

## THE WORLD'S DEBT TO EGYPT.

BY G. H. RICHARDSON.

SIR Richard Burton speaking of Egypt said, "It was the inventor of the alphabet, the cradle of letters. . . .and, generally speaking, the source of all human civilization." This appears a sweeping statement but all recent researches are establishing it. Egypt is the teacher of the nations. From whatever country we look back along the pathway of the arts, sciences, and religion, in the dim distance tower the mighty gateways of Egypt, beneath which the rites of religion and the blessings of civilization passed out to the world.

Our modern civilization is the outgrowth of that of the Mediterranean, and this can be traced back to the Nile valley, where, if the antiquity of the monuments is a safe guide, we find an advanced civilization many centuries before we find it in Babylon.<sup>1</sup> In fact it is in the Nile valley that we find the first civilization. When Egypt first appears in history proper we find her with a civilization practically complete—writing, administration, cults, ceremonies, a philosophical religion, and a social system. The antiquity of Egypt is almost unthinkable. "Seven cycles of civilization take us back to the beginning, with strides for which our two cycles in Europe, the classical and the medieval, scarcely prepare us." Egypt was hoary with age when Abram left Ur of Chal-

<sup>1</sup>Dr. Naville, in a personal note to the writer, after reading this writes: "The relative antiquity of Egypt and Babylon is very much discussed between Egyptologists and Assyriologists. It is undeniable that the civilization of Babylon goes very far back though I do not agree with Hommel and others who pretend that Babylon was the mother of Egypt. Still it seems to me that Babylon's birth is in a very remote past." The predynastic discoveries made since this note was sent seem to justify the statement of the text. Mosso (*The Dawn of Mediterranean Civilization*) says: "Many still believe that our civilization comes from Asia, but anthropology has decided the controversy, and we know that the Asiatic race never penetrated into Egypt or into the isles of the Ægean. Although the origin of man is wrapped in mystery, naturalists are agreed in admitting the preponderating influence of Africa upon the population of Europe."

dee. Greece had not taken her first steps toward civilization when Egypt showed signs of decay, and Rome was not yet founded on her seven hills before the signs of decay were very marked. When all other nations were in a state of barbarism we find an advanced art in the Nile valley. Nestor L' Hote, after prolonged study said: "The farther one penetrates into antiquity towards the origins of Egyptian art, the more perfect are the productions of that art as though the genius of the people, inversely to that of others, was formed suddenly. Egyptian art we know only in its decadence."<sup>2</sup>

Thanks to the labors of a great number of devoted scholars, we can begin to measure the influence of Egypt upon the world's life and thought. Her arts, religion, literature, sciences, and laws are still exerting their influences. Thales the Greek astronomer was taught by the Egyptians, six centuries before Christ, to calculate eclipses;<sup>3</sup> Eratosthenes was taught how to measure the circumference of the earth; Aristarchus was the first to compute the relative distances of the stars and moon, and their magnitudes, under the tutelage of Egyptian teachers; Euclid perfected mathematical knowledge of the Egyptians; Hipparchus discovered the precession of the equinoxes, made the first star catalogue and invented the planisphere; Ctesius invented the siphon; Plato and other philosophers were proud to sit at the feet of Egyptian priests. These are but few of the names of the great who owed a debt but they are sufficient to convince us that the world owes a great debt to ancient Egypt.

But we must get back behind these men, who, practically speaking, are modern, back to the time when the prehistoric man of Egypt gave to the world its alphabet. The hieroglyphic system of dynastic times comes before us already perfected. Whence that originally came we have at present no definite knowledge, though Dr. Bissing maintains that it is African in origin. Much light has been thrown upon the origin of our alphabet by the researches of Petrie at Abydos and of Sir Arthur J. Evans in Crete. In his

<sup>2</sup> Capart, *Primitive Art in Egypt*; Petrie, *Diaspolis Parva*.

<sup>3</sup> Dr. Naville in the note referred to above adds: "I should not like to be so positive about the Greeks having derived their knowledge of astronomy from Egypt, considering how very poor is what Egypt has left us about astronomy. There is hardly anything which is not astrology. For instance there is not a single observation of an eclipse." We do not know the Egyptian word for eclipse." While acknowledging Naville's unrivalled knowledge on the matter we are compelled to pit master against master. The position of the pyramids, the building of the temples, and the arrangement of the altar demand a knowledge of astronomy, for they were dependent upon the accuracy of astronomical triangulation.

previous excavations at Nagada Petrie found a number of geometrical forms, and of these he says: "Few of them are striking, or like any definite alphabetical series; nor are any to be found in sequence to suggest that constant ideas were attached to them." But the excavations at the royal tombs and the researches in Crete have opened the way for the more thorough examination. On the pottery found in the royal tombs was discovered a series of marks of which "some are unquestionably hieroglyphics; others are probably connected with the signs used by the earlier prehistoric people; and many can scarcely be determined."<sup>4</sup>

The origin of these signs lies in obscurity, but what is remarkable is that they are found, not only on the pottery of the prehistoric period, but also on that of the first, twelfth, and eighteenth dynasties, and not only here, but also the primitive alphabets of Karia and Spain present a series of identical signs.<sup>5</sup> From this we see that a common alphabet was in use around the basin of the Mediterranean for several thousands of years. "What then becomes of the Phœnician legend of the alphabet? Certainly the so-called Phœnician letters were familiar long before the rise of Phœnician influence. What is really due to the Phœnicians seems to have been the selection of a short series (only half the amount of the surviving alphabets) for numerical purposes." Now if, as is most probable, the island of Crete was colonized from Africa, this system was given by the primitive Egyptians, and thus we, and not only the peoples of the English-speaking race, but practically all civilized people to-day, are indebted to these people for our alphabet which can be traced back step by step through Roman, Greek and Phœnician.<sup>6</sup> "The theory which finds its (the alphabet's) origin in an adaptation from Egyptian Hieratic remains the most likely one despite the attempts to discredit it."<sup>7</sup>

One of the most amazing discoveries made in the realm of archeology is the relationship existing between Egypt and Crete, and not only Crete but the whole of the Mediterranean civilization. A few years ago we dared scarcely to speak of anything beyond the fourth dynasty. "Until recently the Egypt of Cheops and Cephren marked the limit in the past to which our eyes could reach. We saw it clearly and distinctly in full possession of its arts and polit-

<sup>4</sup> See the tables in *The Royal Tombs*. Part I, p. 32.

<sup>5</sup> *The Royal Tombs of the First Dynasty*. Part I, p. 29.

<sup>6</sup> Mosso, *The Dawn of Mediterranean Civilization*; Capart, *Primitive Art in Egypt*; Petrie, *Royal Tombs*.

<sup>7</sup> Hall, *Proc. Soc. Bib. Archeology*, Nov. 1909.

ical and social laws, but farther back the monuments suddenly ceased, and nothing more could be distinguished. It seemed that the mass of the pyramids interposed between it and the Egypt that had preceded it."<sup>8</sup> To-day we can trace the footsteps of man right back through the Paleolithic period to a time before the Nile deposits had made agriculture possible. The fourth and preceding dynasties are now in the light because of the discoveries of Petrie, Amelineau, De Morgan, Naville, Reisner and others. Reisner's work has given us the key to many things which before were sealed. His work at the pyramids has opened up new fields. But the greatest work is yet to be done in the opening up of the royal tombs hewn out in the quarry near the pyramid of Mycerinus, and from which Mycerinus obtained the stone for his pyramid. Reisner's work can be only briefly touched upon because of lack of space. Petrie has followed a number of others at the royal tombs at Abydos, and, in spite of the fact that so much work had been done there, he has given us much new light upon the first dynasties. The kings treated as legendary have been definitely placed in their historical succession, and to-day we can drink out of their bowls and sit on their furniture. Petrie, Naville, Quibell, De Morgan and Garstang have brought back the life and civilization of the prehistoric people. Dr. Eliot Smith and his helpers have done remarkable work in the department of ethnology, bringing to light many new facts and settling many old difficulties.

While this work has been progressing in Egypt other scholars have been at work in Crete and throughout the Mediterranean, including Sir Arthur J. Evans and other devoted scholars, among whom we must mention Dr. Schliemann, the discoverer of ancient Troy and Mycenae. It is not too much to say that these excavations have completely revolutionized our whole conception of the past. It is to be regretted that our leading Egyptologists are not agreed as to their datings of the periods of Egyptian history. But while we cannot be altogether certain regarding the dates we can now definitely trace the relationships of these civilizations. As to how they arose we cannot determine at present. Mr. H. R. Hall ventures to say: "It may be, that far back in the age of stone, the earliest inhabitants of Crete and the Cyclades had migrated from the Nile Delta, so that the main elements of Minoan civilization and of that of Egypt may have had a common origin. The primeval beginnings of Greek civilization may be of Egyptian origin after

<sup>8</sup> Maspero, *New Light on Ancient Egypt*, p. 122.

all."<sup>9</sup> And again he says: "We are being gradually led to perceive the possibility that the Minoan culture of Greece was, in origin, an offshoot from that of primeval Egypt, probably in early Neolithic times." Speaking of Cyprus he also says: "So also in Cyprus the first immigrants from the South (for they possibly came from the Nile land also) settled only in the lower lands east of the Troödos. If the Cretans were originally Nilotes so must the related Lycians and Carians also have been."

We think more evidence is needed than appears to be forthcoming to bear out the statement made by some that the likeness of pottery, figurines, and weapons discovered in the basin of the Mediterranean was developed contemporaneously and on parallel lines.<sup>10</sup> Taking into account the extreme antiquity of Egypt, and noting that the majority of the finds are very similar in details with those of Neolithic Egypt, it appears a far more probable theory that Egypt was the birth-place of these various civilizations. However far back we go in Egypt we find the imprint of the sandal. If Petrie is correct in his supposition that primitive Egyptians had large sea-going vessels we can see how these migrations were possible. We know that the Egyptians of the fifth and sixth dynasties were a navigating people, and if then why not before? In any case we know that in the time of the first dynasty Ægean pottery reached Egypt, for Petrie discovered it in the royal tombs of the first dynasty at Abydos,<sup>11</sup> and Evans has discovered in Crete pottery, which is distinctly Egyptian in form and make, diorite vases at Knossos of the fourth and fifth dynasties. It is a peculiar theory which can see ships coming from and returning to Crete, and yet cannot see ships coming from and returning to Egypt. Coming to the twelfth dynasty (which is contemporary with Middle Minoan II) we trace definite connections between Egypt and Crete. Kamares pottery has been found at Kahun and Abydos in untouched tombs of this dynasty. In the eighteenth dynasty (contemporary with Late Minoan I and II) we find wall-paintings in the tomb of Sen-Mut, the architect of Deir el-Bahari, and in the tomb of Rekhmara, an officer of Thothmes III, pictures of "The great men of Keftiu and the Isles." "The great metal vases brought by the Keftian ambassadors to Egypt are typical products of the art of the Late Minoan I and II, and that the people who brought them are

<sup>9</sup> *Proc. Soc. Bib. Archeology*, Nov. 1909.

<sup>10</sup> Mosso, *The Dawn of Mediterranean Civilization*.

<sup>11</sup> Petrie, *The Royal Tombs of the First Dynasty*. Dr. Schiaparelli has expressed doubts as to whether this pottery is of the first dynasty, but Petrie's word in his own field must be allowed full weight.

Cretans is shown by their costume which is identical with that of the 'Cup-bearer' and other Minoans in the wall-paintings of Knossos and on the steatite vases of Agia Triada." At Gurob in the 'Maketomb of the eighteenth dynasty a Cretan vase was found. Scarabs of Amenhetep III and Tii have been found at Ialyos and Mycenae with Late Minoan pottery, and at Mycenae "has been found a blue paste figure of an ape with the prenomen of Amenhetep II on the shoulder. This is the most ancient Egyptian object found in continental Greece."<sup>12</sup> with the exception of an alabaster lid bearing the name of Khian found at Knossos beneath a Mycenaean wall. While excavating the prehistoric palace at Knossos Sir Arthur J. Evans found that the frescoes, sarcophagi, pottery, and the decorative art showed plainly the influence of Egypt. Among other discoveries was that of a small seated figure of diorite which Petrie and Budge assign to the twelfth dynasty.<sup>13</sup>

Leaving this and turning to the art of working in metals we have firm ground beneath our feet, particularly when we deal with copper and bronze. Mosso says: "In the present state of archeological knowledge the priority of Egypt over Crete is absolute as regards copper and bronze both as to the date of its introduction and the perfection of craftsmanship."<sup>14</sup> To the same effect writes Goodyear: "My position is that the first substantial step in civilization was the discovery of bronze, and that this discovery was made in Egypt." The life-size statue of Pepi of the sixth dynasty shows us to what a high state of art the bronze workers of the early dynasties had attained. When we contemplate the naturalness and the expression of this statue we are forced to the conclusion that art and metallurgy had already been brought to perfection 3500 years before the Christian era. But before this period bronze working had developed to a high degree as is proved by the discovery of thin, finely worked plates in tombs of the first dynasty. The discovery of copper marks the division in predynastic achievement. It was for the time as great a discovery as the steam-engine in our own, and from that time progress was rapid and art advanced and power increased.

When we seek for the origin of the religious ideas and cus-

<sup>12</sup> *Proc. Soc. Bib. Arch.*, Nov. 1909. Maspero, *New Light on Ancient Egypt*.

<sup>13</sup> *Archeological Report* (Egypt Exploration Fund) 1899-1900. Maspero, *Manual of Egyptian Archeology*.

<sup>14</sup> *Dawn of Mediterranean Civilization*. Since Mosso wrote this Reisner has given a course of lectures at Boston (1912) in which he remarked on the finding of copper in the tombs of the first dynasty and in predynastic tombs.

toms of the peoples of the Mediterranean, not only of the Stone, Copper and Bronze Ages, but also of later periods, we are again led back to Egypt.<sup>15</sup> In the sphere of religion the world owes much to the Egyptians. The modern study of comparative religions has opened up a new world to the theological student in particular. We no longer look on the many religions of the world, past and present, as entirely distinct from each other. Religion is a universal phenomenon of humanity. Every systematized religion has given birth to a civilization, and we have noticed briefly that civilizations are linked in many ways.

The Egyptians were the first to teach, in any definite way, the immortality of the soul. Herodotus tells us that the Egyptians "were the first who taught that the soul of man is immortal."<sup>16</sup> This doctrine is so familiar to students of the literature of Egypt that it need not be more than mentioned.<sup>17</sup> Plato, who did more than any other to fasten this doctrine on the minds of the Greeks, and who in the *Phaedo* puts arguments into the mouth of Socrates, sat at the feet of Egyptian teachers. Pythagoras, another ardent advocate of the doctrine, was taught by Egyptians. Of the influence of Plato on the thought of the Jews Dr. Beet says: "We may therefore not unfairly attribute to Plato and his school, of whose influence in the ages preceding that of Christ Cicero affords abundant proof, the doctrine of the natural immortality of the soul so far as it influenced Jewish thought." We have only to take another step to find how much the Egyptians through Plato influenced the doctrine as held by the Christian church. While the influence of Plato is not marked in the teaching of Christ and his Apostles, a fact we would naturally expect, yet it becomes most marked in the ages after Christ. Tatian, Athenagoras, Tertullian, Athanasius and others teach the same doctrine, and this had been learned through their close study of Plato. Again quoting Dr. Beet: "Christ's promise of life eternal for the righteous and his threatening of destruction for the wicked were anticipated in a remarkable way in the teaching of the ancient Egyptians." The Elysian Fields, clothed with perpetual green, fanned continually by refreshing breezes and perfumed with the delicate fragrance of flowers, are the fields to which the pious Egyptian expected to go when he was justified.

<sup>15</sup> *Proc. Soc. Bib. Arch.*, May, June, Nov., Dec. 1909. Mosso, Capart, Evans, etc.

<sup>16</sup> Book II, 123.

<sup>17</sup> Though, as Dr. Naville adds in a note to the writer, "immortality as they understood it is sometimes very different from what we understand. See my book *The Old Egyptian Faith*."

The Eleusinian mysteries of Greece are Egyptian in origin. "Foucart shows that the Demeter of Eleusis is an Egyptian by birth, an Isis who gradually became Hellenized. He accompanies her in her evolution, notes what her priesthood was, with its ideas of the future life, and the special doctrines. He afterwards compares the person and worship of the Eleusinian Demeter with the person and worship of Isis, and then shows that the resemblance is not merely accidental and on the surface, but must be sought in the depths of their nature."<sup>18</sup> The worship of Isis spread over a wide area, being found in Syria, Asia Minor, Greece, in the islands of the Archipelago, and even in the Hellespont and Thrace.<sup>19</sup>

While dealing with this part of the subject a question arises. When one has read various papyri and the inscriptions on sarcophagi and afterwards reads the New Testament, the question comes: "Were the writers of the New Testament, and the early church theologians, indebted to the Egyptians for many of their ideas and much of their terminology?" Much of the language used of Osiris, written many centuries before Christ, sounds very familiar to the student of the New Testament, and the question arises as to its origin. We find Osiris, the man-god who was slain and rose again, called "King of eternity, lord of the everlastingness, the prince of gods and men, god of gods, lord of lords, prince of princes, the governor of the world, whose existence is everlasting." He was the one who "made men and women to be born again"; who made them rise from the dead and gave them everlasting life. He was the resurrection and the cause of the resurrection. He knew neither decay nor corruption, as we find on a coffin in the British Museum: "Homage to thee, my father Osiris! Thy flesh suffered no decay, worms touched thee not, thou didst not moulder away, withering did not come to thee, and thou didst not suffer corruption; and I shall possess my flesh for ever and ever. I shall not become corruption." He was the judge of all men in the "day when the lives of men are reckoned up in the presence of the Good Being (Osiris)." Osiris decreed what should become of every soul at the judgment, whether it should pass into blessedness or be annihilated. Those who were judged worthy passed into the kingdom

<sup>18</sup> Maspero, *New Light on Ancient Egypt*, Chap. VI, where new evidence for the borrowing of Greece from Egypt is brought forward. See also Chap. V.

<sup>19</sup> Cumont, "The Religion of Egypt," article in *The Open Court*, September 1910. See also articles by Cumont in the same journal dealing with Asia Minor, Syria, Rome and the Orient, "Why the Oriental Religions Spread," "The Transformation of Roman Paganism." These articles are published in book form under the title, *The Oriental Religions in Roman Paganism*.



of Osiris, where, in his presence, they ministered to him, and spent much of their time in singing and praising him. They were clothed in white garments and ate of the "tree of life" which stood beside the sacred lake. They never thirsted nor hungered, and, above all, they shared in the incorruptibility and immortality of Osiris. The spirit of the glorified became a "being and messenger of god," and sat with him on his throne. The enemies of Osiris were cast into the lake of fire where they were annihilated, not eternally tormented. This language is so familiar to the reader of the Book of Revelation that we need not to cite texts from it. We have asked the question. We do not intend to answer it, for scholars are not agreed on the question.<sup>20</sup>

As we have already seen, there can be no question that the doctrine of immortality which entered the western world with Christianity has a close relation to that of Egypt. "In Egypt the Osirian faith and dogma were the precursors of Christianity, the foundations upon which it was able to build; and altogether apart from their intrinsic worth and far-reaching influence, it is this which constitutes their significance and worth."<sup>21</sup> And again, Dr. Tisdall says: "In consequence of his (Osiris's) having died and yet remaining alive spiritually, Osiris seemed to his worshipers to be a real deliverer, at least in the sense that they thought that he felt for dying men more perhaps than any other god, and could therefore be entreated to take pity on their souls and protect them from the multitudinous dangers that beset the soul on its long journey to the Sekhetu Aalu, or Elysian Fields."<sup>22</sup>

We know that the early church was much indebted to Egypt. Here had taken place the preparation of Israel. It was in the schools of Egypt that Moses was instructed and where he learned the art of government. When we think on all the Jewish law means and has meant to the whole civilized world we begin to realize that the world owes a greater debt than we have cared to acknowledge. The training of Moses, given for a vastly different purpose by the Egyptian priests, was used for the up-building of a down-trodden people. It enabled him to take a despised horde of slaves and to prepare them for world-teachers of righteousness, and for the advent of the Christ. The world still feels the influence of the Jew-

<sup>20</sup> Dr. Naville thinks that the writer's training has led him to see too much in the resemblances. Possibly! That there is a great resemblance no one will deny. The question is, did the church borrow anything?

<sup>21</sup> Wiedemann, *The Ancient Egyptian Doctrine of Immortality*. Naville, *The Old Egyptian Faith*.

<sup>22</sup> Tisdall, *Mythic Christs and the True*, p. 61.

ish race. The religious life of Israel was the root out of which Christianity sprang, and that religion bears the marks of Egypt. In the teaching of the Book of the Dead "the moral teachers of Egypt anticipated the moral teachers of Israel." "In the judgment hall of Osiris," writes Dr. Sayce, "we find the first expression of the doctrine which was echoed so many ages later by the Hebrew prophets, that what the gods require is mercy and righteousness rather than orthodoxy of belief."

In a later age we find Alexandria the hub of the intellectual life of the world. Here, in its magnificent library with its 700,000 volumes, the Asiatic, the Jewish Rabbi, the Greek and Roman philosophers met and exchanged thoughts. Here was made the Septuagint version of the Old Testament Scriptures, the Bible of Jesus and his apostles, the Bible which so wonderfully prepared the Jewish race, and not only Jews but all the peoples of the Mediterranean basin, for the coming of the Christ.

Coming to the later life of Greece we at once see what a debt is owed to Egypt. Not only has her alphabet been borrowed, though indirectly, from Egypt, but also her arts. "The earliest known vestiges of Greek art, Greek sculpture, and Greek decorative art are copied from Egyptian sources." When we find the subtle entasis of the Greeks that gives to their temples such alluring charm existing in Egypt it upsets the theory of autochthonous Greek development that has stood for centuries. In a paper on "The Grammar of the Lotus" W. H. Goodyear says, "My position is that the Greek ornament is Egyptian throughout in elementary origin." We can go back step by step along the world's architectural highway, passing through the Renaissance, through medieval Europe, on through ancient Rome and still more ancient Greece until we find ourselves in Egypt thousands of years before Christ. The oldest buildings in the world are to be found in the Nile valley, and here came the Greeks at an early age to learn and to copy. As far back as the twelfth dynasty we find mention of the Greeks on the monuments of Egypt. Usertesen II of the twelfth dynasty, and Thothmes III of the eighteenth dynasty established colonies of Greeks in Egypt.<sup>23</sup> Tribe after tribe came against the Delta only to be conquered and captured. Petrie found at Kahun and Gurob the towns where the

<sup>23</sup> Dr. Naville, in a note to the writer, says, "These colonies are absolutely hypothetical, and to my mind improbable." The discoveries of Petrie, however, at Kahun and Gurob appear to settle the question. Not only has the Cypriote pottery been discovered but the cemeteries contained the bodies of a fair, and golden-haired race like the "golden-tressed Achæans" of Homer. More recent discoveries have given further proof.

Greeks were established. "In both have been found innumerable fragments of pottery of Cypriote and archaic Greek styles; and hundreds of these potsherds are inscribed with characters some of which may be Phenician, or that earliest derivative of Phenician known as Caedmon Greek." At Tel Gurob were found remains of the primitive rulers of the Etruscans, as well as letters of the Etruscan alphabet. Speaking of these Miss A. B. Edwards says: "If they throw light upon the history of writing and language, they throw no less valuable a light upon the history of art. By revealing the astonishing fact that Egypt contained settlements of early Greek and Italian tribes at a date long anterior to the earliest date at which those people had any history or monuments of their own, they show in what schools of art those nations studied. And thus the marked Egyptian character of the archaic paintings and sculptures of Greece and Etruria is at once explained."<sup>24</sup>

For a long time we have looked on Greece as developing its own life and arts quite independently of the world outside, but that time has passed, and now the possibility is that we shall discover that all that has been treated as distinctly Greek has been borrowed. When Dr. Schliemann excavated Troy, Orchomenos, and Mycenae he brought to light many things startling in their nature and significance, and at once pronounced them perfectly new and indigenous. The patterns he found upon the walls of the treasuries of Atreus at Mycenae and of Minyas at Orchomenos, the spiral, meander, "honey-suckle," and rosette, are found to be identical with those on the walls of the tombs of Beni Hasan, carved out of the solid rock during the twelfth dynasty. The pillars of the treasuries were also copied from these same tombs, the pillars of which were carved many centuries before the workmen cut the stones for the treasuries. Even to the carvings they are identical, showing that far from the patterns being new they were ancient when these treasuries were built. The spiral can be traced back to the fifth dynasty, the rosette to the fourth, the "honey-suckle" to the twelfth, and the meander to the thirteenth dynasty. The pottery found at Mycenae also bore Egyptian designs, but this is not to be wondered at when we remember that a close relationship existed between Egypt and Mycenae, especially during the period of the eighteenth dynasty. At Tel el-Amarna numerous fragments of Mycenaean pottery have been found, and in graves at Mycenae scarabs and other Egyptian objects have been discovered.

<sup>24</sup> *Pharaohs, Fellahs, and Explorers*, p. 79. Goodyear, *The Lotiform Origin of the Greek Anthemion*.

Speaking of the men of "Keftiu" bringing presents from "Keftiu and the islands of the Mediterranean" Maspero says: "In racial type, costume and attitude these men recall the Cretan Myceneans depicted in the frescoes of the palace of Knossos; and the metal cups and vessels that they bear are distinctly Mycenean in design. The frescoes at Knossos, on the other hand, are obviously influenced by Egyptian paintings of the same period as that in which the Theban frescoes already alluded to were produced. Communication between the Egyptian and Mycenean civilizations seems to have been continued into the twentieth dynasty."<sup>25</sup>

Going back to the tombs of Beni Hasan we discover that they gave to the Greeks the Doric column. The oldest ruin of the historic school in Greece is a Doric temple of the seventh century B. C. At once it is recognized as a copy from an Egyptian model, and Ferguson asserts that it is "indubitably copied from the pillared porches of Beni Hasan."<sup>26</sup> The pillars of the Parthenon were copied from the same source. Turning from the Doric column to the Ionic capital we are again sent back to Egypt to discover the original. In the *Lotiform Origin of the Ionic Capital* Goodyear proved that it is Egyptian in origin, being copied from the curling sepal of the lotus. "What I positively assert is that the lotus in Egypt did have, among other forms, an Ionic or voluted form, and that this Ionic form did positively produce the Greek Ionic capital." "Suppose a flat stone to be placed upon the top of the curved calyx-leaves, let the weight of the stone press them downwards and outwards, and we have the Ionic capital of Greece." The earliest example of the Ionic capital was discovered by Petrie at Naukratis in the ruins of the temple of Apollo, dating from 660-645 B. C. The discovery of Naukratis was one of the greatest archeological discoveries ever made. It was accidentally discovered by Petrie while out for a walk, though he did not know at the time that it was the city so long sought after. It is probable that Naukratis was first settled by a band of Greek traders about 660 B. C. Destroyed by fire, it was afterwards rebuilt by Psammetichus I, and to this period we ascribe the building of the temple of Apollo. Naukratis was one of the doors through which many influences passed affecting the life of both Egypt and Greece. "We have long known that the early Greek, when emerging from barbarism, must have gone

<sup>25</sup> *Manual of Egyptian Archeology*, p. 365.

<sup>26</sup> A. B. Edwards, *Pharaohs, Fellahs, and Explorers*, Chap. V. Pilcher, *Egyptian Architecture: Origin*. So also writes S. J. Wolf: "Egypt contributed the lintel style and solidity of finish; indeed the prototype of the Doric style is found in Egypt."

to school in the Delta and in the valley of the Nile, not only for his first lessons in letters and science, but also for his earliest notions of architecture and art. Now, however, for the first time we are placed in direct evidence of these facts. We see the process of teaching on the part of the elder nation, and of learning on the part of the younger. Every link in the chain which connects the ceramic arts of Greece with the ceramic art of Egypt is displayed before our eyes in the potsherds of Naukratis."

The discovery of Tel Defenneh (the ancient Tahpanhes) has shown us another point from which the interchange between Egypt and Greece took place. Again, examining the architecture of Greece we find that the Corinthian capital is borrowed from Egypt and is of lotus derivation.<sup>27</sup>

The Greek harpy, so familiar in the decoration of vases, is borrowed from the religious thought of Egypt. The Egyptians pictured the soul in the form of a bird with a human head, which visited the mummy in the recesses of the tomb. This was taken over by the Greeks and changed into the harpy and afterwards into the siren, so familiar in the story of Ulysses.

Turning to Greek statuary we are compelled to go back to Egypt for the beginning. "The Egyptian character of all very early Greek statuary may at once be recognized by any observant visitor to the British Museum, the Louvre, the Berlin and other collections. He needs but to walk through the galleries containing the Egyptian collections into the galleries assigned to the archaic Greek marbles, and the evidence will be before his eyes. In the Museum of Athens he will see the archaic Apollo of Thera, in the British Museum the Strangford Apollo, and in the Glyptotheca of Munich the Apollo of Teneca, to say nothing of the other examples in which the general proportion and treatment are distinctly Egyptian."

It is not necessary to deal with the influence on our own day, seeing that we have been so directly influenced by the arts of Greece in so many ways, and seeing that Greek art is in origin distinctly Egyptian. W. H. Goodyear, in the papers already referred to and also in the masterly work *The Grammar of the Lotus*, has brought together an amazing array of evidence to show how the influence of Egypt has been exerted in parts of the world so distinct as India, China, Tibet, Japan, and even America. The discoveries made in Mexico during the past few years have also given us new evidences.

<sup>27</sup> W. H. Goodyear, *Architectural Record*, Oct., 1892; April, Oct. 1893; 1894.

From the time of Psammetichus of the twenty-sixth dynasty Egypt played a very important part in the history of the rising nation of Greece. When we review the evidence already given, and when we think on all that Egypt treasured of the wisdom of the world, can we wonder that a priest of Egypt said to Solon: "You Greeks are mere children, talkative and vain; you know nothing at all of the past."

Can we any longer doubt the tradition which affirms that Cecrops came from Egypt bringing with him the arts, learning, and priestly wisdom of the Nile valley? The Excavations of the last few years have robbed many archeological dogmas of their force. It was an easy thing to scoff at the Greek legends until Dr. Schliemann unearthed the city of ancient Troy, and Sir Arthur J. Evans excavated Crete. There is some element of truth in those old legends, and it may be that the future will prove that we have been too hasty in our rejection of them just because they were old, and because the writers or reciters brought in the gods. We begin to understand what Petrie means when he says that "Egypt is the measuring line by which we must sound the abyss of European history."

The Egyptians were great readers, and many of their favorite stories have come down to our own day to delight young and old, though somewhat disguised in their English dress. Many of the fairy-tales we read when we were children are of Egyptian origin. "In some we recognize stories familiar to us from childhood as old nursery tales, and as stories first read in the Arabian Nights; in others we discover the originals of legends which Herodotus, with a credulity peculiar to the learned, accepted as history. Even some of the fables attributed to Æsop are drawn from Egyptian sources, older by eight hundred years than the famous dwarf who is supposed to have invented them. When we remember that tradition associates the name Æsop with that of Rhodopis, who lived in Naukratis in the time of Amasis, we seem to be within touch of the actual connection between Æsop and Egypt." The stories of "The Lion and the Mouse," "The Dispute of the Stomach and the Members," "Cinderella," "Ali Baba and the Forty Thieves," "Prince Agib," "Sinbad the Sailor," and many others we delighted in are Egyptian. Many of the popular songs of Egypt have come down to take their place among the folk-songs of Europe. Even some of the games we play are Egyptian in origin. The game of nine-pins was played by predynastic Egyptians, a fine set being found by

Garrow Duncan in a predynastic grave.<sup>28</sup> A somewhat crude set of gaming figures, made of clay, was discovered at El Mahasna. Here was a table standing on four stumpy legs which had been modelled separately and then stuck on. The top of the table is edged with a row of small holes, with two other rows running down the center, while at right angles to these are five other lines dividing the table-top into eighteen squares. The pieces, nine in number, are crudely made, and were with difficulty saved.<sup>29</sup> What the game was we do not know, though it appears to be the forerunner of our modern draughts. Draughts (checkers) was a favorite game. While excavating the Osireion (1911-1912) Naville found a vignette representing King Merenptah playing the game. "Instead of the pieces being all alike as usual, each pawn represents a different animal."<sup>30</sup> On one of the Turin papyri we see a lion and a gazelle playing at draughts, while on a papyrus in the British Museum we see a lion and a unicorn playing, each holding a piece. The British Museum possesses a wooden draught box with drawer and eleven pieces, besides a collection of draughtsmen in wood, porcelain, etc., and made in the form of gods, animals, etc.

Even the mechanical toy, so pleasing to the average boy, was a common toy in Egypt, as is witnessed to by the collection in the British Museum. Our whole debt to the mysterious land of the Nile we shall never be able to determine. In more senses than one we can repeat the prophetic words, "I called My son out of Egypt." We have touched the hem of a great subject. We have only begun to discover anything of the debt we owe. What lies beneath the sands of Egypt we do not know. For only a few years have excavations been carried on scientifically and in those few years the thought of the world has been revolutionized. No effort, no expense ought to be spared in bringing to the light of day the long-buried civilization of Egypt. This is one of the many ways left to the world of to-day to repay something of the debt it owes.

<sup>28</sup> Garrow Duncan, *The Exploration of Egypt and the Old Testament*.

<sup>29</sup> *El Mahasna*. (Egypt Exploration Fund) 1911.

<sup>30</sup> *Archeological Report*, 1911-1912.