

Indus people were the world's first people to row cotton and weave its fibers into textiles. Sir Mortimer Wheeler, "Ancient India," in The Dawn of Civilization, edited by Stuart Piggott (London: (Thomas and Hudson Limited, 1961), page 248, writes that "Indus merchants carried on trade with . . . Mesopotamia. Much of the traffic with Mesopotamia was presumably in perishable objects, such as cotton and certain kinds of wood which are cited on the Larsa tablets of about 1950 B.C. from Ur in south Mesopotamia.

<sup>28</sup>Will Durant, The Story of Civilization: Part I: Our Oriental Heritage: Being a history of civilization in Egypt and the Near East to the death of Alexander, and in India, China and Japan from the beginning to our own day; with an introduction on the nature and foundations of civilization 10 vols. (New York, Simon and Schuster, 1935 renewed in 1963), Vol. I, page 1:934.

<sup>29</sup>Students are invited to help the professor obtain better documentation for Tendai Mutunhu, "Africa: The Birthplace of Iron Mining," sometime after 1970 in a Black studies journal, pages 5 and 20.

<sup>30</sup>"Fossils of modern humans predate earlier finds," New York Associated Press dateline, Daily Press, Thursday, February 18, 1988, page F 1, col. 1-3. Also see Thomas Nelson Community College Learning Resources Center Library number: N5310. 5.F 7 R86 1987 Mario Ruspoli, The Cave of Lascaux: The Final Photographs (New York: Harry N. Abrams, Inc., 1987), a coffee table size 208 book with footnotes, bibliography, and index.

<sup>31</sup>Christopher B. Stringer, "The Emergence of Modern Humans, The theory that all humans are descended from a recent African ancestor was promoted by geneticists who study living populations. The fossil record provides independent support for this model," Scientific American, (December 1990), page 98.

<sup>32</sup> Christopher B. Stringer, "The Emergence of Modern Humans, The theory that all humans are descended from a recent African ancestor was promoted by geneticists who study living populations. The fossil record provides independent support for this model," Scientific American, (December 1990), page 98-104; also see Nina G. Jablonski and George Chaplin, "Sinn Deep," Scientific American, Volume 287, Number 4 (October 2002), page 79.

<sup>33</sup> See Hans-Joachim Kraus, Psalms 60-150: A Continental Commentary, tr. Hilton C. Oswald (Minneapolis: Fortress Press, 1993), pages 170, 295-304, 438.

<sup>34</sup> For a general presentation see Timothy J. Gilfoyle, "Review Essay: Prostitutes in History: From Parables of Pornography to Metaphors of Modernity," The American Historical Review, Vol. 104, No. 1 (February 1999), pages 117-141.

<sup>35</sup> Paul Freeman and Gabrielle M. Spiegel, "Medievalisms Old and New: The Rediscovery of Alterity in North American Medieval Studies," The American Historical Review, Vol. 103, No. 3 (June 1998), page 699.

<sup>14</sup>Molly Myerowitz Levine, "Review Article: The Use and Abuse of Black Athena," The American Historical Review, Vol. 96, No. 2 (April 1992), pages 440-460.

<sup>15</sup>See John G. Gammie, review of Modupe Oduyoye, The Sons of the Gods and the Daughters of Men: An Afro-Asiatic Interpretation of Genesis 1-11 and Udo Worschech, Abraham: Eine sozialgeschichtliche Studie in The Catholic Biblical Quarterly, Vol. 48, No. 1 (January 1986), p. 123.

<sup>16</sup>"der Spiegel" (liberal newsmagazine), Hamburg, June 23, 1997 as quoted in *World Press Review*, December 1997, page 35.

<sup>17</sup>AHA Pamphlet 501, now lost and out of print.

<sup>18</sup>n.a., N.Y. Times News Service, New York dateline, "Theory Pushes Exodus Back by 200 Years," Daily Press (probably), May 4, 1981, col. 1. The article dates Hatshepsut 1490-1468. Chambers used 1512-1482 in the fifth edition. In the sixth edition, see the caption under the picture on page 15.

<sup>19</sup>Alexander A. DiLella, O.F.M., review of Norman Cohn, *Noah's Flood: The Genesis Story in Western Thought* in *The Catholic Historical Review*, Vol. 83, No. 4 (October 1997), pages 726-728.

<sup>20</sup>Alexander A. DiLella, O.F.M., review of Norman Cohn, *Noah's Flood: The Genesis Story in Western Thought* in *The Catholic Historical Review*, Vol. 83, No. 4 (October 1997), page 728.

<sup>21</sup>Alexander A. DiLella, O.F.M., review of Norman Cohn, *Noah's Flood: The Genesis Story in Western Thought* in *The Catholic Historical Review*, Vol. 83, No. 4 (October 1997), page 727.

<sup>22</sup>Interested students should consult Time magazine about May 25, 1992. ???

<sup>23</sup>John Baines, review of Donald B. Redford, Akhenaten: The Heretic King in The American Historical Review, Vol. 92, No. 4 (October 1987), p. 932.

<sup>24</sup>Kent R. Weeks, "Valley of the Kings," *National Geographic*, September 1998, pages 2-33.

<sup>25</sup>AHA Pamphlet # 501, pp. 27 & 28.

<sup>26</sup>AHA Pamphlet # 501, pp. 27 & 28.

<sup>27</sup>AHA Pamphlet # 501, pp. 27 & 28 and Will Durant, The Story of Civilization: Part I: Our Oriental Heritage: Being a history of civilization in Egypt and the Near East to the death of Alexander, and in India, China and Japan from the beginning to our own day; with an introduction on the nature and foundations of civilization 10 vols. (New York, Simon and Schuster, 1935 renewed in 1963), Vol. I, page 1:934. In the Fall of 1994 students pointed out that "From India, perhaps, the use of cotton moved to Mesopotamia, where it was unknown before 700 B.C., when King Sennacherib put some cotton plants in his botanical gardens. Students demonstrated, 941214, that cotton was known in Mesopotamia about 2000 B.C.," which used to be in the lecture at this point, contradicted what appeared later in Topic 34, Exploration. The Editors of Time-Life Books, The Age of the God-Kings Alexandria, Virginia: Time-Life Books, 1987), page 134, use 3000-1500 B.C. as the period for the development of cotton. According to Time-Life, the

<sup>1</sup>The Concise Columbia Encyclopedia (New York: Columbia University Press, 1983), p. 154 states that Champollion deciphered the hieroglyphics in 1821. The professor made an undocumented ?? note that Champollion published in 1824.

<sup>2</sup>Quoted and cited in footnote 66 in Martin Bernal, Black Athena: The Afroasiatic Roots of Classical Civilization: Volume I. The Fabrication of Ancient Greece 1785-1985 (New Brunswick, New Jersey: Rutgers University Press, 1987), page 241.

<sup>3</sup>Martin Bernal, Black Athena: The Afroasiatic Roots of Classical Civilization: Volume I. The Fabrication of Ancient Greece 1785-1985 (New Brunswick, New Jersey: Rutgers University Press, 1987), p. 242. Also see St. Clair Drake, "The Roles of Egypt and Ethiopia in Black History," an excerpt from Black Folks Here and There (forthcoming), in the "UCLA Center for Afro-American Studies Newsletter," Vol. 10, No. 1 (1987), p. 8.

<sup>4</sup>Joachim Smet, O.Carm., The Carmelites: A History of the Brothers of Our lady of Mount Carmel: Ca. 1200 A.D. until the Council of Trent (Rome: Carmelite Institute (Private Printing), 1975), p. 102.

<sup>5</sup>Michael Ann Holly, review of Paul H. D. Kaplan, The Rise of the Black Magus in Western Art in The American Historical Review, Vol. 92, No. 4 (October 1987), page 940.

<sup>6</sup>Chambers, etc., The Western Experience, pp. 20-22.

<sup>7</sup>Drawn from Tamara M. Green, "Black Athena and Classical Historiography: Other Approaches, Other Views," Arethusa (Fall 1989), pages 55-65.

<sup>8</sup>Drawn from Tamara M. Green, "Black Athena and Classical Historiography: Other Approaches, Other Views," Arethusa (Fall 1989), pages 55-65.

<sup>9</sup>See also Marilyn A. Katz, review of Paul Veyne, Did the Greeks Believe in their Myths? An Essay on the Constitutive Imagination in History and Theory: Studies in the Philosophy of History, Vol. 31, No. 1 (1992), pages 65-81.

<sup>10</sup>R. A. McNeal, review of Martin Bernal, Black Athena. The Afroasiatic Roots of Classical Civilization Volume I: The Fabrication of Ancient Greece 1785-1985 (1987) in History and Theory: Studies in the Philosophy of History, Vol. 31, No. 1 (1992), page 47.

<sup>11</sup>R. A. McNeal, review of Martin Bernal, Black Athena. The Afroasiatic Roots of Classical Civilization Volume I: The Fabrication of Ancient Greece 1785-1985 (1987) in History and Theory: Studies in the Philosophy of History, Vol. 31, No. 1 (1992), page 53.

<sup>12</sup>Cecilia Miller, review of Leon Pompa, Vico: A Study of the "New Science" in History and Theory: Studies in the Philosophy of History, Vol. 34, No. 1 (1995), page 136.

<sup>13</sup>R. A. McNeal, review of Martin Bernal, Black Athena. The Afroasiatic Roots of Classical Civilization Volume I: The Fabrication of Ancient Greece 1785-1985 (1987) in History and Theory: Studies in the Philosophy of History, Vol. 31, No. 1 (1992), page 55.

# HIS 101--05 Egypt © September 23, 2002

- 0017 footnote 104 Psalm 104. One major difference between the Egyptian hymn and Psalm 104 is that in the Egyptian hymn the sun is the divinity whereas in Psalm 104 the sun is a creature serving in verse 19 as a determinant of time..<sup>33</sup>
- 0019 2 2 2 ...marriage as most desirable... *Most* against what else? Is Chambers alluding to the fact that there were no vestal virgins in Egypt?
- 0020 1 4 fifth last line Chambers lists female professions without mentioning prostitution.<sup>34</sup>
- 0020 2 2 6-8 The professor does not understand why German is not included in this list. For a broad outline of Indo-European Languages see "Indo-European" in the Tenth Edition of *Merriam Webster's Collegiate Dictionary*.
- The professor comments on anti-Germanic biases at page 0042 2 2 5 in Topic 05 Hellenic Culture.
- 0021 1 4 5 ...married off to her father's next of kin... Incest. The professor likes to present Egyptian values as successful but as about directly opposite to those of Western civilization. The professor is unaware of any direct human evidence that incest has debilitating effects. About the closest group in Western civilization practicing incest is European royalty. Even there, however, the debilitating effects of incest are inconclusive.
- From animal husbandry we learn that breeding for brains involves inter- rather than intra-breeding. The capacity to think, brains, are the chief advantage of humans. Incest, then, seems like a reasonable taboo. Incest is the strongest taboo in Western civilization and violating this taboo brings the strongest repercussions, royalty notwithstanding. The professor finds no blame in Chambers avoiding this issue. The professor brings it up himself only because his students have not been upset with his presentation and because the professor thinks the matter is important.
- A historiographic shift is taking place so that, "subjects once regarded as marginalized are now reintroduced as centers of concern: incest (and incest at the model of culture, culture itself being seen as the space in which the dangers of identification or indistinction, the very dangers inherent in the situation of incest, are played out), masochism, rape, transvestism, even post colonialism."<sup>35</sup>

Footnotes

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*from the Early Republic to Vatican II.* The study is reviewed by Joseph Jensen in *Cross Currents*, Summer 1992, pages 268-269.

- 0014 1 1 last three lines ...use of religion throughout history: as a carefully crafted tool... Chambers, again, is caught up in technology, to the point that religion is presented as a tool.
- 0014 2 1 2nd last A.D. 1798. Also note A.D. 1922 on page 18, column 1, paragraph 1, third last line. The professor used to spend a day explaining the difference between A.D. and B.C. and the philosophical nature of time as a measure of change. The professor found it easier just to keep moving along because students understood enough without going into *Anno Domini*, in the year of the Lord, and B.C., before Christ. Of course the numbers before Christ descend to the time of his birth and increase afterwards. As we enter the Twenty-first Century, we will be reminded that the year 2000 is the last year of the Twentieth Century, rather than the first year of the Twenty-first Century. The only significant date in this course, where that information might be useful is December 25, 800, when Charlemagne was crowned by the Pope in Rome as the first Holy Roman Emperor.
- 0015 1 2 3-4 Experts believe that the Sumerians influenced the Egyptians in the early stages, around 3000 B.C. The sub-Saharan Africans were much closer. Why not mention them also? The Brazilian scholar Ivan Von Sertima has in *Before Columbus*.
- 0016 1 2 third last to the last line. In fact, not until the Greeks did the ancient world have another literature with the variety and beauty equal to that of Egypt. What about the Bible, especially the Psalms? Chambers may be correct, but he hurts credibility in assuming that students are unaware of the beauty of the Psalms.
- 0017 1 2 7-8 ...thus the apparent religious battle--not for the last time in history--was, in reality, a political one. There goes Chambers, again. The professor does not know that Chambers ever admits to a religious battle which was, in reality, a religious battle. If Chambers wants to deny that there is such an event as a truly religious battle, in other words, if Chambers wants to maintain that pacifism is the only position allotted to moral theologians, at least he should own up to his assumption, at most he is simply wrong.

What is easily asserted is easily denied is the principle the professor has used while presenting Chambers. The professor doubts Chambers wants to get into theology. The professor thinks Chambers wants forcefully to bring out the secular side of religious wars. On that score, the professor does not argue.

# HIS 101--05 Egypt © September 23, 2002

## L. Conclusion

These further comments on the Jews and Akhnaton have enabled the student to evaluate ethnocentrism. The main point is that whatever it is we may think we know about the Egyptians, the only thing we know for sure is that we hardly understand them. What we think we understand has too frequently been proven wrong.

Comments on the Seventh Edition of Chambers, pages 0011-0021

In the opinion of the professor, Chambers is the most scholarly textbook on the market. Chambers well represents mainstream thinking in the history profession. The professor, however, disagrees in many significant ways with mainstream thinking. These disagreements are set forth in the following comments.

Page	Column	Paragraph	Line	
0011	1	2	4	... cannot withdraw into any kind of interior. Except Africa. Egypt is African, though Chambers does not draw attention to that fact.
0012	2	1	3-4	... peasants, and servants ... without including the slaves mentioned on page 17, column 1, paragraph 1, fourth last line and on page 18 and 19. On page 18, column 2, paragraph 2, line 4-5 note Israelite slaves. The professor thinks Chambers presents Israelite slavery by the Egyptians as a moral matter but African slavery by the Europeans as an economic matter. Chambers does seem to treat slavery as an economic matter on page 19, column 1, paragraph 3, lines 1-2, "Slaves existed, but the economic difference between free citizens and slaves was not always vast.
0013	1	1	4	...political power of religion... Chambers is comfortable recognizing both religion and economics as aspects of politics and, as you shall see later, in recognizing religion and politics as aspects of economics. The professor regards both as useful approaches for understanding both other historians and what actually is taking place. The professor, however, prefers, yet a third approach. First comes religion, the all-powerful God. From religion then flows politics which, when well-done, is an aspect of the power of God. After religion and politics are aligned, then flows economics. The view of the professor is rare if not unique among professional historians. Before 1900 theocentric views of history were practically universal. Since the onset of Modernism, however, organized religions have had difficulties with facts historians have had to incorporate into their analyses and narratives. An excellent history of the problem for Roman Catholics is found in Gerald P. Fogarty, <i>American Catholic Biblical Scholarship: A History</i>

## **J. Technological**

Historians generally divide eras according to political changes as above, in Section D, Culture. Increasingly, however, they are considering technological changes. We treat some here.

The earliest agricultural society probably existed in southeast Asia about 8000 B.C. By about 4000 B.C., Neolithic tools, possibly without agriculture, had reached to the Sudan, south of the Sahara. This was contemporaneous with India and China and about a millennium ahead of Europe.<sup>25</sup>

Food crops were probably cultivated before non-food crops, like cotton. Food agriculture seems to have been practiced in Jericho as early as 8000 B.C. Pottery in Kenya, stylistically dated with the pottery of Jericho, can be dated to about 8000 B.C.<sup>26</sup>

Cotton was woven in ancient India by 2500 B.C. and in earlier sub-Saharan Africa, by 3000 B.C. In Egypt, cotton was not introduced as a material for textiles until the Greco-Roman period, by way of the Sudan. Before that, Egyptians used linen made from flax for inner garments and wool for the outer garments. The first linen and glass came from Egypt.<sup>27</sup>

Beer, wine, and tea were all known in ancient Egypt and Mesopotamia. Handicrafts and engineering were as developed in Egypt before the advent of Moses. Such work did not develop in Europe until Voltaire.<sup>28</sup>

The notion that iron passed from the European Hittites to the African Egyptians is under reconsideration. There is evidence for a Swaziland iron mine dating from 42,000 B.C. Considering that humans are usually counted from only 35,000 B.C., that is quite a claim.<sup>29</sup> Another study, however, upholds the chronological legitimacy of the claim. Researchers have found evidence in an Israeli cave for humans dating back 92,000 years. This means that humans may not have evolved from Neanderthals, who disappeared about 35,000 years ago.<sup>30</sup>

## **K. Eve**

By Eve is meant the first Homo sapiens mother. Were there several Eves, corresponding to several regional characteristics? "Racial" is a misnomer, which the professor prefers to avoid. According to biology, race refers to differences between species. Humans are all of the same species, thus causing "race" to be a misnomer. Was the original Eve an African model? Are humans the result of some sort of gene flow or hybridization model?<sup>31</sup>

More than 200,000 years ago Neanderthal man and Homo sapiens branched off from a common ancestor. By about 30,000 years ago, Neanderthal man no longer existed. What happened in between is in the midst of scholarly debate. While the oldest known records of modern humans are found in southern Africa and Israel from approximately 100,000 years ago.<sup>32</sup>

Mitochondrial DNA (mtDNA) unlike other genes, is inherited from the mother alone. Mutations occur in this gene at a rate estimated about 115 per million years. This rate of change can then be used as a sort of clock for timing changes in human composition.

# HIS 101--05 Egypt © September 23, 2002

novelist must write according to what people will accept, whereas historians only must write according to what happened. The archaeologists are not to get away with challenging the existence of Moses that easily, in the eyes of this professor.<sup>16</sup>

The idea of an African Garden of Paradise fits recent cross-cultural studies. Stateless societies in tropical Africa provide a better life for ordinary people, than the great empires did. Western historians have shown little interest in the ninety per cent of the people who were either female or socially subordinated. Such a focus would improve the African image to begin with and the image of the rest of us in the end.<sup>17</sup>

When did the Jews flee Egypt? The generally accepted date is before 1200 B.C. A better date seems to be 1477 B.C., when a volcano erupted at Thera, an island seventy miles north of Crete. That would have been during the reign of Hatshepsut who is also written up in Chambers.<sup>18</sup> Such an eruption may have caused a tidal wave and contributed to what happened with Noah and his ark. During the Eighteenth Century scholars accepted the notion that the flood began December 7, in 2349 B.C. The notion that the earth has a high antiquity of 4.5 billions of years still is rejected by fundamentalists.<sup>19</sup> About a third of my students at Thomas Nelson Community College in Hampton, Virginia accepted "creation science" when I asked them in 1998. Book salespeople have always told me that Thomas Nelson Community College is middle America, that if one could sell a book there, one could sell it throughout the United States.

Mesopotamian and Jewish flood stories differ in that the Jewish stories have serious moral tones which the Mesopotamian stories lack. The message is that God punishes sinners but rescues the innocent. Many authors writing about Noah miss the point.<sup>20</sup>

In 1977 the documentary television film "In search of Noah's Ark" claimed truth, but was actually politics. The lie was put to the film by several scholars, for example H. M. Teeple, *The Noah's Ark Nonsense*.<sup>21</sup> Students have frequently asked about that film and have encouraged me to consider it nonsense which, evidently, it is. The study of Egypt is largely about getting tangled up in a lot of nonsense, nonsense which should keep us in Western civilization humble. Egyptian values have been about the opposite of Western civilization, but those Egyptian values have not destroyed Egypt.

## **I. Akhnaton**

Akhnaton lived about from 1379 until 1362 B.C. His wife was Nefertiti,<sup>22</sup> more prominent than any other Egyptian queen, evidently even than Hatshepsut described in Chambers. Chambers glides over the point that a woman, not Tutankhamen, may have succeeded Akhnaton. He seems to have been a ruler "who, by attempting to impose orthodoxy, invented heresy."<sup>23</sup> The notion that the Jews took their monotheism from Akhnaton rather than from Divine inspiration is as historically far-fetched as it is fascinating.

Since 1901 *National Geographic* has published sixty stories about Egypt. In September 1998 *National Geographic* published the results of the excavation of the tomb of Horemheb, who ruled Egypt from 1319 to 1292 BC<sup>24</sup> This rule was part of the New Kingdom, 1539-1078 BC, mentioned above in Section D. Cultural Change.

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problem. If human nature is uniform, then being Greek makes no essential difference. If human nature is nationalistic, then being Greek is significant. The argument is that Bernal cannot have it both ways. Human uniformity is based on the rationalism of the Eighteenth Century Enlightenment; human differences are based on Nineteenth Century Romanticism.<sup>11</sup>

To digress a little bit in order to relate these comments to later lectures in History 102. In considering human nature uniform, Aristotle regarded humanity as political, whatever that may mean. With Seventeenth Century beginnings, social scientists of the Enlightenment down to the present, regard social organization in contractarian terms. In other words, it is wrong to think that some people are born to rule and others to be ruled, as Plato thought. It is right for people to form contractual arrangements among themselves in order to escape from the bestiality of the state of nature. If Bernal has different groups, then they can form contracts. If Bernal does not have different groups, then the natural laws of politics take over, with some people governing and others being governed. This is to argue that democracy was among a common people and not between a variety of groups of people.<sup>12</sup>

Dr. Jirran thinks that the problem is bound up in extremes. Bernal can have it both ways, at one level, humans are the same, at another level, humans are decidedly different. There is yet another problem, which reviewer R. A. McNeal words, "We have actually reached the point where a white person who disagrees for any reason with a person of color can expect to be called racist." Dr. Jirran would like to see this latter problem tested for empirical reality.<sup>13</sup>

The racist-related statement of R. A. McNeal leads directly into The American Historical Review article, "Review Article: The Use and Abuse of Black Athena" (1992).<sup>14</sup> The use is to question racist assumptions; the abuse is to assume racism at every historiographic turn.

## **H. Egyptian-Jewish Relations**

As presented by the professor, Egyptian history acts as a foil for Western civilization. The old Negro spirituals tell the story. "When Israel was in Egypt's land, let my people go." "Way over in the Egypt lands you shall gain the victory." Before the Civil War, African American Christians saw the value of Egyptian history for disestablishing the status quo.

Human rights attach to the Jewish people in the beginning, in Egypt, and carry through to today. The inhumanity of the Egyptians to the Jews offers insight for inhumanity within the West. Chambers is aware of the Jewish dimension. Some development of the African dimension would also help.

Genesis 10:6-12 suggests an African heritage. Verse 8 states that Chus was the son of Cham who begot Nemrod. Kush was the present-day Sudan. Nemrod then went to Babylon. Moses himself later got into trouble for marrying the Kushit woman.<sup>15</sup> The Jewish quest for freedom, well depicted in Chambers, becomes a surrogate for Black freedom, and in that way, for the freedom of the rest of humanity.

What about the historicity of Moses? Did Moses really exist? How helpful are the archaeologists? So far the archaeologists rest easier considering the writers of the Bible as novelists rather than as historians. We must still be careful, however, because truth is stranger than fiction, in that the

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# HIS 101--05 Egypt © September 23, 2002

was previously in the main lecture. All three of these topics are treated below. The section on Eve being African was added in 1992.

## **G. Bernal<sup>7</sup>**

Before getting into some of the interesting subtopics, a further note is in order on Martin Bernal, *Black Athena: The Afroasiatic Roots of Classical Civilization: Volume I. The Fabrication of Ancient Greece 1785-1985* (New Brunswick, New Jersey: Rutgers University Press, 1987) cited above in footnote two. The notion that the classical Greek roots are actually Black sub-Saharan African cuts right across the grain of mainstream academic prejudices. How much credence should be given to Bernal? Why is the professor so concerned?<sup>8</sup>

In his letters to the publisher, the professor forcefully called attention to Bernal during the fourth edition of Chambers. On page 92 of the fifth edition, Chambers mentioned Bernal by name. Insofar as the professor is aware, this is the only place in any college freshmen level textbook to cast doubt on itself by calling attention to other scholarship. Bernal is mentioned in the sixth edition of Chambers on page 39, along with a critical review by Mary Lefkowitz from *The New Republic*, February 10, 1992. In the seventh edition, on page 45 the same passage is quoted from Bernal, but Lefkowitz is there paired with Guy MacLean Rogers from the 1996 five hundred page book they edited, *Black Athena Revisited*.

The professor read Homer in the original Greek in high school. While this experience and a doctoral minor in Ancient History makes the professor no expert, it does offer better than average tools with which to judge the validity of Bernal. While Bernal has been reviewed in *The American Historical Review*, there is a review in *Arethusa Special Issue* (Fall 1989) in which Tamara M. Green takes Bernal to task for not applying the same criteria, with which he faults modern historians, to the ancient historians.

If not adequately considering the prejudices of ancient historians is all that is ultimately wrong with Bernal, then the main indictment of Bernal of Western scholarship stands. The professor is not even convinced that the main indictment will hold up. Green maintains that the Greeks did not think that their own mythological ancient history was real.<sup>9</sup>

The professor thinks that the ancient Greeks did, indeed, think that their own mythological ancient history was real. Reality, for example, comes in various modes, one is present, another is past, and yet another is future. The Greeks considered their mythological past as real, much as Christians treat their mythological future in heaven as real, even more real than the present. That at least is an intellectual nut for Green to yet crack for the professor.

There are two versions of how ancient Greek culture developed. The ancient Greeks themselves expressed a debt of gratitude to the Egyptians and Phoenicians. Egyptians were African, Phoenicians Semitic. About two hundred years ago, German and British historians retold the story. Now Greek culture was due to fair-haired, blond, blue-eyed Aryans conquering the Asiatic natives. Bernal claims that the reason for the switch was racism and anti-Semitism.<sup>10</sup>

From the time of the ancient Greeks to the Seventeenth Century, human nature was considered uniform. After that, human nature was seen to differ from nationality to nationality. Bernal has a

# HIS 101--05 Egypt © September 23, 2002

and theological dilemmas posed by Black slavery. The image of the Black Magi grew in popularity after 1347, when the Black Death began.<sup>5</sup> The story of Western civilization, however, is getting ahead of itself.

What of the material differences between the Upper and Lower Egyptian prehistoric cultures which have sometimes been construed as a contrast between hunters and farmers? Only one thing is certain. There was a psychological difference, but the basis, other than geographic, is unknown. The prehistoric division of the country ended through the victory of the south over the north.

## ***D. Cultural Change***

About 3000 B.C., the people of Egypt made the great leap forward into civilization through the simultaneous creation of several basic developments: (1) the invention of writing; (2) monumental art; and (3) strong, centralized political organizations, namely the divine monarchy that extended its rule over the population of the whole Nile Valley from the first cataract to the Mediterranean Sea. From here on, Egyptian history is outlined through the sequence of thirty-one dynasties of kings. While the framework is firm, many details are uncertain and subject to revision.

Egyptian civilization attained three peaks of political and cultural strength, separated by the First and Second Intermediate Periods, before and after the Middle Kingdom (2050-1800 B.C.) respectively. The culture of the Old Kingdom (2700-2200 B.C.) was archaic, primitive, secure, isolationist, and rested in unquestioned beliefs. The works of art and literature of the New Kingdom (1570-1085 B.C.) showed that it was typically modern: (1) outward looking; (2) cosmopolitan; (3) sophisticated; (4) refined; and (5) restless.

Overly insisting upon the idea that Pharaonic culture was unchanging and undynamic is wrong. The whole span of the Post Empire has been so insufficiently studied that no generalization is justified. Only with the conquest of Alexander the Great did the native ancient Egyptian culture begin to disintegrate. Egyptian culture is among the oldest cultures still existing.

## ***E. Conclusion***

Students have evaluated ethnocentrism in the study of Egypt. From examining the Beginning of Egyptology and its development as a science, the student has seen how Western culture-bound vision has hindered an understanding of Egyptian Prehistory and Cultural Change. This should give a sense of humility concerning Western value systems.

Supplement

## ***F. Introduction***

Students and this professor share several interests frequently left out of the mainstream of studies of Western civilization. The relationship of the Ancient Jews with the Ancient Egyptians constitutes one of those interests. An interest which the students have, about which the professor is less concerned is the theology of Akhnaton, described in Chambers.<sup>6</sup> Technology

## **A. Introduction**

The last lesson concerned the many changes taking place in the Tigris-Euphrates River Valley. The course goal for that lesson as well as this one is to evaluate ethnocentrism according to chronology, human and non-human environment, and degree of certitude warranted. The text by Chambers concentrates on the facts of Egyptian history. This handout is designed to help students study how those facts are understood. Egyptology is the study of the study of Egyptian history.

## **B. Egyptology**

Egyptology was born in Paris in September 1822, when J. F. Champollion demonstrated his decoding of Egyptian hieroglyphics.<sup>1</sup> The excavation work which followed was at first little better than pot hunting by amateurs. Excavations gained momentum throughout the second half of the century. While many monuments were thus over-hastily removed, such activity did save many others from destruction.

Even with scientific backup, western Europeans find it hard to accept the fact that Egypt could know genetic success through family intramarriage, rather than through intermarriage; economic success without foreign trade, rather than with foreign trade; political success through one person rule, rather than through rule by the people. Difficulties such as these make it hard for those who treasure different values to accept the reality of what happened. The following quotation puts the matter well:

If it had been scientifically 'proved' that Blacks were biologically incapable of civilization, how could one explain Ancient Egypt--which was inconveniently placed on the African continent. There were two, or rather, three solutions. The first was to deny that the Ancient Egyptians were black; the second was to deny that the Ancient Egyptians had created a 'true' civilization; the third was to make doubly sure by denying both. Most 19th- and 20-century historians have preferred the last.<sup>2</sup>

## **C. Prehistory**

Prehistoric Egypt is still largely a mystery. Material evidence is small and tends to sag under the weight of the speculation built upon it. Who were the people that created the prehistoric cultures of the Nile Valley? An African people speaking a Hamitic language subsequently fused with a Semitic-speaking group? This is the prevailing, but by no means firmly established view.

Herodotus referred to the Egyptians as having "black skins and woolly hair." Early Christian portrayals of Egyptians included many Blacks. During the Middle Ages and Renaissance one of the Magi was portrayed as a Black, presumably Egyptian.<sup>3</sup> From this, students should not be disabused of the fact that racism extended back at least as far as the Renaissance. For example, his enemies called one reforming monk, tanned by the sun from checking on one monastery after another, the Ethiopian or the Devil.<sup>4</sup>

When Blacks first entered Western medieval art, they were seldom portrayed pejoratively. When portrayed as Magi, Blacks may have served to disguise and deflect consideration of the moral