

The Religious Tract Society,
56, Paternoster Row,

London June 9 1885
E.C.

Dear Sir,

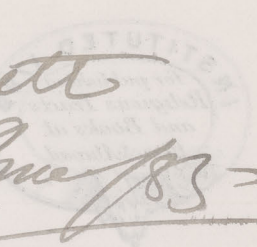
I enclose
proof of the page.
Your book will be
published probably
in September.

Wth kind regards
Yrs sincerely
R. Lovett

Levett

June 23 =

London June 7 1852
Mr. Levett
11, Abchurch Lane



Dear Sir
I have the honor to acknowledge the receipt of your letter of the 21st inst. in relation to the purchase of the book of the same title as the one which I have the honor to send you by the same conveyance. I have the pleasure to inform you that the book is now in the hands of the printer and will be ready for delivery in a few days. I have the honor to be, Sir, your obedient servant,
Wm. Leitch
Printer to the Trustees of the British Museum

ideas of the simple piety of the early descendants of Noah. It was after the invasion of the Hyksos and the wars thence arising, that the military spirit and the more gross idolatry became dominant.

The few portrait statues and sphinxes that remain from the Hyksos period are worthy, in their style of execution, of the best times of Egyptian art; ~~and~~ in the succeeding ~~times~~ of the eighteenth and nineteenth dynasties, the culminating period of Egyptian power, we have in some respects a change in the tastes and monuments of the Egyptians. This was probably the ~~period~~ of the Hebrew residence in Egypt, and it is not unlikely that they and other Semitic peoples inhabiting portions of Lower Egypt exercised some influence in this new age. External circumstances were, however, also different. Wood had become scarce and dear; clay, sun-dried brick, and stone had replaced it in many kinds of work; the Delta region had become more important relatively to Upper Egypt; canals, irrigation, and culture had extended over the whole country. Quarrying and conveyance of large blocks of stone had been perfected, elaborate and conventional sculpture was more esteemed than accurate representation of nature. Pyramids had gone out of fashion; and it was the age of pillared halls, colossal statues, and obelisks. The Nubian sandstone, instead of the limestone of Middle and Lower Egypt, became the chief stone of construction, and the finest blocks ever quarried were taken from the rocks of Syené. In front of one of the southern propyla of Karnak were six seated colossi, each a monolith about 20 feet in height. Each was sculptured in a different kind of stone. Four, which remain more or less entire, are respectively of three varieties of limestone or marble,

period

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but

time

Read this page

contemporary writing on the monuments of Chaldea. The art of writing certainly dates at least from the Deluge. In its Egyptian form, however, it very distinctly points to its origin in picture-writing, similar to that of the old Mexicans, passing into ideographic characters like those of Central America and Easter Island, and finally assuming a phonetic form very beautiful in its artistic aspect, and having peculiar adaptations to variety of expression and union with syllabic and pictographic representation. Considering its adaptability in this way, one does not wonder that the Egyptian learned caste of priests and scribes refused to the last to abandon it for a more purely alphabetical style. The invention of papyrus paper, a native Egyptian discovery, must have given a great stimulus and aid to literature, and its disuse marks the time of literary eclipse beginning in the later Roman period. When Isaiah emphasises the withering of the paper reeds, his words imply those political changes which reduced the Egyptians to bondage, and that barbarism which eclipsed their literature. both of these causes combined to destroy the culture of the papyrus, which as a wild plant had been extirpated by the demand for it in better times, so that now the papyrus is no longer found in Egypt, and according to Dr. Schweinfurth, who has directed attention to the causes of its disappearance, it would not now be profitable to cultivate it for the manufacture of paper. It has been remarked as a pleasant feature of the oldest Egyptian writings, that the hieroglyphics used relate to peaceful occupations and not to war, and that in these older inscriptions there is also an absence of images of gods, and a more exclusive devotion to Ptah the creator. This corresponds with our Biblical

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* XIX, 3
Ch. 2

The practical extinction of
this once abundant plant
implies