strong character to hold the parts of the nation together.

The social groups are about the same as during the Old Kingdom. The basis of society was the family as before. At the bottom of the scale were the millions of serfs, who, depressed as they were, were likely in the majority and carried on the agricultural work, as well as helped in the crafts. The middle class was much more prominent than during the Old Kingdom. Though still engaged in the trades and handicrafts and holding land as free men, many of them belonged to the untitled official class and were men of wealth and ease. They usually shared the favor of the nomarchs. The life of the nobles did not center in the court, hence was more provincial and independent. "The inheritance by the son of his father's calling, already not uncommon in the Old Kingdom, was now general" (Br. p. 169). What portion of the land was held by the crown or the several classes is not known.

Let us now note something of the political history and the important outward events of the time. Intef III followed Mentuhotep I, but we know nothing of the former's rule. Mentuhotep II was the next ruler. He had affairs so well in hand at home that he made an attack upon Nubia and resumed the building operations which had been so long interrupted. He also organized and centralized his power to such an extent that he was known in after centuries as the founder of the Theban supremacy.

His successor, Mentuhotep III, re-opened the commerce with the Red Sea regions and the land of Punt by way of the Hammamat road. He gave these operations into the control of one powerful official. This work along the Hammamat route to the Red Sea was continued by Mentuhotep IV, the successor of Mentuhotep III. The former ruler had a very powerful vizier, by the name of Amenemhet, who very probably supplanted his lord as Pharaoh of the land. At any rate the founder of the Twelfth Dynasty was Amenemhet I. Just how the change came about is not known. The rulers of the Eleventh Dynasty left few monuments; their modest sun-dried brick pyramids, standing for a thousand years in perfect condition, being the most prominent; but they prepared the way for the work of their greater followers.

The chief task of Amenemhet I was to balance the power of the nobles, among them and between them and him. This he did quite successfully. There was a plot among his household officials to assasinate him, but this failed, and not long after this instance he appointed his son, Sesostris, as his coregent. When affairs at home became well settled, an expedition was sent into Nubia, likely under the leadership of Sesostris. Nothing of any great importance had been done in that direction since the Sixth Dynasty, and the country as far north as Edfu was reckoned as belonging to Nubia.

The forces of Amenemhet went as far south as Korusko, which is at the end of one of the desert routes leading from the Sudan, and prisoners were even taken among the Mazoi. Work was taken up again in the Hammamat quarries. The Asiatics and the tribes on the East were punished. A fortification was made at the eastern end of the Wadi Tumilat and a garrison was stationed there. Sesostris was engaged in a campaign against the Libyans when the old King died, but he hastened home to Ithtowe and at once assumed the throne. He continued the policy of his father, and we have definite information that he led an expedition in person south to the second cataract. The gold country on the east of Coptos was exploited, and we hear for the first time of intercourse with the great oases west of Abydos.

Sesostris I associated with himself, as coregent, his son, Amenemhet II, who upon his father's death, became Pharaoh. This same policy was followed by Amenemhet II with regards to his son, Sesostris II. During the time of the last two ruler's Egypt enjoyed the greatest of prosperity. The foreign expeditions in all directions were kept up. They were especially successful in Nubia where garrisoned fortresses were maintained; hence the country between the first and the second cataracts was ready for complete conquest. This was actually accomplished by Sesostris III, son and successor of Sesostris II. The former Sesostris established his southern boundary just below the second cataract. Here were erected, at Semneh and Kummeh, fortresses whose ruins still survive (Br. p. 185). The usual raids were now carried on south of the second cataract. Sesostris III also made an invasion of Syria, thus forming an introduction to the later conquests of the Empire. Commercial relations were had between the Egyptians and the Mycenean peoples of the Aegean. Sesostris III appointed his son as coregent, this was Amenemhet III, who succeeded his father without difficulty. His rule was a peaceful one, but he did much to increase the prosperity and productive capacity of Egypt. He was the first ruler to establish permanent mining settlements in Sinai (See fig. 85 Br.). His officials at Semneh recorded the height of the river on the rocks there. This record soon became a nilometer. The records are still on the rocks and are about twenty-five feet higher than the Nile rises at present.

A vast plan of irrigation was carried out with success in northern Egypt. About sixty-five miles south of the southern apex of the Delta is a gap in the western hills, which leads in to a great depression, called the Fayum. It has the shape of a maple leaf and is practically forty miles across each way. Parts of it are at present 140 feet below the sea level. Most of it was used by Amenemhet as an immense reservoir, but some 27,000 acres were reclaimed for agricultural purposes. Extensive building operations were carried on in this vicinity, some of these have been mentioned. The most famous of all these was the Laby-

rinth, a building some 800 by 1000 feet. It had a set of chambers for each nome, where their gods were worshipped and their officials met from time to time. This building was seen and described by Strabo, but there are no remains of it at present. Business also flourished during the reign of Amenemhet III, copper determining the values of all commodities. When Amenemhet III died, the power of the dynasty waned. We do not know the exact causes but it may have been due chiefly to the lack of a strong successor. At any rate we are soon to note very important changes taking place.

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CHAPTER VI.

Internal Conflicts of the Feudal Lords: The Hyksos (1788-1580 B. C.)

There does not seem to have been any disturbance when the authority changed from the Twelfth to the Thirteenth Dynasty, at any rate the first king of the new dynasty ruled over all Egypt from the sea to the second cataract. But this strong power did not remain intact very long, probably four or five reigns. There was then rapid decay. Not only the feudatories struggled with each other for the crown, but private individuals and even foreigners did the same. At rare intervals there is something of value done by a ruler, but it is a period of constant struggle. This is evidenced by the fact that, for the century and a half after the Twelfth Dynasty, we are able to find the remains of as many as one hundred and eighteen names of kings. Manetho, it seems, knew nothing of these kings but divided them into two groups; the Thirteenth Dynasty with its residence at Thebes, and the Fourteenth with its residence at Xois in the Delta.

These warring factions brought the country to ruin and so the land was open to the invader. These invaders are known to us as the Hyksos. They came from Asia, but as to the race to which they belonged, the length and character of their rule, we are not able to determine. They left very few monuments of their rule, but a soldier in the Egyptian army that expelled them, speaks of a siege of Avaris, and the pursuit into Palestine and finally Phœnicia. Again, two generations after their expulsion,

queen Hatshepsut speaks of restoring what the "Asiatics in the midst of Avaris" had destroyed. The folk tales, such as repeated in substance by Manetho, confirm the above statement. It seems very probable then that the Hyksos ruled Egypt from Avaris (likely the same as Bubastis) compelling the Egyptians to pay tribute.

Further, one of the Hyksos kings made an altar (now at Cairo) upon which he stated that he was "lord of Avaris"—and "set all lands under his (the king's) feet" (Br. p. 217). It seems then that he ruled over more than Egypt. Monuments of another one of the kings have been found from Gebelen to Cnossos in Crete. Scarabs of these kings have also been found in southern Palestine. From these evidences, then, does it seem unreasonable that the Hyksos had their capital in the Delta? It seems reasonable also to agree with the tradition of Manetho; that the Hyksos were of Semitic origin, for did not Semites overflow into Syria time and again? As to the character of the rule, some few indications have been given. Manetho relates that they came in gradually and were not hostile at first, but they must have changed as time went on, else why the restorations of the ruined buildings? Why they changed we do not know, but before their expulsion they had become Egyptianized. They assumed Egyptian titles, began to do sculpture work after Egyptian models, under one of their kings a mathematical treatise was written and they began to build temples. The contemporary monuments give us the names of only four of their kings for a certainty. These are three Apophises and Khian. These monuments do not support the idea of Manetho, that the Hyksos dynasties were the Fifteenth, Sixteenth and Seventeenth. "A hundred years is ample for the whole period" (Br. p. 221).

From what we know about the time, it may be observed that civilization did not fundamentally suffer from the Hyksos occupation. Indeed, the Egyptians were taught many lessons. They learned warfare on a large scale and, therefore, knew how to act together in meeting the common foe. They found out the use of the horse and chariot sometime between 1788 and 1580 B. C.

We shall notice the effect of the occupation upon the Egyptian government in tracing the triumph of Thebes.

A folk tale, current four hundred years later than the events it related, is practically the only source we have for the rise of the Theban power to the time of Ahmose I. It shows that there were four kings before the rise of Ahmose I, who made Thebes powerful and aggressive. These four kings formed, no doubt the latter part of the Seventeenth Dynasty of Manetho. They had to meet not only the Hyksos but many rival native princes in the south of Egypt, especially those above El Kab.

Ahmose I was the first king of Manetho's Eighteenth Dynasty. One of his predecessors had made friends of the powerful princes of El Kab. Ahmose continued the same policy and made their city a buffer to protect himself against the petty princes south of El Kab. One of these El Kab allies put on the walls of his own tombs, at that place, an account of his campaigns with Ahmose I (Br. p. 225). From this we have the knowledge of the long siege of Avaris, the fall of the same and the pursuit of the Asiatics into their former home lands; Ahmose I followed them as far north as Phœnicia. The king, after considerable fighting, also made his power secure between the first and second cataracts.

In this struggle for national unity but few of the local nobles supported Ahmose I, they also opposed the Hyksos; as a result the feudal lords practically disappeared. Their hereditary landed possessions were confiscated and passed to the crown as permanent holdings. The house of El Kab forms an exception to this rule, but generally speaking Egypt was now the personal estate of the Pharaoh. "It is this state of affairs which in Hebrew tradition was represented as the direct result of Joseph's sagacity" (See Gen. 47: 19-20, Br. p: 229). Hence Egypt was ready to begin a series of developments quite different from those making up her older civilization.

CHAPTER VII.

The Empire (1580-1150 B. C.)

The sources for the study of the Empire are much more plentiful than during any previous period. Of course it is still very hard, in many instances, to gain specific information. There are the temple records which, for other periods, have been totally lost. These show, in many reliefs, the Pharaoh in battle accompanied by descriptions of what the reliefs mean. There are also the building inscriptions on the temples, which often give valuable information. Again there are the records of restorations made, with reasons for the same. The facts furnished by the dedicatory stelæ of the temples, as well as inscriptions on obelisks, are often quite useful. The royal records, besides the temple memorials, are not very numerous, the state documents being very few. The private monuments are very valuable for a study of the time. Among the most valuable of these are the tomb chapels in the rock cliffs near Thebes, and the Amarna Letters. There are also, after the Eighteenth Dynasty, many Papyri which have to do with almost every aspect of the varied life of the age. These sources will be kept constantly in mind as we attempt to trace the history of the Empire.

During the interval between the Middle Kingdom and the Empire there was little change in men's dress but the more stylish forms tended to entirely supersede the older and simpler fashions. The priests still kept to the simple skirt. It was customary for all other classes to wear an outer transparent skirt, and a short inner skirt made in the same way as during the Middle Kingdom.

Along with other great developments of the Empire styles rapidly changed. It was now customary to clothe the upper part of the body; and for this purpose all members of the upper classes (with the exception of the priests) wore a short shirt fastened under the girdle. In order to allow free movement of the right arm this shirt appears to have been open on the right side, the left arm passed through a short sleeve. The forms of

the skirts varied with each passing generation until finally, in the Twentieth Dynasty, the outer skirt was entirely given up, and a broad piece of material of varied shape was fastened on in front like an apron. The clothing for the upper part of the body changed very little, though it was worn fuller during the Twentieth Dynasty. Sometimes a kind of cloak, which fitted the back closely and fastened together over the chest, was worn. This, however, was a dress for extraordinary occasions, except in the case of the king. There were also various kinds of costumes which indicated the different ranks of society.

It appears, just as in former times, that linen was the most common material used in dress, but the laborers wore skirts of matting which they were accustomed to seat with a piece of leather. These laborers, however, often went in nature's garb, as did also most of the children.

Sandals were worn more than during any other period but they were still not fully naturalized, and it was not customary to wear them in the presence of superiors.

Corresponding with the great political changes of the time, many developments took place in the dress of the women. In fact there are so many changes that it is hard to get at typical cases, but some of these cases may be noticed for the Nineteenth and Twentieth Dynasties.

The cloak now fell freely over the arms, but later a short sleeve was made for the left arm, while the other arm remained free. Finally toward the close of the Twentieth Dynasty, a thick underdress was added to the semi-transparent dress and open cloak (Erman, p. 215). Contemporary with the female costumes spoken of above, there is sometimes found a plain shirt with short sleeves, reaching up to the neck (Erman, p. 215).

The royal costumes were essentially the same as during the Middle Kingdom, though more splendid. Special attention was given to the front of the skirt, which was richly embroidered; uræus snakes were represented wreathing themselves at the sides, and many ribbons appear to fasten it to the belt.

The materials left for a study of the private houses of the

Empire are very inadequate, but we can get some information from the representations on the tombs of Thebes and Tell el-Amarna.

The houses of the lower classes were, no doubt, much as they had been for ages; made of straw and brick, low and flat, with maybe a well ventilated upper apartment, especially for sleeping purposes; a few rude pieces of furniture—withal about the same as the modern fellah's hut.

Small country houses of Egyptians of rank are represented on Theban tomb walls. One of these is a low building of two stories. Its brick walls are smooth and white (white-wash was used); a single door is the only opening on the ground floor; the first story has two windows and a kind of a balcony; the roof is flat, but has on its top, boards obliquely fixed, which boards catch the wind and conduct it into the upper story of the house. Another house is in the corner of the garden, surrounded by dark green foliage. Around the garden is a wall of brownish brick, having two granite doors. The ground floor seems to be made of white-washed brick, is pierced by only one door, which is at one side of the principal wall; and is lighted by three small windows of wooden lattice-work. The walls of the first story were made of thin boards, its two windows were large and were closed by mats, and in this story was likely the chief room of the house. The roof is flat and is supported above the first story by small pillars. A canopy, supported by six slim wooden pillars, covered the entire house and extended forward into a porch. The entire front end of the house was left open, but could be closed by a large matting curtain (Erman, p. 167 for rest). "If we put aside the question of the above mentioned country houses, we find the following parts belong to the complete town house of the Eighteenth Dynasty; a great vestibule with an anteroom for the porter; behind that the large dining hall, the principal room in the whole house; beyond, a small court, to the right of which was the sleeping apartment of the master; to the left, the kitchen and store room. Then beyond still further follows the house for the women and the garden" (See Erman, p. 178 ff).

The furniture in the houses of the wealthy was much more elaborate than during any other period, but in general the Egyptian still showed good taste along this line.

There were chairs of almost all sizes, shapes and modes of decoration; beautiful couches; and large downy cushions. Lath stands were used for tables. They kept their clothes in large wooden boxes. Thick rugs covered the floor, as in all periods. The inside walls were covered with colored matting. It must be concluded, then, that the Egyptian of rank lived in ease and luxury.

Bronze, iron, gold, silver and electrum were used in making jewelry, implements and tools of various kinds. Bronze was no doubt used for all purposes more than any one of these, even taking the place that iron holds with us. Gold had come to be a more precious metal than silver, but both were used extensively in making jewelry and ornaments of various sorts. Electrum was a mixture of gold and silver, the parts being apparently that of two to three respectively, and was used much for personal adornment and for ornamental vases. Ivory, fine woods, enamel and brilliant coloring did their part in producing the many beautiful and artistic wares.

The implements of war and the chase were more numerous and better made than ever before. This naturally followed from the war like character of the age. The soldiers were now armed with lances, sickle-shaped swords, daggers and clubs of several kinds. Of course the older weapons, such as the bow and arrow, were largely used both in the army and on the hunt. (For good description and illustrations—Erman, p. 520 ff).

Some changes took place with regard to the industries of the time but it is preferable to note these incidentally rather than under a separate discussion. It will be kept in mind that agriculture was still the basal industry of the land. We may omit a separate statement about education for the same reasons, with this in mind, that the fundamental conceptions of education were about the same as during the Middle Kingdom.

The great wealth, slave labor and national enthusiasm of

the Empire, all, helped to produce an art of such variety and beauty as was unknown before. The first great development took place during the reign of Amenhotep III. Let us proceed to notice briefly the art of the time.

In sculpture great attention was given to detail, though the hard and fast way of rendering main lines was not given up (Br. p. 346 ff). There appeared a flexibility, refinement and delicacy which had never been known before, though the striking individuality of the Old Kingdom was hardly equalled. In relief work the artists of this age were masters (See Br. p. 358 for illust.). In short this work was in a class to itself. In it individual traits are shown; sons mourn over their dead father, officials show the dignity attached to their positions and dudes fix their hair. These pictures are so blended as to show a deep appreciation of the contemplative side of life. Battle scenes on the front of a state chariot of Thutmose IV, the predecessor of Amenhotep III, exhibit a complexity in drawing unheard of before (See Br. p. 362 for illustration). Sculpture of animal forms cannot be equalled by any other period in Egyptian history, and Ruskin said it was the finest of the kind that had survived from any ancient people (See Maspero, Passing of the Nations, p. 303).

Two of the great colossi of Amenhotep III still remain, they are on the west bank of the river at Thebes, are both about 52 feet high and each is hewn from one enormous red breccia block, brought probably from Syene. The best examples of the painting of the time were found in the palaces which have now perished, but this form of art must have kept pace with the sculpture and architecture. Neither were the industrial artists behind in their attainments. Fine vessels in gold and silver, showing beautiful figures of plants, animals and men were made for the king. There were also glass vases, and porcelain inlaid with colored designs. The finely woven and exquisitely designed tapestry has been declared by experts to be the equal of the best modern work of that kind. The painted pavements and blue glazed tiles on the walls show an excellent taste for harmony in color and form (See Br. p. 366 for illustration). In architecture the old forms

were given new life and combined with new and more beautiful forms. The size of the buildings also was impressive. Two forms of the temple now developed. The smaller one was a simple rectangular holy of holies 30 or 40 feet square, 14 feet high, with a door at each end and surrounded by a portico, "the whole being raised upon a base of about half the height of the temple wall (Br. p. 341 ff.)." This work reminds us of the peripteral temple of the Greeks with its plain and simple lines, and one can hardly resist the conclusion that the Greeks were influenced by this form (See Perrot and Cihpiez Vol. I. p. 397; Maspero, Struggle of the Nations, p. 305). The other and larger form of the temple, which now reached its highest development, differed very much from the one just mentioned. In the larger form the colonnades are all within the walls. As in the older temples, the holy of holies is surrounded by a series of chambers, now larger than ever, because of the elaborate ritual. Before the holy of holies was a large hall surrounded by columns, often called the hypostyle hall; and before this hall was a great forecourt surrounded by porticos upheld by columns. Two towers were in front of this fore court, which towers are together called the pylon. This pylon formed the facade of the temple; its walls sloped inward, being crowned by a hollow cornice. The great door opened between the towers. Though the main part of the walls was usually made of sundried brick, sandstone and limestone were used quite extensively. As a rule the blocks of stone were not large, but there were architraves 30 or 40 feet long and weighing 100 to 200 tons. Most of the surfaces, save the column surfaces, were carved with reliefs, the reliefs on the outside showing the king in battle, while on the inside he is worshipping the gods. Most of the surfaces were also highly colored. The large double doors were made of the cedar of Lebanon mounted in bronze (The bronze castings and other mountings often weighed several tons). On either side of these rose an abelisk which towered above the pylon. To the side of each obelisk, with its back to the pylon, was placed a colossal statue of the king hewn from a single block. The above mentioned elements made up a new and noble form of architec-

ture which lived for ages. Connected with the temple of Luxor, a great hall was begun which had a row of huge columns on each side of its central axis. These were the highest columns the Egyptians had constructed up to this time. They had excellent proportions with capitals of the papyrus-flower type. These columns, being higher than the rows of columns to the sides, produced a higher roof over the central aisle than the roofs over the side aisles. The difference in level formed a clear-story which was filled with grated stone windows. Here then were produced the fundamental elements of the basilica and cathedral architecture. Unfortunately this great hall was not finished but in its ruins are the finest colonnades in all Egypt.

Amenhotep III arranged the buildings of Thebes in such a way that harmony and unity came out of chaos. He erected a massive pylon before the temple of Karnak. Great amounts of gold and silver were used in the inlay work. Before the pylon were the two great obelisks and the colossus of the king, the latter was made from a single block of grit stone and was 67 feet high. South of Karnak a temple was erected to Mut, goddess of Thebes; a lake was excavated beside it. Between the temples of Luxor and Karnak, which is an interval of over a mile and a half, a beautiful garden was laid out. The se temples were connected by an avenue of rams carved in stone, each having a statue of the Pharaoh between the fore paws. Added to all this splendor were the rich tropical foliage, the obelisks clothed in metal sheathing and the floors overlaid with silver.

Thebes was no longer a provincial town but the greatest monumental city in the world. Along the western plain, on the other side of the river from Karnak and Luxor, stretched from north to south the mortuary temples of the mighty emperors. At the southern extremity of this line was the tomb temple of Amenhotep III, the largest temple that he built. Before its pylon there were two gigantic colossi of the king, nearly 70 feet high, each hewn out of one block and weighing over 700 tons. Many other statues of the Pharaoh were ranged about the colonnades of the court. "A huge stela of sandstone thirty feet high in

wrought with gold and encrusted with costly stones marked the ceremonial" Station of the King," where Amenhotep stood in performing the official duties of the ritual; another over ten feet high bore a record of all his works for Amon, while the walls and floors of the temple, overlaid with gold and silver, displayed the most prodigal magnificence." (Br. p. 345).

During the reign of Amenhotep IV (usually called Ikhnaton), the successor of Amenhotep III, new and constructive ideas were worked out in art. This ruler had his artists brush aside the shimmer of the past, and taught them to depict what they actually saw (For illustration Maspero, Struggle of the Nations p. 320 ff.). The old conventional postures of the king and the royal family were disregarded and Ikhnaton and his household were pictured in stone as they really were in life. So plastic was the modeling of the human figure that we are immediately reminded of the Greeks; the treatment of the lower limbs was rather crude, just why is not known. In the paintings of the time the artists caught the action of the animal life; the fleeing game and the running hounds were shown with great spirit and fidelity to truth. A slight knowledge was gained of light and shade, the first in the history of art. Something will be said about the architecture of this time when we discuss the reign of Ikhnaton.

The next great important developments in art were during the reign of Set I, the third ruler of the Nineteenth Dynasty. Egypt was again an imperial power and, though that power was not as strong as it had been during the Eighteenth Dynasty, the art of Seti's time was hardly less inferior. The battle reliefs show elaborate composition, but are generally inferior in drawing, yet the figure of Seti I, on the north wall at Karnak, where he is dispatching a Libyan chief, is one of the most vigorous drawings in all Egyptian art (Illustration Maspero, Struggle of the Nations p. 371). But the finest reliefs of the time were in Seti's temple at Abydos (Illust. Maspero, Struggle of Nations p. 381). In these pieces are found a rare combination of strong, bold lines, with a marked softness and refinement. Almost equal to this work are the reliefs in the king's tomb at Thebes. The

painting of the time shows the same general characteristics of Ikhnaton's age. The architecture was hardly so good as that of the Eighteenth Dynasty, yet it was very impressive, as the great hall at Karnak illustrates.

Art still flourished in the time of Rameses II, the son and successor of Seti I. Generally speaking art was on the decline, but the Egyptian sculptor never produced anything better than the statue of the youthful Ramses II, now in the Turin museum (illustration Perrot and Chipiez, Vol. II, p. 259), and it took a master to chisel the superb colossi at Abusimbel (illustration Maspero, Struggle of the Nations, p. 411). The painting was inferior to that of Seti's time though it showed a marked progress in composition, the most pretentious the Egyptians ever attempted This work was done mostly in connection with the Pharaoh's battle scenes. Though in most cases architecture lacked the refinement of the Eighteenth Dynasty, it must be admitted that the great hall at Karnak impresses one more than any other building in Egypt. Here are the greatest columns ever constructed within a building, there are six of these on either side of the central aisle, which are about 70 feet high and 12 feet in diameter. The entire temple is about 1200 feet long and 370 feet wide. The roof, above the aisle of the central hall was made of hundred ton stones (For illustration, Perrot and Chipiez Vol. II. p. 362 ff.). Of the many constructions of Ramses II his mortuary temple, the Ramesseum, showed the greatest beauty—a beauty as refined as that in the best buildings of the Eighteenth Dynasty. The rock hewn temples in Nubia showed an architecture of high merit. It should be said, however, in conclusion that many of the buildings of Ramses II showed a great decline in architecture—this is not surprising since the Empire itself was gradually dissolving. The art of the time of Ramses II's immediate successors was mostly imitative and lifeless. Art will have better days in Egypt, but not during the Empire.

Music was not the simple art of older days. One form of the harp was now as tall as a man, it had some twenty strings; the lyre had been brought from Asia, the full orchestra now con-

tained the lute, lyre, double pipes and the harp. In the temple ritual the women took the most prominent part in the singing. They also had kettle drums, castanets and the trumpets of the soldiers. The voice was now employed often without the instruments.

The literature of the Empire had some merit. Though it must have flourished during the Eighteenth Dynasty, little from that period has come down to us. A hymn in praise Thutmose III, sixth ruler of this dynasty, shows a very artificial composition, but it indicates the matchless power of the king and the awe in which he was held. Ikhnaton composed two hymns in praise of the sun god, Aton; they are the most remarkable monuments of this time. The longer and finer one of these deserves more than a passing notice. It breathes the noble religious ideas of the king and is quite similar in form and thought to the one hundred and fourth Psalm of the Hebrews.

We know more about the literature of the Nineteenth Dynasty. The wonderful doings of Ramses II in Asia worked powerfully upon the imagination of the court poets, as a result, one of of these produced a prose poem of considerable literary skill, which marks the nearest approach to the epic in Egyptian literature. There is depicted in it noble daring, determined purpose, prayerful enthusiasm and deep pathos. Such literature could not develop because the war like energy and creative spirit was gone but it helped to sweep away the artificialities remaining from the Middle Kingdom. The artless folk-tales noticed during the Middle Kingdom had been put into writing early in the Eighteenth Dynasty, but most of the manuscripts containing them date from the Nineteenth Dynasty and later. The people loved to dwell upon the great emperors of the Empire, who were described in these tales. There are also stories of adventure and idyllic simplicity. There were love songs, and religious hymns which have a distinct literary character. Numerous letters, bills, accounts and temple records, all have their place in the details, but most of the surviving literature is of a religious nature and shows practicaly no creative thought. After Ramses II, we have no literature of any particular value.

Let us now turn to a general discussion of the religion, tombs and temples leaving the particular until the political history and outward events are taken up.

With the triumph of Thebes over the Hyksos and the local lords, Amon gained supremacy. He had been important before, but this is the first time he became the great god of the state. During the Middle Kingdom, Amon had taken on the characteristics of the solar god, Re, and hence was often called Amon-Re. Generally speaking Amon was popular with the mass of the people, but there was a marked tendency for him and his priests to dominate not only all other religions but also the state itself.

The priests, as a class, became powerful; and so it was natural that magical formulæ should become more numerous, so numerous indeed that they could no longer be recorded in the coffins but were written on papyri rolls and placed in the tomb. As these formulæ became more and more uniform, selections of the most important ones took form in the "Book of the Dead." Magic dominated everything. Through this the dead might accomplish anything they wished in the after life as well as stand exempt from the punishments of an evil life on earth. Thus the fine moral aspirations of the Middle Kingdom were throttled; the priests sold charms and amulets for gain and Egypt became a priest ridden country. As far as possible, among all classes, these ideas were carried out in the tombs.

The very poor were still buried in pit graves on the margin of the desert, but that was because they could do no better, for often rude statuettes of their dead were placed at the entrance of some luxurious tomb with the hope of receiving a few crumbs from the rich man's table. The middle class frequently excavated their tomb in the cliffs as did the nobles, but when too poor to do that they rented places for their dead in the large common tombs maintained by the priests. Here the embalmed bodies were piled up tier upon tier in the mummy chambers, but all received the benefits of the common ritual. The tomb of the noble was still the rock-cut chamber in the face of the cliff. This chamber was now filled with imaginary scenes from the after life and

mortuary and religious texts, many of them of a magical character. This tomb was also a personal monument to the deceased, hence the walls of the chapel bore scenes from his life. The cliffs opposite Luxor and Karnak were literally honey-combed with these tombs. In a lonely valley behind these cliffs the kings, likewise, excavated their tombs, the pyramid being no longer used. Great chambers are pierced into the solid limestone ending hundreds of feet from the entrance in a large chamber, where the body of the king rested in a huge sarcophagus. East of the valley just mentioned, in the plain west of the river, were the great mortuary temples of the kings, such as the Ramesseum. These correspond to the sanctuaries which lay at the eastern base of the pyramids. So much attention was paid to the burial of the dead that the undertakers, embalmers and manufacturers of coffins occupied a special quarter in Thebes. In the discussion of the art of the Empire a general notice was given of the most important types of temples.

The government of the Empire was in many ways a new creation. It had its beginning in the events connected with the expulsion of the Hyksos. The Pharaoh was the absolute ruler, the main instrument of his control being the army. Having learned war and being desirious of the wealth of Asia, Egypt was stirred to such a pitch that her lust for conquest continued several centuries after the expulsion of the Hyksos. Because of the rewards open to the professional soldier, the middle classes and the remnants of the old nobility entered the army with enthusiasm. Usually the sons of the Pharaoh were generals in the army instead of administrative officials as of old. The organization of the army surpassed that of any other time. It was now a standing army instead of a militia. There were two grand divisions; one in Lower, the other in Upper Egypt. New tactics and strategic movements were learned in Asia and we even find divisions in the forces while fighting in Syria. Better weapons were used as has been noted. The bowmen learned to fire by volleys. The introduction of the horse and chariot made possible a certain form of cavalry service. The Pharaoh was always accompanied on public

occasions by a body guard of select troops. If the Pharaoh was a man of strong powers there was nothing to hinder his absolute rule, but if he showed any weaknesses, then he must beware of court cliques and harem intrigues.

The Pharaoh was a very busy man. It was customary for him to consult with his vizier (the southern vizier when there came to be two) each morning upon the current business and interests of the country. After this conference, one was immediately held with the chief treasurer. The vizier and treasurer headed the two chief departments of the government; the judiciary and the treasury. The Pharaoh received at his office a daily report from each one. All other reports to the government were likewise handed in at this office. The number of detailed questions in administration answered by the monarch was something immense. Besides these onerous duties the Pharaoh decided upon the punishment for condemned criminals, made frequent campaigns into Nubia and Asia, inspected the quarries and mines and desert routes, looked after the construction and restoration of buildings, and had to do with the official cults of the many temples. The duties were so many that even one man with his vizier could not attend to them properly alone, so, early in the Eighteenth Dynasty, two viziers were appointed by the Pharaoh; one resided at Thebes and looked after the government from the first cataract to the nome of Siut; the other, who lived at Heliopolis, had charge of matters north of Siut. The country south of the first cataract was in charge of a special official.

Not including the Pharaoh, the southern vizier was the most powerful official in the kingdom. His fiscal duties were important (they will be noticed in connection with the treasury department) but his greatest powers had to do with the administration of justice. In this field he was supreme; the "six courts" and other courts survived only in name. However, the officers of administration served in a judicial capacity as before and every man of any important administrative rank was versed in the law, but there were no judges with exclusively legal duties. The vizier held a daily audience or "sitting" as the Egyptian called it, so all

petitioners applied to him in his audience hall. This was done in person if possible but in any case the application must be in writing. The vizier's assistants lined the people up every morning in the order of their arrival so that they might appear in turn in the audience hall. In the matter of litigation over land located in Thebes, he was bound to render a decision within three days, but if the land lay elsewhere he might have two months. "All crimes in the capital city were denounced and tried before him, and he maintained a criminal docket of prisoners waiting trial for punishment, which strikingly suggests modern documents of the same sort" (Br. p. 240). All these things demanded an access to the archieves, and these were filed in his office. "Copies of all nome archives, boundary records and all contracts were deposited with him or with his colleague in the North" (Br. p. 240). One petitioning the king must hand in the petition in writing at the vizier's office.

There were other courts besides the vizier's "hall" (called also the "great council"). These courts were composed of the local administrative officials, who acted as the representatives of the "great hall." In suits, involving real estate a commissioner of the "great council" was sent out, who acted in co-operation with the local court. Sometimes a hearing must be given in the local court before a decision could be reached in the "great council." The number of the local courts is not known, the two most important known were at Thebes and Memphis. The composition of the court at Thebes might change from day to day. If members of the royal house were accused, it was appointed by the vizier; in case of a conspiracy against the Pharaoh, it was filled by the ruler himself, usually without partiality. Nearly all courts were largely made up of priests. Just what relation the local courts had to the "hall of vizier," in the matter of jurisdiction is not known, so we hesitate to say that the "great council" was a court of appeal. There are evidences that bribery was prevalent among the officials of the local courts, but there were surely just laws. The vizier kept these laws before him. They were contained in forty rolls. Unfortunately the contents of the

rolls have been lost, but this body of laws must have developed out of the customs of this and former times, together with many regulations or decrees of the monarch. At any rate it was respected and embodied the principles of humanity and justice.

The only checks upon the control of the southern vizier were: that he must take counsel with the Pharaoh each morning; and report the condition of his office to the chief treasurer. Every morning as he came from his interview with the king he and the chief treasurer exchanged reports. The former then unsealed the doors of the court and offices of the royal estate so that the day's business might begin. All coming in and going out at these doors during the day was reported to him. The vizier carried on all the communication with the local authorities. They reported to him three times each year. He also frequently visited the several localities, having for that purpose an official barge on the river. The vizier selected the king's body guard as well as the garrison of Thebes; he issued the general army orders; he controlled the forts of the south; the navy officials reported to him; he took the Pharaoh's place when the latter was away with the army; a general control of all ecclesiastical affairs was in his hands. He also had an oversight of many important economic resources; no one could cut any timber without his permission, and he had charge of the irrigation and water supply. The rising of Sirius was reported to him in order to establish the calendar for state business. He exercised advisory powers over all the offices of the state. With all this immense power, the people usually looked upon him as their friend and the viziers of the Eighteenth Dynasty, at least, desired a reputation for honesty and justice.

The main object of the government was to make the country productive and hence economically strong. The lands were mostly owned by the crown. They were worked by the Pharaoh's serfs controlled by his officials, or let out to his favorites as permanent and indivisible fiefs. Parcels of it might be held by the untitled classes also. However held, this land might be transferred by sale or will almost as if the one in charge owned it. Other royal property, such as live stock, was held by both

classes, subject, as were the lands, to annual assessments for its use. All property, except that held by temples, was recorded in tax registers for the purpose of taxation. Taxes were still collected in kind, so the treasury must have its cattle yards and "granary". If we may accept Hebrew tradition these taxes comprised one-fifth of the produce of the lands (Gen. 47: 23-27). The taxes were collected by the local officials and its reception into and payment out of the central treasury demanded a host of scribes and other subordinate officials. The chief treasury was at their head but he was under the authority of the vizier. There was a second class of revenue, the tax upon local officials for holding office, but the collection of this was entirely in the hands of the vizier. "This tax on the officials consisted chiefly of gold, silver, grain, cattle and linen" (Br. p. 238). No estimate can be formed of the total revenue. The vizier determined the amount of taxes to be levied and how the income should be distributed. In his office was kept a constant balance sheet (Br. p. 238). The entire amount of the government's income was greatly augmented by the foreign tribute which was received by the southern vizier and turned over to the king.

For the purpose of administration the central government divided the country into irregular districts; some had as centers the strong towns of feudal days, with their surrounding villages; others seem to be wholly arbitrary with no such town center; "there were at least twenty-seven such administrative districts between Siut and the cataract, and the country as a whole must have been divided into over twice that number" (Br. p. 237). The head of the government in the old towns bore the title of "count," but it must be remembered that he was strictly under the power of the central government. In the arbitrary districts there were just the recorders and scribes with one of them at their head. We have noticed the fiscal, judicial and administrative duties of these officials in connection with the central government.

So much for the government of the Empire. There are some differences between the social organization of this time and the Middle Kingdom. The great mass of people were the royal

serfs who worked the estates and fields. The disappearance of the old landed nobility gave a better chance to the middle class. They filled the vast number of petty offices of the crown and were rewarded with promotion when they served the king well. There then grew up a new official class; its lower stratum was drawn from the old middle class; while the more important local offices were filled by the relatives and dependents of the old landed nobility. Here the official class blends into the nobility of the time. This nobility was composed of royal favorites who occupied the great offices of the central government or commanded in the army. "The old middle class of merchants, skilled crafts men and artists still survived and continued to replenish the lower ranks of the official class" (Br. p. 246). The free middle class who were liable to service in the army, formed a social class which may be called the soldiers.

The soldier's influence grew and he came to execute numerous civil commissions for the Pharaoh. The priesthood also became a profession. It is no longer an incidental office held mostly by laymen. As the wealth of the temple grew these priests gained more and more political power. Priestly communities grew up. Heretofore the priests had no official tie binding them together, they were entirely separated. Now all the priestly bodies were united in an organization which embraced the whole of Egypt. At the head of this was the High Priest of Amon at Thebes. Thus the priests formed a new class. So the three great classes were the priests, soldiers and officials. Their "lower ranks were not to be distinguished from the free middle class, the tradesmen and craftsmen" (Br. p. 247). The leaders for all classes were the nobles of the Pharaoh, who had taken the place of the old aristocracy.

Having made this preliminary survey of the social conditions, we are now ready to discuss the important political events and outward movements of the Empire.

Amenhotep I, the successor of Ahmose, early in his reign was obliged to reconquer the territory between the first and second cataracts. The governor of the old city of the Nekhen was placed

over the territory south of his city, and was able to bring north regularly the annual tribute.

The Pharaoh also relieved the Libyan frontier. There are no records of his Syrian wars, but he may have penetrated the country to the Euphrates, because his successor boasted of ruling as far as that river even before he (his successor) had made any Asiatic conquests. He gained wealth enough to erect fine buildings at Thebes, including a chapel for his tomb and a beautiful pylon at Karnak, later destroyed by Thutmose III.

It is not known whether Amenhotep I left a son entitled to the throne or not, at any rate his successor Thutmose I evidently owed his accession to a marriage into the old family of Ahmose I. The governor of Nekhen no longer looked after Nubia but a viceroy, called "Governor of the south countries, King's son of Kush," gave his sole attention to the jurisdiction of the country between Nekhen and the fourth cataract. The region between the first and the fourth cataracts was known as Kush. The local government of this country was in the hands of powerful chiefs who were very slowly replaced by the Egyptian administrative officials, yet this work went on very well during the reign of Thutmose I. Having completely subjugated the Nubian country for the time at least, Thutmose turned his forces toward that part of Asia north and west of Arabia and between Egypt and the Euphrates. This country was settled chiefly by Semites who had no consolidated form of government, but were organized into numerous city-state kingdoms, each with its city and surrounding fields and villages. These petty states were constantly engaged in war with one another. The largest of these was Kadesh, the "surviving nucleus of Hyksos power" (Br. p. 289). It had the best commercial position in these lands, and was expanding. It struggled for independence and was not crushed until the time of Thutmose III. Though not strong in government, these Semites had in some respects an advanced civilization. They had taught the Egyptians much about the art of war, and the manufacture of chariots was quite an industry with them. They knew more about metal working, dyeing and

weaving wool than any of their contemporaries. They were great traders and had early gained a foot hold on the Mediterranean coast, being known later as Phœnicians. Having conquered the the sea they penetrated the Aegean, no doubt reaching Greece, and may be founded, at this early time, their Spanish and Carthaginian colonies. Many of the Phœnician cities, such as Tyre and Sidon, became rich and prosperous. It was the Mycenean civilization which they found in the northern Mediterranean, and they formed a link between it and Egypt. So the elements of Egyptian civilization were scattered through out both the Mediterranean and Syria-Palestine. Babylonian influences also had been present in the latter country since the days of Sargon I, about 3800 B. C. The Babylonian cuneiform system of writing had been introduced into these lands from whence it spread to the Hittites, a non-Semitic people to the north. So Syria-Palestine became the common ground where two great civilizations met. Egypt and the kingdoms of the Tigris-Euphrates valley finally struggled for its possession, in the midst of which struggle the Hebrew monarchies arose and perished. During the reign of Thutmose I, however, everything was in favor of Egyptian domination there; for Assyria was insignificant as yet, and Babylon had enough to do to hold her own in other directions. Thutmose I was so successful in this region that he set up his stone boundary tablet somewhere along the Euphrates at its nearest approach to the Mediterranean. This marked the north western limit of his possessions and he now received tribute from the peoples south and west of this, to Arabia and Egypt. So two Pharaohs had seen the Euphrates.

Thutmose I also began the restoration of temples, neglected since the time of the Hyksos. In these restorations he used large cedar columns brought from Lebanon and splendid Asiatic metal work. His architect erected for him pylons and obelisks before the temple of Karnak; one of the latter stands to-day before the temple door. But trouble over the succession to the throne hindered these building operations. Thutmose I had become old and his hold on the throne had become weakened, likely by the

death of the queen who was a descendent of the Ahmose family. Only one child was left from this union, a daughter, Hatshepsut. The party of legitimacy had practically forced the king, at about the middle of this reign, to proclaim her as his successor. Now Thutmose I had two sons by other queens: one by a princess, who became later Thutmose II; the other by an obscure concubine, who later became Thutmose III. "In the period of confusion at the close of Thutmose I's reign probably fell the beginning of Thutmose III's reign and all of the reign of Thutmose II" (Br. p. 267). The reign of Thutmose II must have been short and was of no particular consequence. There were years of struggle during which Thutmose II either ruled alone, or conjointly with Hatshepsut; then the latter ruled alone; then Thutmose I and Thutmose II ruled conjointly; then Thutmose II took his turn. There may have been many other changes, unknown to us, but finally Hatshepsut gained almost full control, for quite a long period, and was succeeded at her death by Thutmose III whose reign was a long and noted one in Egyptian history.

So far as is known, Hatshepsut is the first great woman of all history. Her partisans included some of the strongest men in the kingdom, among them the High Priest of Amon who was her vizier also, and the chief treasurer. These officials tried to show that Hatshepsut had been destined by the gods to be queen. Hatshepsut's time was mostly devoted to the works of peace. One of these enterprises was the building of her temple now known as Der el-Bahri; it was built against the western cliffs at Thebes and was unlike any other temple in Egypt. It had a series of three levels by which it rose to the level of an elevated court into which a holy of holies was cut. Fine colonnades were ranged in front of the terraces . There was an exquisite sense of proportion in the arrangement of these parts (For illustration and discussion, see Perrot and Chipiez, Vol. I., p. 421 ff.). The queen wished to plant the terraces with myrrh trees, so an expedition was equipped and sent to Punt to get these. It seems as if the vessels floated down the river and then crossed over to the Red Sea by a canal leading through the Wadi Tumilat; the voyage

was a great success. The construction of this mortuary temple marked the beginning of the separation of the tomb chapel from the tomb itself, but it should be noticed that the former was still east of the latter. The queen was therefore buried in the lonely valley referred to above.

The Empire of Hatshepsut extended from the Euphrates to the third cataract. The income to the crown both from internal resources and tribute must have been very large. This wealth was expended not only in constructing new buildings; it was also used in the restoration of old temples, the development of the economic resources and the erection of splendid obelisks. Her obelisks were at Karnak. Two of these were nearly 100 feet in height, each weighed about 300 tons, and each was cut from a single block. They were both overlaid with electrum. One of them stands in place to-day.

Toward the end of her reign the queen sent a mining expedition to Sinai. She thus resumed work interrupted by the Hyksos invasion. After reigning nearly twenty years Hatshepsut probably died, for we find at the end of that period Thutmose III in full control. This monarch did not respect the queen's memory, for he tried to obliterate her name and records from the monuments. With all her greatness it was impossible to have an aggressive rule in Asia during her time; so Syria-Palestine was ready to revolt. Thutmose III was now free to handle these problems as he saw fit.

The revolt came soon in this reign. Kadesh was at its head. Mitanni, a kingdom just east of the upper sources of the Euphrates and stronger than Assyria at this time, aided in this rebellion. To meet this was the greatest task any Pharaoh had ever undertaken.

It is not known how long it took the king to get the long unused Egyptian army ready or just how large the force was (it was not likely over 20,000); but in his first campaign he marched through the eastern Delta and then along the sea-coast to Megiddo, where the king of Kadesh had posted his forces. Several battles were fought about this place and finally the city was be-

sieged and captured by the Egyptians. The king of Kadesh escaped, but his family was secured as hostages. All captives seem to have been treated kindly. The spoils taken were of immense value. The army then proceeded to the southern slopes of Lebanon, conquering all as it went and capturing great hordes of wealth. At the end of the first campaign Thutmose III controlled Palestine as far north as the southern end of Lebanon, and as far east as Damascus. About all he demanded of the local rulers was regular tribute, but in order to hold them to their promises he carried off their eldest sons as hostages, who were to be educated at Thebes. There was great rejoicing when the king returned to Thebes. Much building was done and great wealth flowed into the hands of the priests of Amon, so great that it was out of all proportions to the wealth of other gods.

The next year another expedition was made into the conquered lands of Asia. It seems this was done more for the purpose of collecting tribute and displaying power than anything else, for we know of no battles being fought. During this campaign, the king of Assyria, whose country was just beginning to rise into prominence, sent Thutmose rich presents, such as costly stones and horses. Having returned to Thebes again, the king continued his building operations, devoting special attention to the temple of Karnak.

His third campaign, which was conducted the next year, was evidently very similar to the second. There is no record of the fourth campaign, so we may suppose it was confined to the country already conquered. In the fifth campaign the troops were evidently transported by water along the eastern Mediterranean, for the army appeared along the north eastern coast before the other parts of the coast were conquered. The object of the king was to gain the entire coast in order to operate against Kadesh with greater ease; this he accomplished during the fifth campaign.

The next year, during the sixth campaign, Kadesh was captured after a siege of considerable length. The next year, the time of the seventh campaign, was spent in putting down a revolt

of the coast cities and in storing up supplies in preparation for an attack upon Naharin, a country about the head waters of the Euphrates. Upon his return home, tribute from the extreme south awaited him.

The following year was spent in further preparations for the attack upon Naharin, but the next year the actual campaign, his eighth, was carried out. Thutmose was entirely successful, he captured Carchemish, crossed the Euphrates and set up his boundary stone on the eastern border of Mitanni. He received gifts from Babylon and the Kheta (probably the same as the Hittites) whose country was northwest of Naharin in Asia minor. Thutmose's power was so felt that he was able to assert a loose control over the eastern Mediterranean and its islands.

In the meantime an expedition had been sent to Punt, which brought back a rich cargo, and sometime during these wars the entire oasis region west of Egypt came into the possession of the Pharaoh. Wealth flowed in from many sources, from Nubia, Punt, the oasis region, Syria-Palestine, Asia Minor, Cyprus, Crete and the islands of the Aegean. Temples and other monuments rose on every hand. Thutmose looked after Nubia carefully as well as organized the other gold-country on the Coptos road. He also inspected the various administrative districts of Egypt and saw that extortion and corruption were not practiced. The next year after the eighth campaign, the ninth was conducted in Asia. It was probably brought about by some disaffection in those lands. Considerable spoil was taken, among which was about 400 pounds of copper from the King of Cyprus.

After this campaign Thutmose stayed away from Asia for two years. During this time a revolt against him was organized, which gave rise to his tenth campaign in which he was entirely successful. For the next two years, time of the eleventh and twelfth campaigns, we have no records of the movements of the king, but in the third year after his tenth occurred his thirteenth campaign. This expedition, brought about by a revolt in the Lebanon region, was a success. His fourteenth campaign was spent in a tour of inspection through Syria and in putting down

the restless Beduin tribes of southern Palestine. We know of no battle during his fifteenth and sixteenth campaigns, neither do we know just where they were.

The king was now an old man, probably seventy, but he had to meet one more revolt in which Kadesh took the leading part. Thutmose was again successful, this being his seventeenth and last campaign in Asia. This region remained subdued during the remainder of the old king's life, a period of twelve years. During this time he made many expeditions into Nubia so that, by the time of his death, the frontier was likely near the fourth cataract. He also made his son, Amenhotep II, co-regent. Thutmose III was the most versatile and energetic of all the Pharaohs of Egypt. We can see his individual characteristics better than any king before his time. "Never before in history had a single brain wielded the resources of so great a nation and wrought them into such a centralized, permanent and at the same time mobile efficiency, so that for years they could be brought to bear with incessant impact upon another continent as a skilled artisan manipulates a hundred ton forge hammer; although the figure is inadequate unless we remember that Thutmose forged his own hammer. He built the first real empire, and is thus the first character possessed of universal aspects, the first world hero" (Br. p. 320.)

Amenhotep II succeeded to a noble heritage. The old exclusiveness of the Nile dwellers had been broken down and the petty kingdoms of Asia were compelled to live in peace. The trade of the eastern Mediterranean, which once went down the Euphrates to Babylon, now came to Egypt. Assyria was in her infancy and Babylon had lost all political influence in the west.

Very little is known of the administration in Asia. There was a "governor of the north countries" who had general control for the Pharaoh; his functions were no doubt largely fiscal. There were also Egyptian troops stationed at various strongholds. But the city kings still ruled their petty states and when one died his place was taken by his son who had been educated at Thebes. These kings were allowed to rule with great freedom so long as

they paid their annual tribute. Just what relation existed between these rulers and the "governor of the north countries" is not known. At the death of Thutmose III, a general revolt took place from northern Palestine on to the north and east. Amenhotep II quickly grasped and solved the situation by penetrating and conquering Asia as far as his father had gone. The young king was also busy in other directions for he waged war in Nubia and established his boundary at the fourth cataract. This southern limit was guarded by Napata. So far as is known Amenhotep II had to make no more campaigns either in Asia or Nubia.

He restored many buildings and built his mortuary temple by the side of his father's. Little is known of his personal characteristics but he seems to have been a worthy successor of a great father. He reigned about twenty-six years.

The successor of Amenhotep II was his son, Thutmose IV, who was evidently able to sustain Egypt's power in Asia. He made an alliance with Mitanni and married the daughter of the king; this was probably done as a common protection against the Kheta. A friendly alliance was also made with Babylonia, and Nubia was held firmly in control. The king did not have time to construct many new buildings nor make very many restorations but he built the usual mortuary temple and tomb.

He was succeeded by his son, Amenhotep III, who was "the last of the great emperors" (Br. p. 329). Egyptian imperial power began to ebb during his reign, though his rule began well. At his succession the Asiatics gave him no trouble. Rebellion, however, soon broke out in Nubia but this was soon put down and Nubia up to the fourth cataract was thoroughly subjugated. It was the last great invasion of Nubia by the Pharaoh.

Amenhotep's supremacy in Asia was unquestioned. Babylon was in an alliance with him and recognized his power over Syria-Palestine; Assyria and Mitanni were his friends. The Tell el-Amarna letters indicate a scene of world politics unknown before. There are some 300 of these letters, written on clay tablets in the cuneiform writing of Babylonia. They were discovered in 1888 at Ikhnaton's capital which is called to-day Tell

el-Amarna. They are of official character and cover both the reigns of Amenhotep III and Ikhnaton, his successor. These letters are the correspondence between the Pharaohs on one hand and on the other, the kings of Babylonia, Nineveh, Mitanni, Cyprus and the subject kings of Syria-Palestine. This correspondence shows the Pharaoh to be the center of the world politics. So strong was his influence in Asia that he was never obliged to carry on war there in person.

Therefore Amenhotep could devote himself to the affairs of peace. Trade flourished as never before. Freight came in from the Red Sea fleets, the caravans of the Isthmus of Suez and the Phœnician galleys on the Mediterranean. There was a brisk trade with the Mycenean peoples, as many evidences show. The silver of the north countries became so plentiful that it now permanently became less valuable than gold, the ratio at this time being about one and two-thirds to one. The value of silver steadily fell until Ptolemaic times (from 300 B. C. to about 30 B. C.) "when the ratio was twelve to one" (Br. p. 338).

This trade had to be protected and regulated. The Lycian pirates were a menace to all legitimate business on the sea and they even attacked the coast towns. The king instituted a marine police which kept the river mouths closed against unlawful comers. Custom houses were maintained by this same police and duties were collected on all commodities which were not being sent to the king. All land routes leading into the country were likewise policed, but trade of the right sort was encouraged and protected.

There was a great influx of foreign slaves who were enrolled among the serfs and intermarried with them. There was a great display of wealth on every hand, the chief men of the kingdom caring more for wealth in gold, silver, bronze, ebony and ivory, (i. e., convertible wealth), than for wealth in land as in former days. People were breaking away from traditions; this has been noticed in the art of the time. Though Amenhotep compromised with the old, he became sociable and approachable; he even hunted, bull baited and allowed himself to be called "brother" by foreign kings. Yet the king held absolute control over Egypt.

Toward the end of his rule revolts took place in Syria-Palestine. The Hittites (Kheta) gained a foothold in Northern Naharin, and an invasion of Syria-Palestine by desert Semites went on, but Amenhotep III was too old to meet these difficulties. He soon passed away and was buried with his fathers.

Egypt was now greatly in need of another Thutmose III; but such she did not have for Amenhotep IV, the son of Amenhotep III, was not a practical statesman. He had noble ideas, was great in the realm of abstract thought, but could not harmonize the old and new ideas which we saw in conflict during the reign of his father. He practically permitted Asia to shift for itself and spent his time on what may be called a philosophical theology. No one can question his motives, for we know that he was a high minded prince.

Egypt's imperial position had had much to do in giving rise to this philosophical theology, though even before the conquest in Asia the priest had begun to interpret the gods and the myths about them. For example, Ptah of Memphis had been for ages the god of the craftsman and architect; his priests thought of how Ptah furnished to men the ideas and plans of beautiful statues and the great temples at Memphis. Pondering over these matters they finally thought of Ptah as the master workman who furnished men with all plans and ideas for all they did. So Ptah became the supreme mind and all things proceeded from him. These notions were held by a limited number, but were not confined to the priests alone. "The Egyptian had thus gained the idea of a single controlling intelligence behind and above all sentient beings, including the gods. The efficient force by which this intelligence put his designs into execution, was his spoken 'word' and this primitive 'logos' is undoubtedly the incipient germ of the later logos-doctrine which found its origin in Egypt. Early Greek philosophy may also have drawn upon it" (Br. p. 358).

Similar ideas were worked out for all the greater gods of Egypt, but so long as Egypt was confined to the Nile so were these ideas. Now during the imperial period the god went with the Pharaoh on his conquests, and since Egypt's king received

universal tribute from the world of that day, it was natural that the notion of a practically universal god should arise.

It was natural also that the priests of each god should claim this universal aspect for their own divinity, and this was done. But up to the time of Amenhotep IV none of the old gods had been proclaimed the god of the Empire, although the priests of Re at Heliopolis had really gained this honor for their god; because under the rule of Amenhotep III an old name for the material sun, "Aton," came into prominent use, where we should naturally expect the name of the sun-god. Historically the claims of the sun-god were the best.

It has already been noticed that the new and traditional tendencies were in conflict. Care and tact must be exercised on the part of the ruler else there would be a religious conflict, but Amenhotep IV used no caution. Under the name of Aton he introduced the worship of the supreme god" but he made no attempt to conceal the identity of his new deity with the old sun-god, Re" (Br. p. 360). The king became the high priest of Re. To the king and his followers, however, Aton did not stand for the material sun, but for the heat which came to earth in its rays; still the material sun was the symbol of this god, so the various nations, making up the Empire, readily understood the symbol of Amenhotep's religion.

Early in his reign Amenhotep IV built a temple to his god in the garden of Amon, between the temples of Luxor and Karnak. It was a large and noble building. Although the other gods were tolerated, their priests, and especially Amon's, did not understand the new religion and were piqued because they did not receive so much wealth as before. It must be remembered, too, that the High Priest of Amon was at the head of, not only a powerful religious organization, but an organization which had a strong political influence. Yet Amenhotep IV was not only the son of mighty rulers but also had a very forceful character of his own. The priest at Memphis and Heliopolis supported him, because they were jealous of Amon. Religious conflict of the bitterest sort ensued. Hardly was the new temple of Aton done before

Amenhotep IV determined to make his religion the sole religion. In pursuance of this plan, the other priests were dispossessed, "the official temple worship of the various gods throughout the land ceased and their names were erased wherever they could be found upon the monuments" (Br. p. 363). The king even changed his own name because it contained Amon, and called himself Ikhnaton (means spirit of Aton).

Ikhnaton went further and determined to found cities for his god. Egypt, Asia and Nubia were each to have one, the one in Egypt to be the royal residence. These three cities were duly founded; the one in Egypt being where the modern Tell el-Amarna is, the one in Nubia being near the third cataract, while the site of the Asiatic city is not known. More is known of the Egyptian city. It was very large, well planed and beautiful; it contained many temples, gardens and the palace of the King. Around the king were gathered his devoted partisans, one of whom he made the High Priest; some appreciated his high ideals while others were merely after the material rewards which he liberally bestowed.

One of the greatest rewards was a rock-hewn tomb presented by the king, for the old tradition in that regards was kept up. But both the pictures on the walls of hideous demons and monsters, and the magical formulæ were banished. The pictures were now fresh and natural, taken from the life of the people. These reforms were salutary both from the standpoint of religion and art.

Ikhnaton's place in art and literature has been noticed. As time went on, his mind expanded; he looked upon Aton as the creator of the world, the beneficent god whom all nature praised, "and he saw in some degree the goodness of that All Father as did he who bade us consider the lilies. It is this aspect of Ikhnaton's mind which is especially remarkable; he is the first prophet of history." But "the king has not perceptibly risen from the beneficence to the righteousness in the character of God, nor to his demand for this in the character of men" (Br. p. 376 ff.).

Ikhnaton was wholly absorbed in his new religion and, though at first the Hittites and the Euphrates powers recognized his sovereignty in Asia, they did not continue to do so.

He permitted nearly the whole of the Asiatic Empire to slip out of his hands. Temples to Aton were built every where in Egypt and his temple ritual was elaborated. But his faith did not suit the mass of the people; it disregarded their old beliefs about Osiris and the future life, their magical formulæ was banished and Aton was too far removed from them. Hence the Aton faith did not become that of the people.

There was also the dispossessed priestly class who were bitterly opposed to Ikhnaton. Again, those who saw the King doing little to keep the Asiatic possessions in tact, must have been disappointed in him to say the least; these individuals were mostly of the military class. Harmhab, one of Ikhnaton's commanders in the army managed to get the support of the military class; later he gained also the support of the priestly class. There was then arrayed against the Pharaoh the mass of the people, the priestly and the military classes. Ikhnaton had no sons, so he appointed one of his son-in-laws, co-regent and designated him as his successor. Soon after this the king died.

Thus passed away a man who dared to think for himself. Though he was a fanatic and permitted a great territorial loss to the Empire, he dreamed new dreams and faced the tremendous forces of tradition with bravery and enthusiasm. "Among the Hebrews, seven or eight hundred years later, we look for such men; but the modern world has yet adequately to value or even acquaint itself with this man, who in an age so remote and under conditions so adverse, became the world's first idealist and the world's first individual" (Br. p. 392).

Between the time of Ikhnaton and that of Harmhab, founder, it may be, of the Nineteenth Dynasty, there were several unimportant rulers. Both the reforms and most of the traces of Ikhnaton's work were swept away and anarchy ensued. Out of this turmoil arose Harmhab who gained the support of the army and the priests of Amon. He restored the old religion with its temples and endowments, and brought back an orderly administration in the government. He remitted the tax on local officials in order to stop bribery, stamped out corruption in the army and paid his central officials more in order to check extortion.

Harmhab was so busy with home affairs that he had no time to reconquer the lost lands in Asia, but his power was maintained with vigor from the Mediterranean to the fourth cataract; he left a reputation for fairness and justice among the masses, which no ruler in Egypt after him surpassed. He was succeeded by Ramses I but we are unable to find any connection between them. He reigned probably not more than two years and during the second year associated with himself his son and successor, SetiI. About the only thing we know he did was to plan and begin the building of the great hall at Karnak.

Seti I determined to recover the lost territory in Asia. The Beduin tribes were sweeping over Palestine and capturing the cities. "It was among these desert invaders of Palestine that the movement of the Hebrews resulting in their settlement there took place" (Br. p. 410). Seti I, almost immediately upon his succession, made a campaign into this country and recovered all of southern Palestine. He also secured, it is thought, most of the coast cities south of Sidon. After returning to Thebes, celebrating his victories and driving out the Libyans from the Delta, the King returned to his task in Asia. He very likely captured the rest of Palestine. He likewise fought a battle with the Hittites, the first time a Pharaoh had met these people in battle. The conflict occurred somewhere in the Orontes valley, but about its character and results there is great uncertainty. The inland boundary of Seti's territory ran roughly with northern boundary of Palestine. He had control also of the coast cities south of a few miles north of Tyre. His territory in Asia was not quite one-third of what had once been held there. So far as is known, Seti I never again appeared in Asia. It may have been that the Hittites were too strong; at any rate, Seti, made a treaty with their king, the terms of which are not known.

The king devoted practically all the rest of his reign to the works of peace. A number of these have been noticed. He made many restorations and built or started to build a number of new buildings. He continued the great hall at Karnak which was planned and begun by his father. A great mortuary temple

was constructed on the western plain of Thebes; his wonderful tomb in the valley of the kings was a mighty undertaking. He encouraged commerce and trade and did fairly well in maintaining the mining operations. Toward the end of his rule he prepared the usual commemorative obelisks and appointed his eldest son, crown prince. Yet this son did not succeed him, but a son by another queen, Ramses II, who had plotted against and deposed his brother.

Ramses II spent the first years of his reign in completing works his father had begun, in developing the gold mines and other economic resources and in making preparations to fulfill the greatest ambition of his life, the recovery of all territory that Egypt had heretofore possessed. His first move was to get possession of the sea coast which he was able to do, but while he was doing this the king of the Hittites gathered together such a force as no Egyptian king had ever been called upon to face. These allies of Metella, king of the Hittites, included all of Egypt's old enemies in Syria and many people in Asia Minor and the islands of the Aegean, together with many mercenary troops.

Ramses II also had mercenary troops, among the most prominent being the Nubians and the Sardinians. (This is first time the latter are heard of in history). We do not know the proportion of his chariotry force to his infantry. He divided his troops into four divisions, their names being Amon, Re, Ptah and Sutekh. His army probably numbered about 20,000, which was about the same as the Hittite forces.

Ramses marched into Syria and a two days battle occurred, in which the Egyptian forces were well nigh overwhelmed for a time. Ramses performed great deeds of personal bravery, but he laid no claim to the capture of Kadesh at this time. About the same time Palestine revolted, but it was recovered after some three years of fighting. Ramses campaigned in Asia about fifteen years in all; during that time he very likely captured Kadesh and the country north of it for about one degree. His wars then came to a sudden end. Metella was succeeded by his brother, Khetasar, who probably had enough to do to maintain

his own power. The Hittite king proposed a treaty of alliance and permanent peace. The treaty contained eighteen paragraphs inscribed on a tablet of silver. This is the earliest surviving international treaty. Each ruler agreed to make no further conquests against the other; former treaties were re-affirmed; each was to assist the other against its foes; there was to be extradition of fugitives. The above were the most important clauses of the treaty. The treaty nowhere refers to the boundary arrangements, but the line agreed upon was probably no further north than northern Palestine. The king of the Hittites was recognized as on an equality with the Pharaoh, and thirteen years later the latter married the former's daughter. Ramses had copies of the treaty engraved on his temple walls. From what we know this treaty was strictly observed by both parties and was satisfactory to each.

With the end of Ramses II's campaigns, Egypt's military enthusiasm had passed never to be revived again. The army came to be largely made up of mercenaries who were used chiefly in defence and who finally asserted their independence of the Pharaoh.

Egypt's attention to the Asiatic and other northern peoples brought about a change in the residence of the king; the permanent change took place during the rule of Ramses II. Thebes still remained the religious capital of Egypt. The political center was somewhere in the eastern Delta, just where is not known, probably at Tanis. At any rate Ramses constructed a great temple at that place, before whose pylon was a huge monolithic granite colossus of himself, over 90 feet high and weighing 900 tons. He gave careful attention to the Wadi Tumilat and its canal which formed an excellent approach to Egypt from Asia; about midway along this route he built the famous Pithom ("store city").

But Ramses II did not confine his work to the Delta. There is hardly a building in Egypt which does not bear marks of his restoration, destruction or complete construction. He completed the great hall at Karnak, raised obelisks on every hand and exe-

cuted the greatest monolithic statues known. Egypt was very prosperous in a commercial way during the time of Ramses II. Intercourse with Syria-Palestine was closer than ever before; a greater volume of commerce went on through the Isthmus of Suez than under the Eighteenth Dynasty. There must have been scores of Egyptian galleys on the Mediterranean. "On the Pharaohs table were rarities and delicacies from Cyprus, the land of the Hittites and of the Amorites, Babylonia and Naharin" (Br. p. 447). The country swarmed with foreigners. "The dialects of Palestine and vicinity of which Hebrew was one, lent many a Semitic word to the current language of the day, as well as select terms with which the learned scribes were fond of garnishing their writings. We find such words commonly in the Nineteenth Dynasty papyri four or five centuries before they appear in the Hebrew writings of the Old Testament" (Br. p. 448 ff.). Most of the army was made up of foreigners, such as negroes, Libyans and Sardinians. As has been noticed this system of employing mercenaries was a dangerous one.

Another serious danger to the state was the priesthood. Not only was the property of this class of people free from taxation but they demanded revenue from the state out of all proportion to their needs. The priests looked upon the entire Empire as the domain of the gods; from their point of view the main duties of the Pharaoh should be religious. These tendencies finally ended in the priests dethroning Pharaohs.

Though there was much formality about the state religion, the moral actions of the Pharaohs were not always mere appearances, as the career of Harmhab will illustrate; but generally speaking, what the Pharaoh most desired was material things.

The finest ethical tendencies of the time were evident among the middle class. Many began to feel that a personal relation existed between them and their gods; one of them said: "Amon-Re, I love thee and I have enfolded thee to my heart" (Br. p. 458). They also felt a sense of sin. Another exclaimed: "Punish me not for my sins." But "the poisonous power of the magical literature now everywhere disseminated by the priests grad-

ually stifled these aspirations of the middle class, and the last symptoms of ethical and moral life in the religion of Egypt slowly disappeared" (Br. p. 459).

The mass of people worshipped most anything for a god, such as demi-gods, spirits, the old kings, local gods of all sorts, foreign gods and animals.

The Pharaoh evidently did little to check the evil tendencies of his time. About the last fifty years of his life were spent in voluptuous ease. He had a very large harem and over one hundred sons and half as many daughters, a number of whom he himself married. The numerous sons assisted their father in his many duties as Pharaoh. This family was so large that it was known for four hundred years as the Ramessid class. Signs of decay were evident during the last years of the king's reign. Libyans, Sardinians, Lycians and the Aegean races entered the western Delta at will, while the old king lived on in magnificent splendor. The priesthood was dominant in the state and the sword was given over to mercenary soldiers.

Ramses II reigned for sixty-seven years; his influence upon his age was profound. Many other Pharaohs bore his name and tried to imitate his glories.

Egypt was now on the defensive; her expansive power was lost. No serious effort was made for six hundred years to extend her borders. It took the best efforts of the Pharaohs for sixty years after the death of Ramses II to preserve the Empire which was left. Ramses II was succeeded by his son Merneptah who was himself an old man. Not long after his accession he was compelled to put down a revolt in Asia, which was probably encouraged by the Hittites. Among the revolters in Palestine, whom he met, were some tribes which he referred to as "Israel," the first time this people made its appearance in history. The king next met the Libyans and their allies and gained a complete victory over them; he also quelled a rebellion in Nubia and built a fortress on his Asiatic frontier. The old Pharaoh had little time left for building, so he tore down many constructions erected

by former Pharaohs and appropriated the material to himself. Upon one of his stelæ is the earliest known reference to Israel.

After ruling probably about ten years Merneptah died and was buried in the lonely valley with his fathers; his body was recently found there. With all his desecration of noble monuments, he had met well a great crisis in the history of his country.

A contest for the throne ensued after the death of Merneptah, which lasted probably twenty years. Generally speaking, it was a period of anarchy during which time the mercenaries, priesthoods, foreigners in the government service, pretenders, local nobles, chiefs, rulers of towns, Syrians and Libyans all had their part in varying degrees. Finally one Setnakt, probably a descendant of the line of Ramses II brought order out of chaos. He in turn was succeeded by his son, Ramses III, founder of Menetho's Twentieth Dynasty.

Ramses III was young and vigorous; he had to face a situation very similar to that which confronted Merneptah at his accession. He first reorganized the army and made it an instrument of effective control for the Pharaoh. After a hard struggle the Empire in Asia was preserved much as it had been under Ramses II, but both Egypt and the Hittite kingdom were on the decline. The Hittites were never again heard of in Syria. The Libyans and their allies were defeated with great loss. He also met and defeated a great force of people from the northern Mediterranean; in this struggle was a naval battle, the first, so far as is known, that was fought on salt water.

The foreign intercourse, commerce and connection with the outside world remind us of the great days of the Empire. The unhandy clay tablet and the cuneiform writing of Babylonia were gradually supplemented in Syria by the papyrus and more convenient writing of Egypt. The papyrus factories of the Delta exported their products to Phœnicia in exchange for the latter's wares. Not long before the tenth century B. C. these letters of the Egyptians developed into an alphabet of consonants. Phœnicia carried this alphabet to the Ionian Greeks, and Europe got

it from them. The Pharaoh exploited the mines and carried on navigation probably on a larger scale than ever before.

The wealth of the Pharaoh enabled him to construct buildings and carry on public improvements. He built a large temple on the western plain of Thebes at a place now called Medinet Habu; on the walls of this we have a record of his campaigns. Near this temple were a sacred lake with a beautiful garden, large magazines and outbuildings, and a palace for the king. A wall surrounded the whole. This was the last great group of buildings erected on the western plain of Thebes. Most of his other buildings have perished, but he no doubt constructed many more. The king planted many shade trees over the land, and this was greatly appreciated by all classes.

As has been noted the art of this time was imitative and lifeless, and, although there was no immediate danger from without, the nation was on the decline because of tendencies within. Ramses III offered no great opposition to these tendencies.

The priestly class was a great political and economic menace. About two per cent of the population were in all likelihood temple slaves. The priests controlled about fourteen and a half per cent of the cultivable land of Egypt. They also owned thousands of cattle, a combined fleet of nearly 90 vessels, and 169 towns in all, besides numerous other things which we have not space to mention. A large proportion of this wealth and influence was centralized in the priesthood of Amon; thus the sacerdotal system presented an undivided front to any one who crossed its purposes. The wealth that should have gone to help the poor and pay laborers in the government service was drained into the coffers of the priesthood. The only strong forces that the Pharaoh could bring to bear against such odds were the many foreign slaves in his service. The king was forced to surround himself with slaves as a personal body guard. We have also seen that the army was made up of foreigners who were paid for their services. Added to those dangerous elements were the harem and the royal relatives and dependents. It was the task of the Pharaoh to manipulate these forces each against the other. Toward the end of

Ramses III's reign there were evidences of the coming storm; one of his viziers conspired against him, but the conspiracy was throttled; a plot was formed by one of the queens of the harem together with a number of officials of the court to murder the king and place one of their favorites upon the throne. This plan was found out and the guilty brought to justice; soon after this the old king died.

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CHAPTER VIII.

The Decadence (1150-662 B. C.)

Nine weak kings, all bearing the name Ramses, followed Ramses III in turn. Ramses IV, the son of Ramses III, immediately upon his accession, prepared a very noteworthy document in his own behalf and that of his father. It contained an enormous inventory of the gifts of Ramses III to the chief and minor gods of Egypt, beisdes a record of this same king's achievements in war and of his beneficence to the people. This information is on a great papyrus roll 130 feet long, which contained 117 columns about one foot high. It is now called the Papyrus Harris and is the largest document we have from the early orient. No doubt the young king prepared this in order to secure the favor of the priests. The sources of a strong political life were gone; sole power was passing into the hands of the High Priest of Amon. The only work we know that Rames IV performed was his expedition to the quarries of Wadi Hammamat to get stone for his temple buildings. His name is the last of the Pharaoh's found in Sinai. He remained in office only about six years and then was followed in rapid succession by the sixth, seventh and eighth Ramses. We know nothing of these last three Pharaohs except that they excavated tombs in the "lonely valley."

It was only twenty-five or thirty years between the reigns of Ramses III and Ramses IX. During the latter's rule the high priesthood of Amon became permanently hereditary in one

family. The High Priest erected and restored temples just as the king had formerly done; he also manipulated the weak king to suit his will. The Pharaoh heaped honors and gifts upon him. On reliefs where the king and priest both appeared, the latter appeared in the same heroic stature as the former, something unheard of before. The High Priest was gradually gaining control of the treasury, and it must be remembered that he had also a body of temple troops at his command. Naturally no records of friction are left, but one inscription speaks of the revolt of the High Priest.

Thebes was rapidly declining; it had not been the residence city of the Pharaoh for two hundred years; all the tombs in the valley of the kings were despoiled, this having been done in the space of a generation.

Nothing is known of the reign of Ramses IX beyond the rifling of the royal tombs, and our knowledge of his successor is still less. But with the reign of Ramses XII, the culmination of the tendencies noticed before may be seen. He had not been on the throne five years before a local noble of Tanis made himself master of the entire Delta. The High Priest of Amon was now practically the head of a Theban principality, and he and the Pharaoh together held Nubia. Many evidences go to show that all traces of Egyptian political influence in Syria had vanished, and that the Pharaoh's power in Palestine was only a fiction. It was not long before the High Priest of Amon seized the whole of the Upper Nile and assumed all the rights and prerogatives of a Pharaoh. "Ramses" from now on was no longer a personal name but was worn as a title to denote a descendent of the former great kings.

The independence of Thebes meant not only the downfall of the Empire, but the end of unity within the kingdom. From now on for some time the High Priests of Amon will either rule the country or try to maintain their independence; they rarely succeeded in doing the former, so there was constant division, which continued in varying degrees for about 450 years from the latter part of the eleventh century. The government of the High

Priest of Amon was theocratic to the core. A special oracle of the priest sanctioned all he did; in short there was an organized system of priestly jugglerly which paid little heed to law and justice.

Upon the death of Ramses XII there were still two main powers in Egypt; the one centered at Tanis and controlled the Delta; the other centered at Thebes and controlled Upper Egypt. Shortly after the death of the king these two powers were united through marriage and finally a sovereignty was gained over all Egypt. Thus we have the Tanite-Amonite rule which corresponds to Manetho's Twenty First Dynasty (1090-945 B. C.). This period is apparently one of economic and industrial decline, though there are few records left to tell us about these things. The molestations of the royal tombs went on, though the rulers did their best to stop it. Many of these royal bodies were deposited during this Dynasty in an old tomb near the temple of Der el-Bahri, where they remained until 1871 A. D.

The Pharaohs were equally weak abroad. They likely maintained their power in Nubia, but they had no control in Syria and only nominal control in Palestine. It was during this time that the Kingdom of Israel under Saul and David arose. There was also a peaceful immigration of the Libyans into the Delta. The ranks of the Egyptian army were made up of Libyan mercenaries whose commanders gradually became stronger and stronger until one of them, Sheshonk, obtained the royal authority and established his residence at Bubastis. In this way a foreigner acquired the crown of Egypt. This king's line was known to Manetho as the Twenty Second Dynasty.

Sheshonk married the daughter of the last king of the Tanites and so gave to his successors a show of legitimacy. This Pharaoh was a strong vigorous man, but he could not bring the kingdom to its former centralized condition, because he had to meet an essentially feudal organization. It is evident that Libyan chiefs ruled in the local districts of the Delta, and owed Sheshonk fealty and rendered to him their quota of troops. Upper Egypt included two principalities; that of Heracleopolis, embracing north-

ern Upper Egypt as far as Siut; and that of Thebes which included the rest of Upper Egypt and probably Nubia. Sheshonk controlled Heracleopolis from the first and finally acquired Thebes, though the latter still remained a distinct principality capable of weakening the power of the king at almost any moment.

Sheshonk was able to exert a marked power in Palestine; "Solomon was evidently an Egyptian vassal" (Br. p. 529). One of the Pharaohs of this dynasty, evidently Sheshonk, led an army into Palestine, conquered the country as far north as the Sea of Galilee and returned with much plunder. Tribute began to flow in from this country and also from Nubia, the oasis and the Red Sea regions. Hence some of the glories of the Empire were restored. Sheshonk resumed the building enterprises of the Pharaohs which had practically ceased for two hundred years. Besides beautifying Bubastis, he enlarged the temple of Karnak, making the largest temple court and pylon ever in existence either then or now. On the walls a number of Biblical names may be recognized.

After the death of Sheshonk, the Twenty Second Dynasty declined, the chief causes being the assertion of power on the part of the High Priests of Amon and the feudal lodrs of the Delta. Palestine was lost, but one of the Egyptian kings sent a quota of troops to aid a western coalition against the Assyrians. This coalition was defeated by Shalmaneser II at Qarqar on the Orontes in 845 B. C. The dynasty reached its end about 745 B. C.

One of the Delta lords founded a new house known to Manetho as the Twenty Third Dynasty. This ruler was unable to bring about any political unity of consequence. The land resolved itself into small local unities such as had existed in prehistoric days. The Hebrew prophets could easily see that Egypt could not aid the Israelites against the Assyrians. Tiglath-pileser III, the Assyrian ruler, overran the west down to the Egyptian frontier in 734-732 B. C., but the petty wars of the Delta forbade Egypt's giving any aid to the Hebrews. Nor was it long before Egypt was absorbed by the mighty power on the Tigris. But

before that happened another foreign power obtained the throne of the Pharaoh.

That power was Ethiopia which had become a strong kingdom, its capital city being Napata. It was patterned after the theocratic organization of the Theban principality. The Ethiopian supremacy over Egypt, broadly speaking was from 722 to 663 B. C. During this interval a lord of Sais gained the throne of Lower Egypt. He composed, so far as we know, the only member of the Twenty Fourth Dynasty of Manetho. Nothing from the Egyptian monuments is known of this reign. A tradition of Greek times made this king a great law giver. Manetho states that an Ethiopian king burned the lord of Sais alive and became the founder of the Twenty Fifth Dynasty.

However reliable the statements just above may be, Egypt was not only in constant turmoil within but was called upon to meet the strong arm of Assyria from without.

We infer from similar political conditions at other times that Egypt's foreign commerce was gone. Agriculture and the various industries were at a low ebb; the irrigation works were going to ruin and roads were unsafe for travellers; the resources of the country were at the mercy of the haughty local lords. In spite of all these adverse conditions the sculptors of the time began a new era in art. The fruition of their ambitions and fine impulses came in the Restoration (663-525 B. C.).

Assyria had for centuries been trying to establish her supremacy in western Asia. About 1100 B. C. one of the Tanite kings sent a gift to Tiglath-pileser I on the latter's appearance in the west, and 250 years later a Pharaoh sent a quota of troops which fought against Shalmaneser II at Qarqar. Tigleth-pileser II ravaged the west to the very borders of Egypt (about 730 B. C.). Unable to oppose the strong armies of Assyria, the petty rulers in Egypt stirred up constant revolts in Syria-Palestine with the hopes of creating buffer states between themselves and Assyria. But Shalmaneser IV and his great successor, Sargon II, kept hammering away. Israel as a state was destroyed; Egyptian soldiers with the Asiatics were easily beaten in the battle of Raphia near

the borders of Egypt. The son of Sargon II, Sennacherib, thoroughly cowed most of the Syro-Palestinian princes and conquered an Egyptian force near Askalon. This aggressive Assyrian policy was kept up by the son and grandson of Sennacherib, Esarhaddon and Ashurbanipal. During this struggle Lower Egypt was made a dependency of Assyria and supremacy was asserted over Upper Egypt, though in both divisions Egyptian independence often asserted itself. It is interesting to note that by this time the High Priest of Amon had become politically a mere figure head under the control of the Ethiopian princes, and that after the supremacy of Assyria had been thoroughly asserted in Egypt, the Ethiopians made no more serious attempts to conquer the Nile country north of the first cataract.

The Assyrian supremacy lasted a very short time, about eight years. Toward the end of that time the Assyrian King had placed a young Saite prince in control of the Assyrian affairs in Egypt. The name of this prince was Psamtik (same as Psammetichus), who finally accomplished great things for Egypt.

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CHAPTER IX.

The Restoration and the End of Political Independence (663-525 B. C.)

Psamtik's house had wished for years to control the destinies of Egypt. The members of this family were aggressive and had marked political ability. Psamtik reached out and gradually grasped the resources which enabled him to control his country. He broke away from his supervising Assyrian officials at a time when Ashurbanipal was engaged in a deadly struggle over Babylon, and when many tribes within and without the mighty Semitic empire were testing her strength to the utmost.

Ionian and Carian mercenaries probably in the service of Gyges, King of Lydia, aided the Saite prince in establishing himself in power. These foreigners were especially valuable to him

in gaining control of the local lords. He seemed to have little trouble in gaining Thebes and the fortune of Amon; it will be remembered that the political power of the Theban theorcacy had been shattered before his time. But one of the greatest political achievements in Egyptian history was consummated by Psamtik; that was the suppression of the local lords with their military adherents. No Pharaoh ever faced a graver problem. He was not able to exterminate these local rulers completely since some espoused his cause and hence gained immunity, but it seemed to have been his policy to do away with all herditary privileges on the part of these local lords. They may have kept their lands but likely could not bequeath them. All other lands belonged to the Pharaoh; they were worked by the peasant serfs who rendered one-fifth of the yield to the crown. Priests and soldiers were not taxed. The administration of the government must have been very similar to that of the Empire.

Another hard problem for the king to manage had to do with the military class. There was a Libyan warrior class that had lived in Egypt for centuries, but they had become so Egyptianized that they were not very effective nor were they of any economic value to the state. The Pharaoh met this difficulty by enrolling large numbers of Greeks, Carians and Syrians in his armies, who formed a sort of a balance to the warrior class; thus one foreign soldiery was pitted against the other. Psamtik exerted all his energies in developing the economic resources of the land as a basis of support for his army. This was another hard task. As compared with other times the vitality of the nation had burned itself out; hence nearly all depended on the strong fearless young ruler; he must be the motive and creative power behind everything of consequence.

Under such conditions it was perfectly natural that the mass of people should fall back upon the vanished past. The worship of the Memphitic kings was resumed, pyramids were restored, the government was clothed with the appearances of a long past and antique forms of writing were taken up. In religion every thing foreign was banished and the greatest exclusiveness

on sacred matters was maintained everywhere. The mortuary texts of the pyramids were revived; the Book of the Dead received its final form (it became a roll 60 feet long); fresh and lifelike pictures were placed in the tomb chapels.

With all these splendid attempts to imitate the past, the then present had a share in their efforts. When they became conscious that they were using modern elements in their work, they attributed to those elements a hoary antiquity, just "as the whole body of Hebrew legislation was attributed to Moses" (Br. p. 571). But in one particular they could not force the present into the ancient mould, that was in art. We have seen this creative vitality revived in the Ethiopian period; it now bore fruit. In sculpture there was a soft beauty, sweeping bold lines and a freedom unknown before. Many of the old canons prevailed, but there was a mastery of anatomy and individual characteristics which surpassed anything ever done by the Egyptian artist in this respect. This was especially true in portraits which compare very favorably with the best the Greeks ever did along that line. Works in bronze were numerous and very fine. "Industrial art flourished as never before and the Egyptian craftsman was rarely rivalled" (Br. p. 573). In fayence much work was done of a successful sort. The architecture of the time has perished.

Something has already been said of the government. It too showed a divergence from the past. The Delta became the dominant region. This was due to the commerce with the north and political reasons already mentioned. Sais was the capital city. Thebes had lost not only all political but also all religious importance. The scribes, who worked for the government, did not have to have a knowledge of the old hieroglyphic forms of writing; in fact there grew up a very cursive form of the hieratic, which was better suited to business and administrative purposes. Since it was in common use it was called "demotic" by the Greeks.

There were also other changes taking place. The revived industries had divided the people into what might be called guilds

or classes, but there was not a caste system according to the technical sense of that term.

Neither could the priests revive the good old times, though they tried very hard to do so. None of the cities now had the wealthiest temples; furthermore priests constituted an exclusive and almost distinct class, with the office inalienable and hereditary. These were things unheard of during the Old Kingdom. The old gods could not be revived, only Osiris maintained himself. His wife Isis was worshipped extensively; she became very popular in the later classical world. The religion which the priests represented consisted of many external usages and most careful observance of laws and ceremonial purity. Animals were worshipped on every hand as manifestations of the gods. The education of the priests naturally projected them into the past. They were obliged to learn a language and study a literature which the busy world had long since forgotten. Their thought was retrospective, to them the world was growing old. A similar characteristic was dominant in the revived empire of Nebuchadrezzar of Babylonia.

In sharp contrast to all these restorations and attempted restorations of the past was the foreign policy of Psamtik I. His centralized government and restored irrigation system insured the internal prosperity of the land; but the king saw further than this. He had once visited the Assyrian king in the latter's home land and therefore saw the great trading system of that vast empire; he also perceived that such traffic might be taxed. Trade connections were opened up with Syria-Palestine, Phœnicia and the entire Mediterranean. The Greeks now offered the Phœnicians the sharpest kind of competition. They had fringed the Mediterranean and Black Seas with their colonies; it was not long under Psamtik's rule before Egypt was filled with Greek merchants. Their manufacturing settlements were permitted, especially in the Delta. These settlers were no doubt allowed special quarters in many of the cities. Direct lines of communication were opened up between Egypt and the Greek cities.

"The marvels of Thebes were celebrated in Homeric songs,

now assuming their final form, and Egyptian gods appeared in their myths" (Br. p. 578).

The Greeks finally became very familiar with the externals of Egyptian civilization, but they never learned the writing very well, neither did they understand Egypt's past. The Greek had a thirst for truth and an inquiring mind greatly superior to the Egyptian, but the latter assumed a profound reserve and made unlimited claims of superiority; so it was next to impossible for the Greek to find out the truth.

The Egyptian held cautiously aloof from all foreign influences; of course this does not apply to the Saitic Pharaohs, but to the mass of the Egyptians who would have banished everything foreign had the opportunity presented itself. The Greeks profited much from their connection with the Nile civilization, though it was chiefly in a material way. They certainly obtained many ideas along the line of art; this influence was noticed back at least as far as the Twelfth Dynasty. They must also have received some suggestions in philosophy but this is hard to prove. The religion of the Egyptians made a deep impression on both the Greeks and Romans.

Psamtik I felt himself strong enough to claim territory in Asia; he invaded Philistia and besieged one of her cities for years, but he was forced to leave by the Scythians who overran both this country and Assyria. Psamtik reigned fifty four years and left Egypt in a prosperous and peaceful condition.

Necho succeeded his father Psamtik I in 609 B. C. He had a splendid opportunity to re-establish Egypt's power in Asia, for Assyria had never recovered from the attack of the Scythian hordes and, just at this time, Babylonia and Media were plotting her overthrow. Under these conditions, Necho built a war-fleet both in the Mediterranean and Red Seas, invaded Syria-Palestine and the country to the north east of it and recovered with little difficulty all the Asiatic territory Egypt had ever controlled.

This Asiatic Empire was of short duration; for hardly had it been won before the Babylonians and the Medes had overthrown Assyria and divided that great Empire between them-

selves. Syria-Palestine fell to the Babylonians and so Egypt's claims there were immediately endangered. Nebuchadrezzar met Necho in battle near Carchemish; the former was completely victorious, and Necho agreed to give up his designs upon Asia. Necho kept his promise.

Necho spent the rest of his life in developing the internal resources of Egypt and furthering the vast commercial designs begun by his father. Among the most notable of these were his attempted re-excavation of the canal between the Nile and the Red Sea, and his circum-navigation of Africa.

Psamtik II succeeded his father Necho as Pharaoh. This king permitted Asiatic affairs to remain as they were at the death of his father. In other respects this reign is so similar to that of Psamtik I that a separate discussion is not warranted here.

When Apries succeeded his father Psamtik II as Pharaoh, the old designs upon Asia were resumed, but generally speaking they amounted to little one way or the other. Egypt continued very prosperous. But finally however, the Pharaoh's foreign troops of all nationalities began to show their hand. There were several revolts which Apries had difficulty in controlling. So skillfully did Amasis, a royal relative, handle one of these revolts that the soldiers proclaimed him king. After quite a struggle between Amasis and Apries, the former became king.

Amasis was a man of marked political sagacity. In fertility, resource and cleverness he was a Greek rather than an Egyptian. On the Canopic mouth of the Nile he established the city of Naucratis as a home and market for the Greeks. These people soon made that city the most important commercial center in all Egypt; it was a typical Greek city of the time. Amasis was well known among all the Greeks and was very popular with them.

The Pharaoh did not neglect the interests of Egypt. The country was very prosperous and the system of laws was revised, but the drain upon Amasis's treasury to pay his mercenary army and fleet was so great that he was compelled to draw upon the fortunes and resources of the temples. This caused discontent both among the priests and upper classes; but the former was

politically impotent, and the Pharaoh was always able to so manipulate these forces that they did him no great harm. Amasis' understanding with the Greeks made his power secure upon the Mediterranean; he was even able to capture Cyprus and make it pay tribute to him. He also controlled the oases on the west. Amasis was obliged to forego any intended operations upon Asia, but Egypt was never conquered by the Babylonians.

Meanwhile a mighty power was rising in the East; this was Persia under the leadership of the great Cyrus. Nebuchadrezzar had died. Babylon was in a critical position. Cyrus first seized the Median throne. Amasis realized the new danger as well as did the other great kings of the Orient. Amasis, King Croesus of Lydia, the Spartans and King Nabonidus of Babylon formed a combination to resist the common enemy. Before the armies could move together Cyrus defeated and dethroned Croesus. Babylon fell before the Persian 539 B. C. It was natural that Egypt should come next, but Amasis died before that catastrophe.

Amasis reigned forty four years. In spirit he had given scant consideration to the past; he cared little for formal and priestly traditions. He was a man of the world of his day. He was convivial, witty and open to every influence that did not endanger his position. But he was a statesman of the first rank. The Saitic rulers as a whole belonged to a new order of things; they grasped the present and looked into the future, but the nation over which they ruled had lost its vitality and initiative force. So the Saites were non-Egyptian in their characteristics just as were the Persian rulers who followed them.

Egypt was conquered by Persia in 525 B. C. She belonged from now on to a new world to which she had given much but in which she could take no active part. Like Babylonia and Assyria her sun had set forever.