

# Discoveries At The Tomb Of Tutenkhamon.

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Ancient Egyptian splendors which, it has long been assumed, crumbled into dust and vanished into oblivion many centuries ago, have been resurrected before our eyes by the startling discovery of the tomb of an Egyptian Pharaoh, whose name Tutenkhamon—straightway became a household word throughout the modern world. The excitement of the discovery has now subsided and the inevitable questions arise. Why should Tutenkhamon mean so much? Is our current curiosity justified? What is there about his relation to the career of Egypt that makes his story so important?

To begin with, we must confute a widespread impression of Egyptian civilization as a changeless unity. In politics Egypt offers us our clearest picture of the development of a strong central Government, a real nation, out of originally disconnected settlements along its great river. Urged by the need of greater co-operation in controlling the Nile for irrigation purposes and commerce, these primitive communities were slowly brought together into the larger Units of Upper and Lower Egypt, which in turn were later consolidated by conquest.

The final union, effected about 3500 years before Christ, was followed by the numbered dynasties. As the King strengthened his hold on the united nation, the first great epoch of Egyptian history—the so-called Old Kingdom (third or sixth dynasty)—developed. This was the time when the Great Pyramid of Gizeh and its fellows were constructed as permanent sepulchres to preserve the bodies of the Pharaohs and thereby assure their future life. The fact that not even these huge masses of almost solid masonry were able to protect the ornaments and persons of their occupants from robbers was largely responsible for the concealment of the royal tombs of the empire within the rugged cliffs at Thebes.

The Old Kingdom (about 3000-2500 B. C.) was only one great age in Egypt's history. Weakened by decentralization, as local officials gained hereditary powers, and finally ruined by invasion from abroad, the Old Kingdom succumbed to anarchy. Then Thebes, previously a humble provincial town, gave Egypt new dynasties, the eleventh and the twelfth, which re-established the nation's glory in the centuries between 2300 and 1800 B. C. The rulers of this period, known as the Middle Kingdom, likewise built pyramids, but smaller, less imposing, and sought protection by elaborate systems of concealed and blocked passages. Such methods, however, failed as completely as had the sheer massivity of old. Meantime a great irrigation project was developed, commercial interests led to extensive conquest and trade, especially with the Sudan, and a great literature arose. But again foreign invasion overwhelmed the State, and again, after a lapse of perhaps two centuries, it was re-born by another Theban family, whose line we call the eighteenth dynasty. To the end of this dynasty belongs Tutenkhamon.

The early eighteenth dynasty pharaohs, partly by driving out these alien and partly by alliance (see tomb of Amenhotep I.) pursued them into Asia, and thus, almost before their own rulers realized it, they established the beginnings of

Asia, added to renewed and enlarged income from the Sudan, produced an age of unprecedented magnificence. Amon, the local god of Thebes, patron of the new dynasty, was endowed with riches that defied comparison.

Political developments are, however, but one aspect of a nation's life. Religiously progress had been made from the conception of a hereafter attainable only by those of royal or noble birth to that of a universal union with Osiris, the great ruler of the dead, wherein any man might share. The basis of attainment, also, had progressed beyond the wholly material principle implied in preservation of the body and provision of food and other offerings, so that moral worth was now recognized. In long rolls of charms and prayers which, according to the custom under the empire, must accompany the deceased for his future guidance and protection—rolls which we group, despite their varying contents, under the term "the Book of the Dead"—a prominent feature is the judgment scene wherein the heart is actually pictured in the scales, balanced against the feathered emblem of truth and righteousness.

### Ikhnoton—Father of New Cult.

Outstanding Asiatic conquests by Thutmose III., the most able of the Egyptian emperors, allowed his successors more leisure for the arts of peace. At the court of his great-grandson, Amenhotep III., luxury and splendor reached their apogee. Such periods, however, contain within themselves the seeds of dissolution and decay leading to the downfall of great dynasties. In this instance, however, the period of decadence proved more glorious than Egypt's dead splendors. For the son and successor of Amenhotep III., was Amenhotep IV., better known by his later name, Ikhnoton, the father-in-law of Tutenkhamon and a dreamer of great dreams.

The prominence of imperial Egypt in Asiatic affairs had been attended by various intermarriages with other royal lines. How much foreign blood flowed in the veins of Amenhotep IV. is uncertain; a recent suggestion is that he was partly of Hittite stock. In any event, this King became to the later Egyptians a religious heretic, but to us, as the American Egyptologist, Professor Breasted, has phrased it, he is "the first individual in history." The King's "heresy" was connected with the conception of the sun-deity. The sun, so outstanding a feature of the Nile landscape, had always been prominent in Egyptian religion. Sometimes it was thought of as Re (the sun proper), traversing the sky and the underworld in his barque, or again as the falcon Horus, winging his way across the sky, or as the beetle Khepri, rolling before it the ball of dung wherein its eggs were laid. Amid these and other forms the sun as Re had acquired great prestige. The priests of Amon appropriated this prestige for their own god, whom they now called Amon-Re. Amenhotep IV. gave wholehearted allegiance to the sun, but chiefly to a less usual conception of it, viz., the physical sandiak (Aton) in honor of the newly-exalted deity, he then changed his name from Amenhotep ("Amon is at rest") to Ikhnoton ("Pleading to Aton").

Undoubtedly opposed in his philosophizing by the wealthy Amon priesthood, which now completely controlled all official expressions of religion, the King soon abandoned his ancestral capital and founded for himself a new one, free from the hampering traditions of Thebes. Its site, in modern times, known as Tell-el-Amarna, was furnished modern excavators with ruins of palace and temple, home and tomb, illustrating in their decorations and inscriptions

### Rheims Cathedral.

The donation of \$1,000,000 by John D. Rockefeller, Jr. for restoration of Rheims cathedral and other artistic monuments in France is an act of redemption that glows pure gold. Through the ages alchemists have been striving to find the key to transmutation of baser metals into gold and have failed. But here is the reverse of alchemy—silver which, by generosity of heart and mind and hand, transmutes gold into something more precious.

Built more than two centuries before America was discovered, the cathedral at Rheims, with its marvelous twin towers rising as they soared heavenward of the beauty that art can work out of rough stone and rugged metal, had stood for eight centuries a monument of man's adoration of God. Wars devastating hand fell heavily upon it and havoc with bomb and shell, played vandals with that treasure, now from one of a nation that was not dreamed of at the time of its creation, from a resident of a continent unknown to the geographers of that period, comes the means for its restoration.

The donor sets forth in the terms of his gift that his generosity is prompted by realization that Rheims cathedral is a part and parcel of a common patrimony descended to all peoples of earth from the dawn of the past.

The cathedral stands in France, but its inspiration is not limited to France. Through ages it has inspired and its future will inspire the world with its beauty. It may prove an inspiration for the purpose of Mr. Rockefeller's gift.—Washington (D. C.) Post.

## Great General Financial Rally! Sunday June 22, 1924. An Urgent Appeal

To all Presiding Elders, Pastors and Churches; Greetings:

In accordance with the action of our General Conference at Indianapolis we your Chief Pastors call upon each and every one of you to make Sunday, June 22, Children's Day a Rally Day for Connectional Claims.

Our new Budget Financial System is now in operation and this is our first opportunity to show our interest in the great forward movement for the interests of our entire Church.

We must make Children's Day all that it should be in every church in the Denomination. Let us hold fitting Children's Day Exercises everywhere and raise the largest possible offering for our General Claims and Benevolences. All departments of the Church look to you for a great effort Children's Day. Why not raise at least one-fourth of your assessment for General Claims and send all that you raise direct to Dr. W. H. Goler, 420 S. 11th Street, Philadelphia, Pa. All names and collections will be published in the Star of Zion immediately.

- Yours for great success, J. S. Caldwell, G. L. Blackwell, L. W. Kyle, W. L. Lee, G. C. Clement, J. W. Wood, P. A. Wallace, B. G. Shaw, E. D. W. Jones, W. J. ...

O sole God, whose powers no other possesseth.

Thou didst create the earth according to thy heart.

The foreign countries, Syria and Kush,

The land of Egypt,

Thou settest every man in his place, Thou suppliest his necessities...

Thou art the mother and the father of all that thou hast made.

This epochal innovation in religion, long away at a stroke with the cult of a host of deities, was paralleled by a corresponding freedom in art. The stiff decorum of the conventional pharaonic form gave way to intimate, personal scenes of the King with his Queen and daughters in unaffected family groups, while in sculpture, as in decoration, freer curves and motion supplanted rigidity and repose. Ikhnoton's energies were, it would seem, fully occupied with furthering these new views of religion and art. The Asiatic empire which his ancestors had built up melted away, while his commanders fretted at inaction, the Amon priesthood plotted to regain its wealth and power, and the common people, deprived of their familiar gods and customs, chafed in the new regime. In this tense atmosphere Tutenkhamon must have spent his childhood.

Ikhnoton, however, was not physically strong, and was probably not over thirty when he died. He had been blessed with a large family of daughters but no sons. His eldest daughter's husband, Sakore, ruled briefly with him just before his death, and was slain afterward; what tragedy befell him is not known. He was followed by Tutenkhamon ("Living Image of Aton"), who had married Ikhnoton's next surviving daughter, Enkhesen-paton ("She Lives for the Aton"). This is the royal pair known to us best, after the Ikhnoton "revolution," by their names of Tutenkhamon and Enkhesenpaton, wherein Amon has replaced Aton. How could these weak successors, themselves but children, carry on the faith in the service of which Ikhnoton had succumbed. The orials tested them too cruelly.

### The Reign of Tutenkhamon.

Not at first, however, did Tutenkhamon forswear loyalty to his father-in-law's ideas. That he resided first at Tell-el-Amarna is supposed because of the appearance of his throne name (Nebkheprure) on rings and pendants from its ruins, but even there an occasional addition, "emanation of Amon," and a scene wherein Tutenkhamon appears worshipping Amon and his consort Mut, show how the tide was running. This reactionary tendency, supported as it was by the old priesthoods, the army and the common folk, soon brought the young King back to Thebes, whence have come most of the other clues to his reign known before the discovery of his tomb. The most important of these is a large tablet from the Karnak temple of Amon, recounting in the King's own words his restoration throughout Egypt of "the gods and goddesses" which had suffered damage from Ikhnoton's opposition. We know that Tutenkhamon repaired the temple of Thutmose IV. in Western Thebes and especially the elegant temple of Amenhotep III. at Gizeh in Nubia; yet he seems previously, while still devoted to the Aton cult, to have enlarged the Aton temple at Thebes. The only date that has come down to us is a mention of the sixth year of his reign on a scrap of linen now in the Metropolitan Museum of New York. Other inscriptions in New York are a gold ring in the Metropolitan and a blue faience ring in the American Museum of Natural History.

## Negroes Organize Million Dollar Corporation Here.

Dr. Robert E. Moton, the Leader of the Negro Race of the Nation, Elected First President of National Negro Finance Corporation; Durham Will Be Headquarters; Funds Will Be Solicited from Negroes.

Organization of the National Negro Finance corporation was perfected here Monday afternoon at a meeting held in the North Carolina Mutual building on Parrish Street. Durham was selected as headquarters for the corporation and \$1,000,000 is the authorized capital.

The purpose of the corporation is to encourage members of the Negro race to become better and active citizens in the business world by lending the money for the establishment of legitimate businesses or for strengthening businesses already existent. Only those Negroes who can show to the committee which will pass upon all applications for loans that they are trustworthy and responsible will be permitted to participate in the fund.

The meeting at which the corporation was formed was attended by a number of the nation's best known Negroes, including Major Robert R. Moton, president of Tuskegee Institute, Tuskegee, Ala. He is considered the leader of the Negroes of the nation. Negroes were invited from New York, Philadelphia, and other states as well as a number of Durham's most influential Negroes. During the meeting the plans for the formation of the corporation and for its operation were gone into in detail and all the men attending were declared to have been enthusiastic over the corporation and the work it is planned to do.

The corporation will be nationwide in its scope. It will be operated entirely by Negroes of the nation and with their money. Stock in the corporation will be sold among the Negroes throughout the nation, under the plan adopted. The stock selling campaign is expected to be launched in the near future and the founders of the corporation expect to meet with no very great difficulty in raising the amount of money needed to establish the fund. With the Negroes of the nation subscribing to the fund it is expected that they will take much interest in its operation and that through the fund great good will be done among the Negro race in helping them to enter the business world.

The formation of the corporation will mean much to Durham in that this city has been selected as the home office or headquarters. From this city the funds will be loaned and to this city will come all applications for loans, submitted to the committee which will pass upon them to determine whether the petitioner is financially safe. According to C. C. Spivey of this city, the offices will be opened up in the Mutual building and several of the country's best known Negroes will be brought to the city to conduct the business. Durham already has a large number of the nation's best Negroes and the effort of this plan will mean a further step towards the advancement of the colored race in this city.

The establishment of the corporation was suggested by Dr. Moton four years ago at a meeting of the business leaders of the nation, and has since that time been a subject of discussion among the Negroes of the