

CLASSIC LIVING BOOK

THE
ANCIENT WORLD

Albert Malet

COMPLETE AND UNABRIDGED

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The Ancient World

The Eastern Empires, Greece, Rome

by

ALBERT MALET



PREFACE

I HAVE used *L' Antiquité*, by Albert Malet, as a work of reference in teaching the Middle Forms of the Park School, Preston, and the First year Freebel Students at the Maria Grey Training College.

I have known many history teachers deterred from the teaching of World History by the lack of suitable text-books, and I have made this translation of a book written to meet the requirements of French secondary schools, in the hope that it will fill a long-felt want, by providing a book for the first year's work.

I wish to express my thanks to Miss Alice M. Stoneman, Head Mistress of the Park School, Preston, who first brought the book to my notice, and who kindly allowed me to make use of the translation she had already begun, and to Mrs. Jehanne Russell, whose advice and encouragement have helped me throughout.

PHYLLIS WOODHAM SMITH.

Maria Grey Training College,

June 1920

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PART I.

THE EASTERN EMPIRES

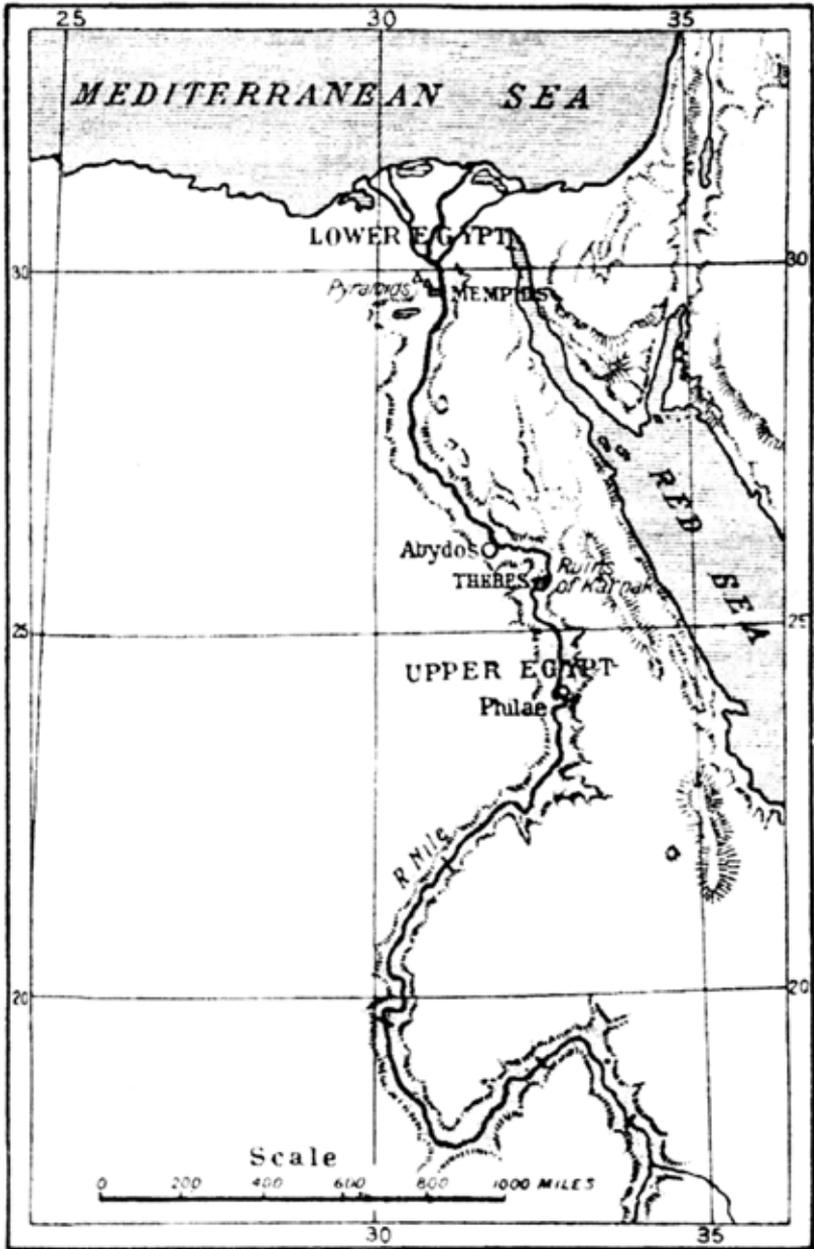


FIG. 1. - The Egypt of the Pharaohs.

CHAPTER I

EGYPT

EGYPT lies at the north-east corner of Africa, quite close to Asia, to which it is joined by the Isthmus of Suez. The Mediterranean and the Red Sea bound it on the north and east; on the south and west, it is surrounded by the desert. In these parts, rain seldom falls; the rainfall of a century is less than the rainfall of London for one year. So, for lack of water, Egypt would be nothing but a desert, a vast plain barren of all vegetation, if the Nile did not flow through it. In the middle of the plain is a long, narrow channel; its sides rise steeply and, seen from below, look like ranges of mountains; on the west rises the Libyan range, on the east the Arabian range. The Nile, coming from the Sahara, passes over six cataracts and then enters between these walls; its course is from south to north, carrying on average 13,000 cubic meters of water per second, which is five times as much as the Seine at flood. It overflows its banks each year from June to December; the soil becomes fertile wherever its waters spread. This led the ancients to say that "Egypt is the gift of the Nile." The river has made an oasis more than 500 miles in length, but of a width varying only from five to thirty miles. This valley is about as long as from the north of Scotland to the south of England.

Towards the north, near Cairo, the channel widens, and its walls divide into the form of a V. They outline an angle which was formerly a gulf of the Mediterranean. Here the Nile has deposited its alluvial soil, which has accumulated for thousands of years; it has made a piece of land that grows continually and advances yearly almost a yard into the sea.

In this land, the arms of the river and the coast form a triangle

like the A of the Greek alphabet (a delta inverted): hence the land is called the Delta, which was the name given it by the ancients. The valley of the Nile forms Upper Egypt; the plain of the Delta is called Lower Egypt.

The rising of the Nile and the regularity with which this rising took place astonished the Egyptians, because they did not know the sources of the river—the Victoria and Albert Nyanza, immense equatorial lakes of which the Nile is the outlet—and because they did not know of the immense rainfall which occurs regularly in the upper part of its course and forms huge tributaries: on the left bank the Bahr-el-Ghazel, with its vast marshes; on the right, the Sobat, the Blue Nile, and the Atbara, rising in the volcanic rocks of Abyssinia. So the Egyptians regarded the river as a god, because it overflowed its banks although no rain had fallen on the land. This god descended from heaven and appeared to man between Elephantine and the island of Philae, near the cataract of Syene. He rose there from two bottomless abysses, and his overflow was due to the tears of Isis weeping for her husband, and from this came the fertilizing power of the water.

It was only in the nineteenth century that the 3,500 miles of the course of the Nile were entirely explored, and the phenomenon was fully explained.

In the month of June, the Nile is reduced to half its width; it flows, sky-blue in color, between banks of black mud. Vegetation is everywhere scorched by the desert wind blowing from the south. Then the Nile begins to rise; it loses its blue color and becomes green and brackish. The green color is due to the rubbish swept down from the marshes of Bahr-el-Ghazel. Some days pass, and the Nile still increases in volume and once more changes its color. Its waters are now full of red mud, which does not prevent them from being fresh and fit for drinking. The river seems to be made of blood. About July 15, the dams which hold in the river are opened, the water spreads over the fields, and deposits its fertile mud. The whole valley between the two ranges is now only a sheet of dirty water, which shimmers in the sun,

and from the water rise like islands the villages, surrounded with palm trees, and the black causeways which connect village with village. Till the months of August and September, the flood is at its height; from then till December, the river returns little by little to its bed. Now is the moment to sow the seed, and four months later comes the harvest. These different phases in the life of the Nile and of Egypt were characterized by the Arabian conqueror Amru in these words: "Egypt," he said, "is in succession a mud field, a sea of fresh water, and a flower garden."

The rising of the Nile is the festival of the joy of Nature. The country revives, men and animals arouse themselves from their torpor, and life is reborn everywhere. An old hymn in honor of the god Nile celebrates this new birth in the following words: "Hail, O Nile, who hast appeared on this earth and cometh in peace to give life to Egypt. Thou waterest the earth everywhere, God of the Seeds, Lord of the Fishes, Creator of the Corn, Producer of the Barley. He rises, the earth is filled with joy, every belly rejoices, every living being has received its food, he creates all good things, Lord of all fair and dainty cates¹. He makes the grass to sprout for the cattle, he prepares sacrifices for each god. He takes possession of the land that he may fill the marts and crowd the granaries and prepare abundance for the poor."

The entire area of land suitable for habitation is about equal to the area of Belgium, while the total area of Egypt is almost as large as that of France. On this little space live today nearly eleven million men, and in ancient times the number was not less.

So large a population can be supported by the extraordinary fertility of the mud deposited by the river. The seed is scattered broadcast onto this mud without any previous work, and the animals are driven into the fields to tread the grain into the earth.

In this way, the soil produces different crops: wheat, barley, dhura, millet; and leguminous plants such as lupines, beans, chickpeas, and lentils. Where water cannot naturally come, it is raised by hand, and so it is possible to cultivate gardens and

1

Delicacies or choice foods.

orchards planted with apricot and fig trees, on which vines also grow. Trees are rare: in some districts, sycamores are found; everywhere, the palm tree yields its dates and scanty shade.

Oxen, sheep, goats, and large flocks of geese are bred on the farms. The horse is a mark of wealth and is imported from Asia. The Nile feeds swarms of aquatic birds and fish. Its characteristic animals are the crocodile and the hippopotamus; its characteristic plants, the papyrus, whose bark was used for paper, and the lotus, whose fruit was edible and whose flower supplied to artists, architects, workers in jewels, and sculptors many suggestions for decoration and ornaments.

There is much discussion about the origin of the Egyptians. The most competent Egyptologists, including Maspero, regard them as a people of mixed nationality, with a predominating Semitic strain. In that case, the Egyptians would have come from Asia, although the Greeks thought they came from Africa, from the south or Ethiopia. The statues which have been found in the tombs, the men sculptured on the bas-reliefs or the monuments, show that the Egyptians of antiquity resemble the fellahs or peasants of today. When Mariette discovered one of the most celebrated Egyptian



Papyrus



Lotus

FIG. 2.

statues, his workmen thought they recognized one of their countrymen and called it Shekhal-Balad, the Chief of the Village. The Egyptians were generally tall; the lower part of the body was thin, with narrow thighs and thin legs; but their shoulders were broad, high, and thick, their

arms slim, while their feet and hands were long and fine. They had low foreheads, short noses, large eyes, and thick lips. The general expression of the face was gentle.

The gentleness of their face was reproduced in their character. Generally speaking, the Egyptians were patient, hard-working, obedient, improvident, and superstitious. They had strong natural affections. Woman, contrary to the general custom of the East, was held in high respect. She went out freely, with her face unveiled; she managed her house and was mistress in it. Respect and love for a man's mother were held as the first and most sacred of duties.

Their manners were simple. The common people lived sparsely, principally on cakes of millet, baked in the ashes. They lived in poor houses, square in shape and built of bricks, which were made of mud and chopped straw dried in the sun. The houses were low, with flat roofs made of palm leaves. The houses of the rich were more comfortable and were like modern Arabs' houses. The only openings were on the inner court.

The costume is known to us from wall paintings and bas-reliefs. Men of high rank wore a pleated petticoat called "calasiris" and a tunic with sleeves. The common people wore nothing but a piece of cloth tied around the waist and reaching as far as the middle of the leg. This was called a loincloth. The women wore a long, narrow dress supported by braces. The children wore no garments. The foot covering was generally a piece of leather attached to the foot by two thongs, one going around the ankle, the other passing between the toes. All the people painted the skin around the eyes with black antimony to soften the glare and to avoid ophthalmia. Rich people wore long, plaited wigs to protect them from the sun.

The Nile has determined the life of the Egyptians. Coming into Egypt in wandering tribes, they were obliged to defend themselves from the river floods by united effort. They grouped their houses on the higher ground and built dams. To get food, they began to sow the mud of the river. So they formed the habit of cultivating the earth and living in societies. Villages and towns grew



FIG. 3. - Peasant of modern Egypt.

up along the banks. Small states, called Nomes, were organized. The Nomes grouped themselves little by little into two large states, corresponding to the two natural divisions of Egypt: Lower Egypt in the north, near the sea, with a capital, Memphis, and Upper Egypt in the south, farther from the sea, with a capital, Thebes. In the end, the two states united, and the chiefs of the Nomes became the vassals of Pharaoh, the king of a united Egypt. According to tradition, this union was the work of Menes. He was the first king of the human race, but the kingship had a divine character: Pharaoh was the son of God.

From the time of Menes to the conquest of Egypt by the Persians, that is, from 5000–525 B.C., Egypt had twenty-six dynasties or families of kings. The first ten dynasties reigned at Memphis, the ten following at Thebes. The power then passed to the priest-kings of Napata in Ethiopia, still further south.

Then ensued a time of anarchy: Egypt was broken up into divisions, and unity was only restored by the princes of the 26th dynasty, who reigned at Sais. This long period was entirely concerned with internal events. The Egyptians only left their country to make sundry expeditions towards the Euphrates. In return, they experienced the invasion of the Hyksos, or shepherds, who came from the deserts beyond the Isthmus of Suez in the time of the Empire of Memphis, and the invasion of the Assyrians in the time of the Empire of Napata (671 B.C.). Finally, the Persians overthrew the 26th dynasty (525 B.C.).

The Egyptians were a hard-working and peaceful race and were naturally prone to worship. Herodotus says they were the most religious of men. They deified all the forces of Nature and all the mysteries of life. They had three forms of worship, namely, the worship of local deities, the worship of the Great Gods, and the worship of the dead.

(1) In every province, the Nile, the earth, the sky, and especially the sun, were regarded as persons and worshipped as gods. These gods were men, more perfect and more powerful than other men, but subject to the same needs, obliged to eat, to drink, to wear clothes. On the other hand, they were as eternal as the things they represented. Often they inhabited the bodies of animals; for example, the god Ptah at Memphis lived in the body of an ox, the Ox Apis. From this followed the worship of sacred animals. The Egyptians came to represent the gods as beings with the bodies of men and the heads of animals. Each god had a wife and a child, and these formed a trinity, such as Osiris, Isis, and Horus at Abydos.

(2) When the smaller princes became the vassals of Pharaoh, the gods of their towns became the vassals of the god of the capital city. So there arose the worship of the Great Gods. These Great Gods were personifications of the sun as he appears at different times of the day. The most famous were Horus, who was the rising sun, now regarded as a child, now as a youthful warrior, the conqueror of Set or Typhoon, the god of darkness; Osiris, the setting sun, who was slain by Set, lamented and restored to life by his wife Isis, the moon, and avenged by his son Horus (the fact of his death made him god of the dead); Ra, the father of Pharaoh, the sun in full strength; Amon, god of Thebes, the sun which rules Egypt; Hathor, the sun in its beauty, who was the goddess of the arts.

These gods, surrounded by inferior gods, wandered in their boats on the waters of heaven, which the Egyptians regarded as an immense river, a limitless Nile. They built temples, sumptuous homes on earth for these gods.

(3) There was another group of gods, the gods of the dead; these were Osiris, Thot, Anubis. The realm of the dead was a monarchy, as was that of heaven and earth, and Osiris was king of it. The dead, subjects of Osiris, became in their turn gods of a kind and received worship.

Like all primitive nations, the Egyptians spoke in symbols; they made the lotus the emblem of purity, because this plant grows in the middle of the stream, safe from defiling contact with the mud. The beetle was the image of God creating the world because each day it could be seen making the ball of earth out of which it fashioned its dwelling. The gods made their journeys in a golden boat, because the boat was the only means of conveyance in early times in a country where the Nile was the only line of communication between villages. The solar gods were represented with horns surrounding a disc and often draped as a mummy with the head of a cow. These signs represented the rising of the sun. As a matter of fact, the morning star shines between the slopes of the Arabian range like a globe between two horns.

The Egyptians had many Nature myths; the best known is that of Osiris. Osiris, who was married to his sister Isis, was king of

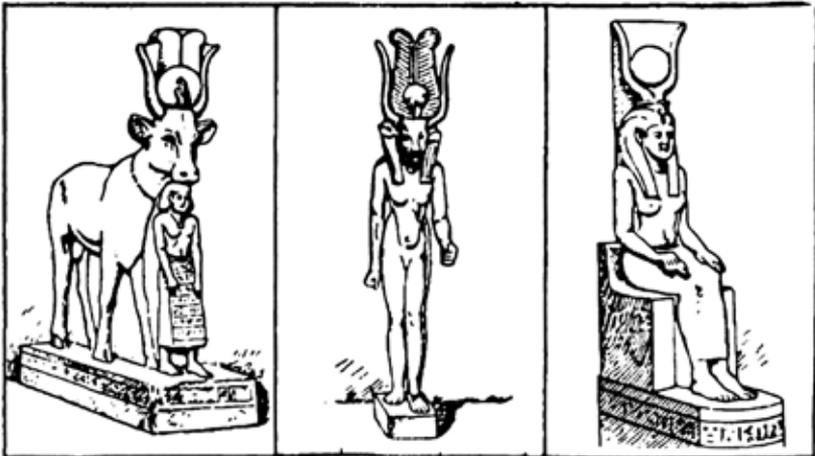


FIG. 4. - (1) Isis and the Cow, Hator. (2) Isis Hator. (3) Isis. (First Isis and the Cow; next Isis with the head of a Cow; lastly Isis with the horns of a Cow.)

the Nile Valley. After giving laws to his own country, he wished to travel all over the world to teach men the arts of peace. On his return, he was assassinated by his enemy, Typhoon or Set, who cut his body into pieces and scattered his limbs through the valley. Isis, in tears, began to search for her husband. She collected the limbs and embalmed them with the help of the gods Thot and Anubis, and this was the first mummy. Her son Horus attacked Typhoon, put him in chains, and sent him back to his mother, who pardoned him. Osiris was avenged, but Horus was obliged unceasingly to repeat the struggle against his enemy. Let us translate this myth: the sun (Osiris) rises on Egypt; he pursues his course; at the end of his course, he seems at first confined, and then destroyed, by the darkness of night (Typhoon). Another heavenly body appears and gives light to men — the moon (Isis). She seems to wander in the night until the moment when the

rising sun (Horus) scatters the darkness. Later, this myth passed from the sphere of Nature to that of morals and became an allegory of the struggle between good and evil.

The Egyptians did not believe that a man's existence ended at death. When the last breath had been breathed, the Double, or soul, escaped from the body, and this continued to live as long as the body did not fall into decay. So they took great precautions to preserve the body, to embalm it, and transform it into a mummy. The soul had the same needs as the body of flesh and bones. It required a place to live in; so they built it a tomb and placed in it furniture and food. They also put by the side of the mummy portraits of the dead man and statues made in his likeness, so that the Double might have



FIG. 5. - Osiris, draped as a mummy.

a body in which to take up its abode. The mummy and the tomb were prepared to last forever, and the greatest care was taken to track down thieves who profaned the tombs.

Eventually, this life of the Double under the earth took on a purer meaning. The belief arose that the Double appeared before Osiris and underwent a solemn trial, in which the god Thot weighed the souls in the Balance of Truth. Souls which were pure rejoined Osiris in the Field of Peace, but only after certain transformations and purifications; the other souls were punished and destroyed.

The tombs were built above the line which marked the rising of the Nile, where the dryness of the earth has preserved them for long ages. The kingdom of the dead was supposed to begin where the valley of the Nile ended, for the Nile was called the River of Life. But the living, though separated from the dead in reality, were continually with them in thought. The Egyptians were most careful to render funeral honors to their ancestors and to assure the payment of such honors to themselves. A man would have his tomb built during his lifetime, and the Pyramids, which were royal tombs, are monumental examples of this practice.

Herodotus describes the way in which the Egyptians made the body into a mummy and assured its preservation, which was a necessary condition to secure the life of the Double. He says, "There are in every town professional embalmers. When the relatives of the dead man bring the corpse, they show the bearers various models of corpses, made in wood and painted so as to resemble Nature. The most perfect is said to be after the manner of the god Osiris. When the relations have agreed to the price, they depart; the embalmer works in his own house.

"The mode of embalming, according to the most perfect process, is the following: They take first a crooked piece of iron, and with it draw out the brain through the nostrils, thus getting rid of a portion, while the skull is cleared of the rest by rinsing with drugs. Next, they make a cut along the flank and take out the whole contents of the abdomen, which they then cleanse,

washing it thoroughly with palm wine and again frequently with an infusion of pounded aromatics. After this, they fill the cavity with the purest bruised myrrh, with cassia, and every other sort of spicery except frankincense, and sew up the opening. Then the body is placed in natrum (subcarbonate of soda) for seventy days and covered entirely over.”

At the end of seventy days, the parched body, almost reduced to skin and bones, was wrapped in linen bandages plastered with gum. It was then enclosed in three winding-sheets and in a red cloth fixed by bands running lengthwise and across. The mummy was then placed in a double wooden coffin, which almost reproduced the shape of the body, and at the head was carved the portrait of the dead man.

The respect of the Egyptians for their dead, their religious beliefs, and their care in preserving the body have made it possible for us to know accurately and in great detail the customs, occupations, art, and religion of the ancient Egyptians. In the past and in the present, scholars have only to remove the sand which has slowly covered their temples and their tombs. On the columns of the temples, covered with figures and hieroglyphics, can be deciphered the mysteries of their religion, the rites of worship, and the boastful dedications of the kings. Near each ancient town, and especially in the neighborhood of Memphis and Thebes, the numerous tombs form a veritable city of the dead. Today, we can enter these mortuary chambers, which are often hidden in a labyrinth of passages. Near the mummies, we find the ordinary possessions of the dead person — men’s arms and tools, women’s jewels, children’s toys, the books of the learned, statues and portraits of the dead, the little models and images of the protecting gods — in short, the thousand objects which adorn the Egyptian galleries of our museums. On the walls of the tombs were painted the scenes of daily life: laborers in the fields, kings and priests and ceremonies, soldiers drilling and workmen at work, and so fresh are the paintings that the past ages live again before our eyes.

We can look also into the soul of this nation by reading the Book of the Dead, which lies near each mummy, ready for it to read in its defense on the Day of Judgment before Osiris, the great judge of souls. In it, we read: "I have not lied in the court of law. I have not been idle. I have not believed heresy. I have not committed sacrilege. I have not taken land by fraud. I have made no one weep. I have not killed. I have not stolen the wrappings nor the food of the dead. I have not opened a dyke. I have not taken the milk from the mouth of babes. I am pure. I am pure. I am pure."

CHAPTER II

EGYPTIAN SOCIETY

AMONG the Egyptians, the priests and warriors formed two privileged classes. The priests were charged with the performance of the rites and the administration of the possessions of the gods; they were also learned men and had magical powers.

They maintained their powerful position through their control of the temple treasures, the knowledge they possessed and kept secret, and the authority due to the respect and terror they inspired. They were bound by certain rules of life: they might not touch anything defiled, they must wear linen garments, have their heads shaved, and fast often.

The warriors consisted of families living on lands granted by the king. They were obliged, at risk of confiscation, to answer every summons to arms. Their children were specially educated in the camps. The backbone of the army was the infantry, divided into two classes: the one armed with a spear and a battle-axe, the other with a bow and a dagger. Their defensive armour consisted of a round helmet, a coat of mail, and a shield. There was also, but later in their history, a body of war chariots. Herodotus tells us that, in his time, the warrior class included 400,000 men. The later Pharaohs also employed foreign mercenaries.

The traders were like the Eastern traders of today: they sold in little shops the articles which they had made themselves with the help of their workmen. Their most famous merchandise consisted of glass, jewellery, fabrics, and embroidered skins.

The workmen practised all the crafts we know. They formed guilds according to their occupations, like those of the workmen of the Middle Ages. Clad only in a loincloth, they worked in work-

shops or yards under the direction of a foreman, who managed them with a rod in his hand. Some trades, like that of the weavers, were regulated by royal regulations. The workers were paid in kind, that is to say, in foodstuffs. When everything had been eaten too quickly, strikes occurred. Those who were employed in embalming the dead were treated as impure and were obliged to live in the suburbs.

The peasants ploughed their land with a wooden plough without wheels, such as a fellah uses today, and they cut the crops with a sickle. Methods of irrigation were known to them. They had great difficulty in paying their taxes, and the revenue collectors often had them beaten.

In Egyptian society, there was one class which had marked characteristics and played a most influential part: these were the scribes. The scribe was a man who had studied, who knew how to read, write, and keep accounts. Consequently, he was indispensable and acted as the eye and right hand of his master. It was the scribes who received the taxes, acted as foremen in the workyards, recruited soldiers, and supplied their weapons. The scribe was to be found everywhere: in the service of a rich individual, in the tradesman's shop, as well as in the farms and palaces of the Pharaohs. He was a foreman or an engineer, an architect or a tax collector, a priest or a general, according to his abilities, his success in examinations, or his good luck.

He went about accompanied by negroes carrying rods made from the palm trees to enforce his commands. He was generally puffed up with his own importance and convinced that no one could stand comparison with him: like the mandarin in modern China, he looked on the rest of the world as contemptible and far inferior to himself. He ridiculed the blacksmith, always at the door of his furnace; the stonemason, always bending his back till it ached; the barber, who asked for business from door to door; the weaver; the dyer, whose fingers smelt of rotten fish; and the shoemaker, with his poor stock of health. "I have considered all manual labour," said a scribe to his son, "and truly there is not



FIG. 6. - A carpenter.

one superior to literature. Therefore, I am making you love literature as your mother, and I am instilling its beauties in your head. Literature is more important than all the crafts. He who sets himself to draw profit from it from childhood is honoured." So the Egyptians, like the Chinese, made great sacrifices to enable their children to pass the examinations of

the scribes.

The scribe was the chief agent of the king. The King of Egypt, or Pharaoh, was considered to be the son of Ra, the sun-god, and was himself a god. So he received worship, and temples were built in which his worship was performed, as was done afterwards at Rome to the emperors who reigned during the first centuries of our era. On the monuments, the image of the king was adorned with the attributes of the gods: the solar disc between the two horns and the sacred hawk, the symbol of the god Horus.

The royal emblem was a sphinx, which symbolised strength and wisdom. The royal headdress was a kind of mitre, symbolising the union of the two kingdoms of Upper and Lower Egypt; it was made by the union of two headdresses: one, red and low, was the crown of Lower Egypt; the other, white and like a cotton cap, was the crown of Upper Egypt. A golden serpent surrounded the lower part, with its head covering in front of the cap.

The king lived in his palace surrounded by his officers and crowds of servants — men to brush away flies and to carry umbrellas, guards of the royal treasure, commanders of the bodyguards, stewards of the palace, treasurers, equerries, librarians, musicians, stewards of his granaries, flocks, and so forth. When he went out,



FIG. 7. - Rameses II in his war chariot.

he was generally surrounded by a magnificent following. He was borne on a throne, supported on a dais carried by twelve men; his servants burnt incense before him and waved great fans. On the Nile, the royal galley was a blaze of gold.

This king, an absolute monarch because he was the son of God, lord of the land and life of his subjects, was himself a slave to etiquette, that is to say, to a rule of life which determined the employment of his time and fixed his occupations for the whole of the day. It was no idle life he led: he had to make himself acquainted each morning with all the reports sent to him by his governors.

Among the kings, there was one who was specially celebrated, Rameses II, who reigned at Thebes for sixty-seven years in the fourteenth century before Christ. The Greeks called him Sesestris, and they represented him as the wisest of the kings and assigned to him everything that was great in Egyptian history; for the Greeks were apt to summarise the history of a people in the history of one man. Rameses was not the mighty conqueror which legend described, but he was the typical Egyptian king, warrior,

administrator, and builder. He laid waste to Syria and Ethiopia, completed the great temple of Amen at Thebes, and excavated the underground temples at Abû-Simbel. But his flatterers wished to add to his real works, and on the monuments which he had restored, they erased the names of the true founders and put that of Rameses in their place.

The wars of the Egyptian kings were always defensive wars or raids for plunder. Only two of them, Thothmes and Rameses, kings of Thebes, sought to extend their empire to the Euphrates. Wars were undertaken in two directions. At one time, the kings ascended the Nile and subdued the negro tribes; at another, they crossed the isthmus of Suez and made their way into Palestine and Syria or went south to Arabia and Sinai. They had also to drive back the Bedouin of the Libyan Desert and the pirates of the Mediterranean. The conquered nations paid tribute, and the negro and Asiatic prisoners were employed on their great buildings. Often the kings enrolled the warriors over whom they had triumphed in their army.

Egypt was divided into provinces or nomes, having a governor appointed by the king at their head. He was assisted by numerous officials, who encouraged agriculture and commerce, and saw that justice was administered and the taxes collected in the name of the king. In this way, the king reigned supreme; it was he who made the laws, administered justice, and ensured prosperity by means of works of public utility — for example, the repair and maintenance of the dykes and canals. The glory of Menes was that he made a dam at Memphis; of Amenemhat III, that he excavated Lake Moeris; and that of Necho, that he re-cut the old canal which joined the Nile to the Red Sea. A king endeavored to make his name live in history by two methods: by building temples for his favorite gods and by building a tomb for himself. The temples at Luxor and at Abû-Simbel were built by Rameses II, and their walls proclaim his fame. The Pyramids are tombs of the ancient kings of Memphis — Cheops, Chephren, and Mycerinos.