

back into something before he began to reign. So you get evidence from Egypt that helps you to date things. You get evidence from Mesopotamia that helps you date things. So from the viewpoint of archaeological study of languages what is most interesting is the material you get from Mesopotamia, and the material from Egypt. The material from Egypt, we have thousands of thousands of documents from Egypt the great bulk of them being things that were written on monuments, chiseled on monuments and many of those are still standing. So we have a tremendous amount of evidence from Egypt. Again unfortunately what the - largely what the man wanted us to believe rather than proof necessarily of what actually was true. But we have a great many of them. And we can trust a great deal of it.

In Egypt, the great bulk of the papyrus disappeared. These on the monuments have remained, and there is a very considerable amount of papyrus that has been preserved. Over in Mesopotamia you are in a very different position. There instead of having papyrus available, you could get it in Palestine from Egypt, but you could not get it way over in Mesopotamia, or if you did it would be too expensive to be worth common use. So they over there devised a different method of keeping material. They would take clay tablets. The clay there they could write on, especially if they baked the tablets then they would last a long time, but even without baking them they could take this clay and they could make little marks on it. So the marks on the clay could be used for ordinary messages in common life with wills, contracts of every sort as letters from the ~~id~~ different kings to each other. And of course the kings could put up monuments as in Egypt also. The monuments as a whole have not lasted as well in Mesopotamia. They did not have the big stone like they have in Egypt, but we have you might say ephemeral material, writing of letters between two kings, or from a king to his representative; contracts, all that sort of thing.