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ANCIENT EGYPTIAN RELIGION

by

Halim Fawzy Basilious El Nagar

A Thesis Presented to the
Faculty in Partial Fulfillment of
The Requirements for the Degree of

MASTER OF THEOLOGY

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In charge of Major Work

H. Herbert Livingston
Second Reader

Asbury Theological Seminary
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Halim Fawzy Basilious El Nagar

Deir el Garnous, Maghagha
Egypt

August, 1955

**Dedicated
To My Wife**

FOZ LUKE HALIM FAWZY

**The choice of my youth, my life partner and helper,
whose zeal, courage and sacrifice enabled me to con-
tinue my studies in America, I gratefully dedicate
this humble work.**

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CHAPTER I

The Problem and Egyptian Backgrounds

For many years a difference of opinion has existed regarding the real origin of the ancient Egyptians and the relative effectiveness of their religion. The majority of the claims made by different authorities have been based upon limited observation.

Statement of the Problem. It will be the purpose of this study a) to make cursory study of the origin of the name Egypt, the origin of the Egyptians and their various religious beliefs; b) to compare the different opinions of authorities and historians; c) to show the effect of that religion on the ancient Egyptians; d) to present facts from which the reader can declare the vanity and vileness of that religion.

Importance of the Study. Ancient as well as modern Egypt has frequently been stressed as one of the most important seats of civilization in ancient history. General recognition by historians, and professors of the philosophy of religion, of the importance of Egypt, has been little and inadequate. In this study, although it is limited and presented as vitamins in small capsules, an attempt will be made to employ new techniques, aiming to discover a new wealth of material covering the development of that religion.

The Location of Egypt. Egypt is that country which is located at the corner, where Asia, Europe, and Africa meet. Such a location is one of the most important and strategic

points in the world; the gateway between East and West; the battlefield of brain and brawn. Add to this the project of the Suez Canal which connects the Mediterranean and the Red Sea, and it became a point of change in the history of navigation.

Throughout the report of this investigation, the term Egypt shall be interpreted as meaning that country whose recent boundaries are composed of the Mediterranean in the north, Wadi Halfa in the south on the second cataract, Suez Canal on the Red Sea in the east, and to an indefinite line in the desert in the west. Out of four hundred thousand square miles, about thirteen thousand square miles are inhabited by about twenty-two million Egyptians.

The Divisions of Egypt. Ancient Egypt was divided into three sections. The first was Thebes or Upper Egypt (abydos). Its most famous cities are Karnak, Luxor and Thebes. The second section was Heptanomis, or the Middle Egypt (Mamph) or (Heropolis). The third section was Delta, or Lower Egypt (Helliopolis). There were southernmost parts such as Elephantine Island in the Nile, and Nubia, or ancient Ethiopia. Egypt now is divided into two distinct parts under one government, Lower Egypt and Upper Egypt. Upper Egypt begins with the south of Cairo, the capital, and extends to the south of Nubia. Its inhabitants claim that they are the true representatives of the ancient pharaohs. They are agriculturists. Because of language dialects and different skin colours, this part may be divided in the realm of civilization into first, middle and far upper Egypt. Lower Egypt (Delta) extends from the north of Cairo, the capital, to the Mediterranean

in the north, Suez Canal in the east, and Western Desert in the west. In Lower Egypt people work as artisans, money changers, and employers. That country, Egypt, with such a location and boundaries, includes in the present a strip of Arabia in the east of Suez Canal and Alnubia and to an uncertain section in the Sudan.

The Geography of Egypt. The physical formation of Egypt would cover some centuries, before Egypt ordained its first king Menes. Some modern geologists declare that the Nile must have worked at the formation of Egvestuary seventy-four thousand years. But this is certainly exaggerated, for the alluvium deposit would gain in the shallow of the ancient gulf far more rapidly than its gain upon the depths of the Mediterranean. Professor Maspero says, "But even though we reduce that period, we must still admit that the Egyptians little suspected the true age of their country."¹ Again he says, "Not only the Delta long preceded the coming of Menes, but its plan was entirely completed before their first arrival."²

Some historians say that the Mediterranean once reached to the foot of the sand plateau, on which stand the pyramids, and formed a wide gulf where now stretches plain beyond plain of the Delta. Some still believe that there were three chief outlets of the Nile. The Conopic branch flowed westward and fell into the Mediterranean near Cap Abu-Kir coast line. The Pelusiac branch was following the length of the Arabian desert chain and flowed forth at the other extremity. The Sebennytic stream bi-

1. Maspero, G., Dawn of Civilization (the Nile and Egypt), p. 3.

2. Ibid.

sected the triangle contained between the two former channels. Two thousand years ago they were separated from the main river at the city called Cirkasores, nearly four miles north of the Site where Cairo now stands.

As the land rises toward the south, this web contracts and is less confused, while black mould and cultivation alike dwindle and the fawn-colored line of the desert comes into sight. The Libyan and Arabian hills appear above the plain, draw nearer to each other and gradually shut in the horizon until it seems as though they would unite. And there the Delta ends and Egypt proper has begun.

It is only a strip of vegetable mould stretching north and south between regions of drought and desolation, a prolonged oasis on the banks of the river, made by the Nile and sustained by the Nile. The whole length of the land is shut in between two ranges of hills, roughly parallel at a mean distance of about twelve miles.

The Nile, which created the valley home of the early Egyptians, rises three degrees south of the equator and flows into the Mediterranean at over three degrees and a half north latitude. It attains a length of some four thousand miles and vies with the greatest rivers of the world, emerging from the lakes of Equatorial Africa. The river kept the secret of its source from the Egyptians as obstinately as it withheld it from us until a few years ago. The Egyptians never sought its source. The Nile was said to have its source in Paradise, to traverse burning regions inaccessible to man and afterwards to fall into a sea, whence it made its way to Egypt. The height of the Nile after the neighborhood of Abu Hamed three hundred miles below Khartum, capital

of the Sudan, increases rapidly day by day after the middle of May. The river constantly reinforced by floods following one upon another, from the Great Lakes, and from Abyssinia, rises in furious bounds and would become a devastating torrent were its rage not checked by the Nubian Cataract.

Egypt is then one sheet of turbid water spreading between two lines of rock and sand flecked with green and black spots where there are cities, towns and villages, or where the ground rises and is divided into irregular compartments by raised roads connecting the villages. The ruddy and heavily charged waters, rising and retiring with almost mathematical regularity, bring and leave the spoils of the countries they have traversed: sand from Nubia, whitish clay from the regions of the Lakes, ferruginous mud and the various rock-formation of Abyssinia. These materials are not uniformly disseminated in the deposit, their precipitations being regulated both by their specific gravity and the velocity of the current. Soil, which is entirely dependent on the deposit of a river, and periodically invaded by it, necessarily maintains but a scanty flora; and though it is well known that, as a general rule, a flora is rich in its proportion to its distance from the poles and its approach to the equator, it is also admitted that Egypt offers an exception to this rule. "At the most, she has not more than a thousand species, and of this thousand, the greater number are not indigenous. Many of them have been brought from Central Africa by the river; birds and winds have continued the work, and man himself has contributed his part in making it more complete. From Asia he has

at different times brought wheat, barley, the olive, the apple, the white or pink almond, and some twenty other species now acclimatized on the banks of the Nile. Marsh plants are predominate in the Delta; but the papyrus and the three varieties of blue, white, and pink lotus which once flourished there, being no longer cultivated, have now almost entirely disappeared, and reverted to their original habitats. The sycamore and the date palm, both importations from Central Africa, have better adapted themselves to their exile and are now fully naturalized on Egyptian soil. If Egypt is a land of imported flora, it is also a land of imported fauna, and all its animal species have been brought from neighbouring countries. Some of these, for example, the horse and the camel, were only introduced at a comparatively recent period, two thousand to eighteen hundred years before our era; the camel still latter. To know something more about the horse and the camel, see Maspero.³ The animals, such as the long and short-horned oxen, together with varieties of goats and dogs, are like the plants generally of African origin, and the ass of Egypt preserves an original purity of form and a vigour to which the European donkey has long been a stranger. The pig and the wild bear, the long eared hare and others are as much West Asian as Africans. "Everything is dependent upon the river: the soil, the produce of the soil, the species of animals it bears, the birds which it feeds, and hence it was the Egyptians placed the river among their gods."⁴

3. Ibid., p. 32 and pp 26-37.

4. Ibid., pp. 36, 37.

In the antiquity and in Egyptology, it was said, "Egypt is the gift of the Nile."⁵ Especially, the Delta is from a formula frequently found on funerary stelae where the following is read: "All things are created by heaven, given by earth, brought by the Nile from its mysterious sources or 'the Milky Way.'"⁶

The Egyptians personified the Nile as a man with regular features and a vigorous and portly body, such as befits the rich of high lineage. His breasts fully developed like those of a woman, the head surmounted with a crown of water plants. Sometimes water springs from his breast, sometimes he presents a frog or libation vases, or a flat tray full of offerings, bunches of flowers, ears of corn, heaps of fish and geese tied together by the feet.

The inscriptions call him Hapi, father of the gods, lord of sustenance who maketh food to be and covereth the two lands of Egypt with his products, who giveth life and banisheth want, and filleth the grannaries to overflowing."⁷

He is evolved into personages, one being sometimes red and the other blue. The former who wears a cluster of lotus-flowers upon his head, presides over the Egypt of the South; the latter has a bunch of papyrus for his head-dress and watches over the Delta. Two goddesses corresponding to the two Hapis -- Mirit Quimait for upper and Mirit Mihit for lower Egypt -- personified the banks of the river. They are represented as standing with

5. Ibid., p. 3, Herodotus II.5.

6. Ibid., p. 37.

7. Pritchard, T. B., Ancient Near Eastern Texts, p. 372.

outstretched arms, as though begging for the water which should make them fertile.

The Nile god has its chapel in every province and priests whose right it was to bury all bodies of men or beasts cast up by the river, for the god had claimed them and to his servants they belonged.

The festivals of the Nile were among the most solemn and joyous of the land. According to a tradition transmitted from age to age, the prosperity or adversity of the year was dependent upon the splendour and fervour with which they were celebrated.

Maspero mentioned these words in his hymn, "Hail O Nile, Thou who dost manifest thyself upon the earth and who comest in peace to give life to Egypt. Thou hidden god irrigator of the fruitful land, creator of the sun, Thou dost water the whole earth, Thou creator of the corn, Thou dost bring the tears from eyes and scatterest the abundance of thy goodness.' A text of this hymn has been preserved in two papyri in the British Museum. It has been translated in full by Maspero."⁸

The word "Nile" is of uncertain origin. It is believed that it came from the Greeks who took it from a people foreign to Egypt; either from the Phoenicians, the Khiti, the Libians, or from people of Asia Minor.⁹ When the Egyptians themselves did not care to treat their river as the god Hapi, they called it the sea, or the great river. They had twenty terms or more by which to designate the different phases which it assumed according to the seasons, but they would not have understood

8. Maspero, G., Hymn on Nile 1868, CF Histoire ancienne des peuples de L' Orient, 4th ed., p. 11-13.

9. Ibid., p. 43.

what was meant had one spoken to them of the Nile. The name may be derived from Neilos or Neilou, branches of the Nile in the Delta or from the Hebrew nahr, a river or nokhat, torrent, and this is the least unlikely etymology.

The name Egypt also is part of the Hellenic tradition.¹⁰ It is first met with in the Homeric poems where it is applied to the river as well as to the country. Perhaps it was taken from the temple-name of Memphis, Haikuphtah, which barbarian coast tribes of the Mediterranean must long have heard ringing in their ears as that of the most important and wealthiest town to be found upon the shores of their sea. "The Egyptians called themselves Romity, Rotu and their country Qimit, the black land."¹¹ The name was known to the Greeks under the form Khemia, Khimia, but it was rarely used, at least for literary purposes. The word Egypt also was known under other derivations: Aigophtosh, the house of the Worship of Ptah, Hephocstia, the god with whom the Greeks identified Ptah, Aikaphtor, the island of Kaphtor -- in such an hypothesis, the Delta would be meant rather than Crete, Aetos the eagle; perhaps the impetuous river with its many arms suggested to the Hellenis the idea of a bird of prey of powerful bearing, as the eagle. This name of the eagle, which occasionally, though rarely, applied to the river, is incontestably in favour of this etymology. The Biblical word, Masriam of Ham, means fortified or walked in place, or in two countries which are Upper and Lower Egypt (two Egypts).

10. Ibid., p. 43., (Odyssey IX 355, Xiv 258, Iv 351, XIV 257.)

11. Romitu Rotu is the more ancient form and currently used in the Pyramid texts and by way of elision of the final t, it has become the Coptic word Rumi, or Pi Romi. (Coptic Dict.)

The Origin of the Ancient Egyptians. Whence came they? How far off in time are we to carry back the date of their arrival? The oldest monuments hitherto known scarcely transport us further than six thousand years, yet they are of an art so fine, so well determined in its main outlines, and reveals so ingeniously combined a system of administration, government, and religion, that we infer a long past of accumulated centuries behind. What were the people by whom the Egyptian civilization struck root and ripened in Egypt, the country whence they came, the races to which they belonged, is today unknown. The majority would place their cradle-land in Asia,¹² but cannot agree in determining the route which was followed in the immigration to Africa. Some think that the people took the shortest road across the Isthmus of Suez, others give them longer peregrination and a more complicated itinerary. A more minute examination compels us to recognize that the hypothesis of an Asiatic origin, however attractive it may seem, is somewhat difficult to maintain. The bulk of the Egyptian population presents the characteristics of those white races which have been found established from all antiquity on the Mediterranean slope of the Libyan continent. This population is of African origin and came to Egypt from the west or south-west. In the valley it may have met with a black race which it drove back or destroyed, and there perhaps took it afterwards received an accretion of Asiatic elements, introduced by way of the isthmus and the marshes of the Delta. Between these two groups of Egyptologists, the origin of the Egyptians is still sinking in a mysterious chaos.

12. Maspero, G., p. 45.

Modern Ethnologists in general regard the Ancient Egyptians of Asiatic origin, since they differed so much from other African races, such as the Berbers and the Negroes, in language, the shape of their skull and their physiognomy. The skull of the Ancient Egyptians, and of their legitimate descendants, the modern Copts, are eminently Caucasian, while the Egyptian language has analogies connecting it with the Aryan and Semetic tongues.

The conclusion that the Egyptians, at least the upper and middle classes of them, were Asiatic immigrants into the Nile Valley, is therefore a safe one. We must accordingly conclude that Syria or Arabia was the cradle of the Egyptian nation.¹³ De Pressense,¹⁴ Gardiner,¹⁵ Sayce,¹⁶ and Lodge¹⁷ are in the train of the Egyptologists considering the origin of the Ancient Egyptians as Asiatic. Maspero¹⁸ and Sugden¹⁹ prefer the African origin theory.

The first group who consider the Egyptians of Asiatic origin base their theory on many considerations, the most important of which is immigration. Recent research has shown conclusively that the movement of the Egyptians was from north to south. Says

13. Clare, G. S., The Standard History of the World, Vol. I, p. 65.

14. De Pressense, E., The Ancient World and Christianity, pp. 54-58.

15. Gardiner, W., Popular Accounts of the Ancient Egyptians, Vol. I, p. 302.

16. Sayce, A. H., The Religion of Ancient Egypt and Babylonia, p. 22.

17. Lodge, H. C., History of Nations, Vol. I, p. 5.

18. Maspero, Ibid., p. 52.

19. Sugden, Edward H., Israel's Debt to Egypt, p. 47.

Mr. Birch, the latest English historian of Egypt, "The study of the monuments furnishes incontrovertible evidence that the historical series of Egyptian temples, tombs and cities constructed on either bank of the Nile, follow one upon another in chronological order in such sort that the monuments of the greatest antiquity, the pyramids for instance, are situated furthest to the north, while the nearer one approaches the Ethiopian cataracts, the more do the monuments lose the stamp of antiquity, and the more plainly do they show the decline of art of beauty, and of good taste. Moreover in Ethiopia itself the existing remains present us with a style of art that is absolutely devoid of originality."²⁰ Maspero, to affirm his theory, says, "Up till now but few efforts have been made to throw light on those early times in Egypt. Erman (Egyptian pp. 59, 60) and E. D. Meyer (Yesch, pp. 24-30,) have devoted merely a few pages to the subject. A new theory has been started by Prof. Petrie (A History of Egypt, Vol. I), which seems as yet to have found no acceptance among Egyptologists."²¹

The Ancient Civilization of Egypt. In the earliest paleolithic times, the bed of the Nile was much higher and both sides of the valley were covered with forests and swamps. The early population of hunters lived on the plateau, where their remains and some of their stone implements are still found. The Nile bed began to deepen, leaving terraces on the sides of the plateau, and those early inhabitants followed the receding waters. After five thousand years B.C., the hunters began to settle down and

20. Clare, Ibid., p. 65.

21. Maspero, Ibid., p. 52.

become farmers. Both Upper and Lower Egypt were inhabited, but the cultures were slightly different. Therefore, the fact assumed by Breasted²² and others that Egypt is the cradle of civilization, the mother of arts and sciences, and in it the roots of modern civilization, were deeply planted, is a safe one. "Since the dawn of recorded history there has been a civilization in the Nile Valley, a civilization which helped to a great extent in developing early human progress and was a source of learning and inspiration to other peoples who lived in the ancient East. There are many who believe that present day Western civilization owes almost everything to the Greeks. While it is true that the Greeks were responsible for much of Western culture, we should not forget that the Greeks themselves were proud to say that they learned many things in Egypt and that the Egyptian priests were their direct masters."²³

They were skilled artificers. Astronomy of a somewhat elementary character was cultivated for the sake of the calendar. Healing art treatises on anatomy and medical work mentioned in the Berlin papyrus is said to have been first composed in the reign of a predecessor of King Seneferu of the second dynasty.

Egyptian Writing was a system of survivals. The chief monument of the religious literature is the book of the dead in one hundred eighty-six chapters. Poetry, apart from the religious hymns, was much cultivated; trade, during the old Empire, seems to have been small. Egypt mainly depended on domestic agriculture, and, like China, was jealous of strangers. The turquoise and

22. Breasted, James Henry, A History of Egypt, pp. 3, 25.

23. Egypt, the Youngest Republic in the World, 6,000 Years Old, Egyptian Embassy, Washington D.C., p. 1, 2.

"copper mines of Sinai,"²⁴ however, were early occupied and worked, and the use of bronze implies a knowledge of tin. Gold was worked under the first dynasties. From the age of the earliest monuments downward, the Egyptians were acquainted with all the luxuries and comforts of cultivated life. The country swarmed with artisans and handicraftsmen of all kinds. Glass blowers are depicted on monuments of the twelfth dynasty, and a fragment of dark blue glass bears the praenomen of Antel III of the eleventh. Vases of beautiful blue porcelain go back to the age of the old Empire, and the dyed cloths of Egypt were justly celebrated. Wine and beer were drunk and dinner parties were given by the wealthy, at which the guests sat on chairs. For amusements they had dancers, musicians, singers, tumblers, and jugglers, and games like that of draughts, or field sports. Their dress was light as was natural in a hot climate, and sandals were unknown before the fifth dynasty. The head was shorn, and an enormous wig worn over it, partly for the sake of cleanliness, partly for protection from the sun. Artificial beards were also used. Children went undressed before the age of puberty. Their education was carefully attended to and they were trained in "all the wisdom of the Egyptians." As stated by Herodotus, "The Egyptians were usually monogamous,"²⁵ the King, however, was allowed to have several wives, and the great nobles might keep harems. Marriage between brother and sister was also permitted -- a survival from a primitive condition of polyandry. But in Egypt, woman held a high position, very unlike that occupied by her in Greece or in

24. Pritchard, T. B., Ibid., p. 229.

25. Lodge, H. C., Ibid., p. 59.

modern Oriental countries. She was the equal of her lord and went about freely and unveiled in public, and could ascend the throne in her own right as far as the beginning of the second dynasty. "Egypt, therefore, was the hive of industry."²⁶ "The intelligence of the Ancient Egyptians of the later epoch was praised enthusiastically by Herodotus, who dwells on their excellent memories and comments on the attention given to matters of health. Didorus counted them the most grateful of people. Gentle, good tempered, unwarlike, and humane, they achieved success in war only by the help of superior organization and equipment. Home-loving and industrious, they made their country the seat of culture and material prosperity."²⁷ Ledge again says, "The most ancient we possess is the 'papyrus papyrus' dating from the twelfth dynasty and containing two ethical treatises, one by the sage Kagemna, who lived in the reign of Snefru, the other by Ptah-hotep, the contemporary of King Asa of the fifth dynasty. Both treatises are collections of homely, practical wisdom, resembling the Book of Proverbs, or the Writings of Confucius. Equanimity, honesty, benevolence, and prudence are inculcated, and the husband is told, 'Love thy wife and cherish her as long as thou livest; be not a tyrant, flattery acts upon her better than rudeness. If thou art wise," says Ptah-hotep again, "bring up thy son to fear god. If he obey thee, walking in thy steps and caring for thy goods as he ought, then show him all favor. Yet thy foolish son is also thine own offspring, estrange not

26. Hammerten, J. A., Wonders of the Past, Vol. I, p. 71.

27. Ledge, Ibid, p. 59.

thine heart from him, but admonish him."²⁸

Their governmental system was imperialistic. The King was a deified autocrat. Affairs were managed by an organized bureaucracy. Laws were of a human character, administered without fear or favour. A sage gave advice and instruction to men in positions of responsibility and wrote these significant words; "Forget not to judge justly. It is an abomination to the gods to show partiality. This is my teaching."²⁹

Also, a great lord named Amení (2000 B.C.), had carved on the door of his tomb a script which reveals him as an exemplary employer, and administrator: "I never afflicted a widow, evicted a peasant, nor did I ill-use a hardman. I never took people as slaves for unpaid taxes."³⁰

If these Writings show us the high sense of duty, the workers, whose statuettes are found in the tombs, were evidently not disciplined by fear alone. "They knew something of the milk of human kindness and what it was to serve a good master."³¹

Sayce says, "They found somewhat civilization among races still living in their Neolithic periods of culture as flint tools. These races were very fine and skilled in manufacturing of vases of the hardest stone."³² Clare says, "A brown race malid" in

28. Lodge, *Ibid.*, Vol. I, p. 53.

29. Hammerton, *Ibid.*, p. 71.

30. Hammerton, *Ibid.*, p. 71.

31. Hammerton, *Ibid.*, p. 71.

32. Sayce, *Ibid.*, p. 22, 23.

their general character, polished in their manner by nature, obedient and religious, healthy and hardy people. They were clean in their food and habits." Smith says, "A great nation, simple people of pure unmixed race preserving during many centuries the most rigid union of character, customs and social policy, as well as political independence."³³ Hammerton says, "Such a civilization had a setting of Oriental splendour but it was also viewed by great ideas of cultivated morals, which permeated every rank of society."³⁴

A question may be raised before closing this survey, -- what was the origin of this civilization? Some believe that it was purely Egyptian in form and style. "During the fourth millenium B.C. there were great migrations into India, Iran, Mesopotamia and Egypt, and probably South Arabia. Communities beginning to develop were still living in their Neolithic periods. Those people had a wide spread commerce among themselves which expanded right and left. Each of these migrations and civilizations took and gave and left their traces in the language and civilization of the others. Thus it is understandable that we see some Mesopotamian influences in Egyptian arts, or Egyptian influences and articles of commerce in Sumer. A relationship existed, but we cannot judge that the Egyptians came from one of these."³⁵ Moore says, "Egypt and Babylonia are the oldest seats of civilization."

The investigations of Edward Meyer have led him to believe that the Egyptian calender was established in the year 4241 B.C.

33. Smith, George, Gentile Nations or History and Religion, P. 54-57.

34. Hammerton, Ibid, p. 71.

35. Egypt, the Youngest Republic, p. 3.

on the basis of observations that must have taken centuries to accumulate. There is no doubt that the accession of Menes, the first king in Manetho's catalogue of dynasties, falls before 3000 B.C. The rulers before Menes (who were of Manetho's Semi Mythical) turn out to be real men of flesh and blood.³⁶

Outline of Egyptian Chronology: Sources. The ancient sources of Egyptian chronology are obscure and conflicting. Most dates in Egyptian chronology are B.C. approximate. Herodotus, the Greek historian, visited Egypt about the middle of the fifth century B.C., the native priests read to him from rolls of papyrus. From these data Herodotus estimated the antiquity of Egypt to have been nearly twelve thousand years, counting three hundred and forty generations from Menes to Seti.

The prehistoric period is known as Lower, middle and Paleolithic I = 10,000; upper Paleolithic II and Mesolithic, is estimated down from 10,000 to 5,000 years. Neolithic occupies from 5,000 to 4,200 years. Chalcolithic and predynastic period is dated from 4,000 to 3,200 years.

In this chronology an outline will begin with the early dynastic period which includes the first two dynasties from 3200 - 2780.

Old Kingdom 2780 - 2280

Third dynasty 2780 - 2680

Fourth dynasty 2680 - 2560

Fifth and sixth dynasty 2560 - 2280

36. Moore, George F., History of Religion, p. 44.

For sources see:

37. Clare, Ibid., p. 41.

38. Egypt the Youngest Republic, Ibid.

39. Breasted, Ibid., p. 597.

First Intermediate Period

Seventh - tenth dynasties 2280 - 2050

Middle Kingdom

Eleventh - twelfth dynasties 2134-- 1778

Second Intermediate Period

Thirteenth - fourteenth dynasties 1778 - 1594

Fifteenth - seventeenth dynasties 1594 - 1567

New Kingdom

Eighteenth dynasty 1567 - 1320

Nineteenth dynasty 1320 - 1200

Twentieth dynasty 1200 - 1090

Late Period

Twenty-first dynasty 1090 - 950

Twenty-sixth dynasty 663 - 525⁴⁰, 41

Ptolemaic Period 332 - 30 B.C.

Roman Period 30 B.C. - 395 A.D.

Byzantine Period 395 - 640 A.D.

Islamic Period 640 -

Outline of Egyptian History. The history of Egypt dates back to the most remote antiquity. Earliest traces of man, since Egypt assumed its modern feature, are to be found in stone implements and the impritive graves. The history of this great people has been derived from several sources -- the natural myths, Greek sources from Herodotus, "the father of history," Diodorus, and the learned Greek Antiquarian, Eratosthenes, librarian of Alexandria, Manetho, the Egyptian priest, Turin papyrus, Hieroglyphic, Rosetta Stone, modern Egyptologists and the Bible.⁴²

41. Breasted, Ibid., p. 21.

42. Brugsch, H., The True Story of the Exodus of Israel, p. 248.

42. Clare, Ibid., p. 41.

Some historians divide this history into three periods, from Menes to Kyksos, about 1900 B.C., the Kyksos period from 1900 to 1600 B.C., and the new Empire from 1600 to 525 B.C. That new Empire passed through a grand age from 1600 to 1200 B.C. and a decay from 1200 to 525 B.C.⁴³

At about 3200 B.C., Egypt was a united country, and the king called himself, "King of Upper and Lower Egypt,"⁴⁴ and adorned his head with the "Double Crown." According to tradition, the first King to achieve this unity and found the first dynasty was Menes. Near the site of modern Cairo he founded the capital city later known as Memphis, or Mimofor, which means good place. The family of the Kings of the first dynasty came from the south from a place called Theni, in Upper Egypt, not far from the famous town of Abydos. There we find their tombs. If we examine the tombs of that period, found at Abydos and Sakkara, we realize that the Egyptians were great builders from the beginning of their civilization. The two first dynasties are called the "Protodynastic," or sometimes the "Archaic Period." This period lasted about four hundred years. The third dynasty began about 2780 B.C. and ushered in the period known as the Old Kingdom. With the advent of the first dynasty, the use of writing began to appear and great progress was made in a very short time.

The old kingdom, or pyramid age, lasted from 2800 to 2500. In the days of the son of Menes, Egypt was divided again into South and North states; Thinite and Memphite dynasties. Pyramids were built in the third and fourth dynasties. These dynasties possessed great artistic ability. They were masters of

43. Steindorff, G., and Seele, K. C., When Egypt Ruled The East, p. 274.

44. Clare, Ibid., p. 41.

their crafts. Djoser, in the third dynasty, built great mortuary monuments as Sakkara with the aid of Imhotep, who was a leader of a great revolution in Egyptian history. He was called the god of medicine, the possessor of all secrets of gods, and Imhotep the architect. He built the first step pyramid, or the Mastaba.

In the fourth dynasty, Khufu, Khofre, and Menkaure built their great pyramids of Giza. The founder of this dynasty is Snefru, who built the two stone pyramids at Dahshur. By way of recent excavations around his pyramids, it is known from the Palermo stone that he built a fleet of forty large sea going ships, which he dispatched to Lebanon to fetch cedar wood, many legs of which are still to be seen inside his pyramids. He also dispatched a large army to restore order in Nubia.

Khufu, married a Libyan woman from whom sprang a branch of the royal family. From the reign of Khofre, we have the superb diorite statue (of him) in the Cairo Museum and the great Sphinx of Giza with the body of a lion and the face of a man, representing the risen sun. "Hail to thee O lion doubly strong."⁴⁵

The priests of Ra at Heliopolis were becoming very powerful and were a threat to the kings. One of the late rulers of this dynasty resented this priestly power and wished to break it. But the results of his efforts proved disastrous and the royal power passed into the hands of the priests.

Thus began the fifth and sixth dynasties. The kings of the fifth dynasty began to build pyramids, the remains of which are

45. De Pressence, Book of the Dead, (Levir De Morto, C 162, I.1.

to be seen at Abu Sir and Sakkara, the earliest religious text found in the pyramid. This is the age of the flowering of Egyptian sculpture.

Also, they built sun temples with great obelisks towering up into the sky and with altars in the open air. Military expeditions were sent to repel the attacks of the Libyans from the west, commercial expeditions to the Red Sea to the land of Punt, which lay around the strait of Babel Mandab, and a third one to explore the regions of the Sudan.

The first intermediate period (2500 - 2000 B.C.), lasted from the seventh to the tenth dynasties. The collapse of the old kingdom began. Egypt was in a state of weakness and was cut to pieces. Through the misrule and tyranny of the petty princes, the Egyptian peasants were goaded to revolt.⁴⁶ Now the peasants were in command while the royal families were impoverished. A papyrus in Leyden Museum and another at Leningrad throw some light on that period. They picture the haughty masters begging in the streets and the pampered ladies of the court selling their own children in order to live. During that period, which lasted for some 150 years, the Egyptian frontiers no longer existed. The country was open to the Bedouin, who infiltrated from East to West and settled in the much coveted green lands of the Nile Valley.

During this period there were several houses which managed to attain some power. Namely, the House of Herakleopolis, the House of Ceftos and the House of Thebes. The latter family managed to obtain considerable power and performed the miracle of

46. Fritchard, Ibid., p. 407.

reuniting the whole land once more. In that period, classical literature was developed.

The Middle Kingdom: The ruler of the eleventh dynasty spent much effort in restoring order in the country. The greatest of their monuments were naturally near their original capital, Thebes, where we find the impressive remains of their Mentuhoteps at Deir el Bahari. But the real rescue of Egypt and its renaissance is credited to a man who was not of royal descent. This man whose name was Amenehat, was from Upper Egypt. His mother was a Nubian woman. He began his career as a minor official, but became a minister of one of the last Mentuhoteps. Finally he took a bold step and proclaimed himself King. He founded the twelfth dynasty, one of the most important periods in Egyptian history. Amenehat moved the capital to the North, and built a new city not far from Memphis, from which he could govern Upper and Lower Egypt easily. He began to consolidate his power and brought the monarchs completely under his domination. He was greatly interested in the material prosperity of the country and soon began an ambitious project for reclaiming part of the Fayoum province, and turning Lake Meris into a vast reservoir.

Egypt did not take long to regain much of her ancient glory. Throughout the country remains of monuments show the activity of her people are found. The beautiful jewelry of the princesses, found at Dohshar and Illahun, speak highly of the skill and taste of the ancient goldsmiths. These magnificent objects now adorn the museums of Cairo and New York.

The most glorious reign of this dynasty was that of Semsert III who was known to the Greeks as Sesostris and to whom they

attributed many legendary deeds. He was undoubtedly a great conquerer, and during his time Egypt controlled a large area in the South and East of the Mediterranean and some of its islands as well as in Libya. Petrie says, "On a monument of one of the Syro Mesopotamian intruders who rose to the throne of Egypt. His name appears as Khendyon, a cylinder of green jasper, another one as the King Khenezzer. A well cut tablet now in Paris bears this name with an Egyptian name which he adapted Ra Ne Meat Kha, or Amenehat III of the twelfth dynasty."⁴⁷ The rule of this dynasty lasted for not more than 250 years, after which Egypt had the misfortune to witness another period of weakness.

The Second Intermediate Period. When the thirteenth dynasty came to the throne, its power was limited to Upper Egypt. Egypt was invaded by some people from the East who were called the Hyksos, about 1680 B.C., and did not find a central government to check their advance. "The Hyksos settled in the Eastern Delta at a place called Avaris, which is, in all probability, the site of Tanis. And then began a reign of terror throughout Lower Egypt. The petty dynasties of Upper Egypt continued to rule their territories, but paid tribute to the Hyksos tyrants. The Hyksos rule continued for not less than 100 years,⁴⁸ and it was again Thebes that led the revolution against the oppressors."⁴⁹

Although the country had suffered greatly in this period, yet the Egyptians learned some useful things. The Hyksos came

47. Petrie, Flinder, Egypt and Israel, p. 12, 13.

48. Egypt the Youngest Republic, Ibid., p. 11.

49. Pritchard, J. B., Ibid., p. 230 (1725 - 1515 B.C.).

into Egypt with horses and war chariots, and during their war of independence, the Egyptians learned a great deal about military tactics.

The Theban prince who finally gave the death-blow to the Hyksos was Ahmes I. He not only drove them out of Egypt, but he pursued them to Palestine, where he annihilated them. The Egyptian soldiers, who left Thebes and other parts of Egypt to drive out their enemies and purify the land from invaders, did not return again to their homes before laying the foundation of a great Egyptian Empire in Asia.

Ahmes I founded the eighteenth dynasty which began about 1570 B.C. and lasted for 250 years.

The New Kingdom (When Egypt ruled the East). The expulsion of the Hyksos was the beginning of a great revival in the history of Egypt and the Egyptians embarked upon a period of national prosperity. The great line of rulers of the eighteenth dynasty produced many famous warriors, the greatest of all being Thutmose III, who consolidated and expanded Egyptian rule over North Africa, the Aegean Isles and Western Asia, besides pushing his Southern frontiers into the heart of the Sudan. At Luxor and Karnak they left mighty monuments which speak highly of their great power, skill and engineering ability. Other remarkable dynasties of kings and queens of the eighteenth and other dynasties of this period are: Amenhotep I, 1546 - 1525; Thutmose I, 1525 - 1508; Hatshepsut, 1504 - 1482; Amenhotep II, 1450 - 1425. This King was a famous sportman. In his youth he carried on the conquests of his father; Amenhotep III. He started religious reformation wars against Amun. He removed the capital to Amarna. Wealth and luxury of the court turned King Amenhotep III into a lover of

pleasure and a great builder rather than a warrior. His son and successors were men of peace and philosophy. They spent time in meditation and religious reform.

Akhenaton, who began his campaign of persecution against the priests of Amun and the other duties, is worthy of considerable study. "The various names under which this name can be studied are these: Amenophis IV, Iphanton, Akhenton, Chu - en - aton, Khu - en - aton, and Amaneph IV."⁵⁰

"As to the matter of archaeological finds about Amenphis, there have been only two finds of any importance. Those are, 'The Tell-el-Amarna correspondence, 1887, and the relics of the Hersy of Ikhanton.'⁵¹

This man is the product of a blending of the culture of Egypt with the culture of Babylonia. His grandfather was Thothmos III who had established friendly relations with the Asiatic and this friendship culminated within a score of years after his death in a royal marriage. "His great son, Amenophis III, took to wife a sister of the Babylonian king. Amenophis IV, his son, a half Asiatic by birth, returned to the home land of his mother, and, as his father had done, secured a beautiful princess as wife."⁵²

Amenophis IV was a different type of person than had been his father and grandfather. He was far more interested in the

50. Asbury Theological Seminary, O. T. Department Reports of the Class on Archaeology, 1951.

51. Petrie, 1891 Cambridge Ancient History, Vol. I, p. 121.

52. Price, Ira M., The Monuments and the O. T., p. 111.

events that concerned his religion than those which were of vital concern to his Empire. It is said of him, "He became so infatuated with the Semitic religion of his mother and wife that he transplanted it to Egypt and set up at various places its altars and shrines."⁵³ It is said also of this young dreamer that he "was the first known founder of a new religion."⁵⁴

When he returned to Egypt he set up its altars in various places and began to advocate this type of religion. He had to leave Thebes and build a new capital at Tell-el-Amarna in the middle Egypt. In spite of all warnings, this king spent the hours with his beautiful queen, Nefertiti, and his many daughters in his temple. However, empires cannot be consolidated by philosophy and prayers. This led to a disaster. His wonderful literature in the hymns to the sun god, the freedom he gave to art from its ancient bonds, and his religious movement which was the earliest approach to monotheism, are left from generation to generation in his honour. Some say that his hymns to Aton were more or less the origin of one of the Psalms.

Because of the corruption in the royal family and the government, Egypt was about to break down. But the general of the army, Horemhab, stepped forward and with one blow rescued the situation. The earliest known clash between Egypt and European forces was at 1190 B.C. Tutankhaman, 1366 - 1357, restored worship of Amun and returned to Thebes. Ramses I was in the 19th dynasty, 1319 - 1318. Sethi I was a king from 1318 to 1299.

53. Loc. cit. Asbury Theological Seminary.

54. Olmstead, History of Palastine and Syria, p. 171.

From the great peculiarities of this period was the Hitites - the inhabitants of Assyria, Babylonia, Syria, Lebanon, and Palestine, who were, allying themselves with Egypt. Some princes wished to throw off the Egyptian yoke.

The Decline 1085 - 332 B.C.

21st Dynasty 1085 - 945: Kings were from the families of the high priests of Amun at Karnak and the princes of Tanis. Napate was the capital of the independent Nubia state.

22nd - 24th Dynasty 945 - 712: Egypt was under the rule of a Libyan king, Sheshonk I. (Sacks the temple at Jerusalem in the fifth year of King Rehoboam of Judah.)

25th Dynasty 712 - 663: Ethiopian period; Egypt was conquered by a Nubian king, Shabaka and others. It was resisting native princes, especially those of Sais - temporarily regained independence. Esarhaddon, the Assyrian, conquered Egypt (670).

26th Dynasty 663 - 525: Psamtik I in 663 B.C. expelled the Assyrians, overcame rival Egyptian princes and established a new dynasty in a united Egyptian State. This period is called the Renaissance in Egypt, with an imitation of the art and culture of the classical age. In the days of Psamtik III, 525, Egypt was conquered by the Persians under Cambyses.

27th - 30th Dynasty 525 - 332: Egypt was under Persian rule, sometimes with local kings under Persian domination.

One of the curious things that happened during the reign of King Necho was his desire to connect the Mediterranean with the Red Sea by means of a canal, the forerunner of the Suez Canal scheme.

This project had already been started by the kings of the 12th dynasty and resumed by Ramesses II. When the Persians had conquered Egypt, Darius completed the canal which was half done in Necho's time so that the Persians might ship Egyptian products out of the country with greater ease.⁵⁵

At last a curtain was lifted on the stage of world history to disclose the young Macedonian hero, Alexander the Great advancing on Egypt and ending the Persian rule in the year 332.

55. Ledge, H. C., Ibid, Vol. 1, p. 31.

In 332 B.C. came the end of native rule. Until 30 B.C. Egypt was under the rule of the Ptolemies until the death of Cleopatra, when it became a Roman province under Augustus.

The contents of this chapter, although it was presented in a brief outline, yet it is hoped that the reader will find in its few pages a simple and brief statement of Egyptian background.

These Egyptian backgrounds such as the location of Egypt, its political and geographical situation, its origin and its ancient civilization, are a brief introduction to the main body in this study.

In the relation with religious movements the history of some of the kings is mentioned in detail, but the religious movement itself will be described in other chapters.

CHAPTER II

Ancient Egyptian Religion - Development

The ancient Egyptian religion is that religion practiced by the ancient Egyptians in all parts of Egypt during thousands of years until it was replaced by Christianity as daylight replaces dark night. That ancient religion had a complete authority and unlimited control over all the Egyptians, and was manifested clearly in various aspects of their life. It was a rich religion with its tombs, pyramids, temples and priests. It had a belief in immortality. It was a complicated religion in its requirements, teachings, beliefs and shrines. With the coming of Christianity, that religion disappeared in spite of its power. The Egyptian religion possessed deities which were made by men. In fact, men were its deities. Such a religion could never exist in the light and power of Christianity.

In this chapter the sources and the different practices of the Egyptian religion will be investigated in the light of different conditions which fibered it.

Conditions and Results: Hastings mentions the following conditions which effected that religion; a) length of time; b) character of the land; c) form of the land; 3) political rivalry and fusion. These were acting and reacting factors on the Egyptian religion as upon all other interests of man.⁵⁶ The continuous contrast of desert and of cultivation impressed the whole Egyptian character. The form of the country acted on the reli-

56. Hastings, Ibid. p. 236.

gion by favouring isolated communities which pressed distinct beliefs. Not only was the long, narrow valley readily cut up into distinct principalities, which warred one on another and promoted separate forms of worship, but there was also a strong antipathy between the two sections of the population east and west of the river Nile. There was every facility for the isolation of local worship.

True to its conservative principles, Egypt never forgot the existence of early principalities which continued to serve in a somewhat changed form. They became the nomes of pharaonic Egypt, composed of separate districts resembling to a certain degree the States of American Republic. Each nome had its own capital, its own central sanctuary, and its own prince; above all, it had its own special god or goddess, with their attendant deities, their college priests, their ceremonies and their festivals. These nome gods were the rallying cries. The triumph of his followers was his triumph. Hence, the mythic victories of the gods one over another are the records of the victories of their worshippers, and even the marriages of the gods were in many cases the expression of the marriages of the tribes who upheld them. In the sanctuary inhabitants turned for assistance in times of need and danger. They constantly sought the favour of the god by means of prayers and offerings. In the gods' hands lay the well and the woe of the community. The god was the controller of the destiny of his vassals. He had to defend them from their enemies. He possessed no name of his own, but was designated by the name of the site of the cult which belonged to him and in which he was worshipped. He was bound up with his district.

Beside the conquests of one god or tribe over another, there was the peaceful fusion of tribes who became blended both in blood and in religion.

This led to the fusion of gods who were alike and who henceforward bore compound names as Ptah skar - Osiris, or Osiris - Khentament.

This fusion also led to the acceptance of several gods, and the uniting of them in groups of triad or enneads. Thus, Horus was originally an independent god known later as the "elder Horus," or "greatest Horus," Son of Hathor and net of Isis,⁵⁷ from whom Hathor, "the dwelling of Horus," took her name. Isis was also an independent deity"she had neither husband nor lover."⁵⁸ Thus, the best known triad of Egypt was compounded of the gods of three independent tribes: Osiris, Isis, and Horus, who were linked as a family when the tribes became fused together.

Not only was the theology thus compound by multiple names for a god, but the fusion also led to the acceptance of incompatible beliefs, particularly about the future life. The pharaonic Egyptians throughout their history had carried with them a common legacy of ideas and manners. Their religion was highly composite, the product of different races and a combination of ill assorted survivals rather than a system. One of their fundamental ideas was the belief in the divine origin of certain individuals. The prince, who led the people of his nome, was not the son of a god or goddess, but he was an incarnation of the

57. Hastings, Lanzone Diz di mitel, p. 603

58. Maspero, Ibid., p. 131.

god himself. Horus in the united single state became the national god. The king was considered as the incarnation of his patron lord Horus. A deeply implanted belief in the Egyptian mind was that Pharaoh was a god upon earth. He was the good god and the beneficent dispenser of all good things. One at least of the prehistoric races appeared to have practiced secondary burial. On the other hand, the practice of embalming, for instance, is one which people have been accustomed to think of as peculiarly characteristic of an ancient age. Mummification was also practiced with an equally immemorial faith in the resurrection of the dead. The custom of dismembering the body, or stripping off its flesh was widely spread. These prehistoric beliefs left its traces in that religion. Other practices which were of funerary type were due perhaps to the Nile deposits.

The interaction and combination of these beliefs formed a chaotic mass of contradictions, which were continually in flux and were accepted differently by each age, each district and each person.

If the belief of those saying that the pharaonic Egyptians, who embanked the Nile and transformed the marsh and the desert into cultivated fields, is right and they truly came from Asia, Babylonia, and Mesopotamia; at least three types of religious beliefs and practices were at the basis of Egyptian Religion, corresponding with the three races which together made up the Egyptian people, should be kept in mind from the very outset. Divergences of religious conceptions as well as divergences in rites and ceremonies were to be found. Such divergences can be

actually pointed out.⁵⁹ For instance, the practice of embalming and secondary burial have no possible reconciliation, yet they were left side by side, bidding the individual believer to reconcile them as best as he could. This fact illustrates another which must be kept in mind in dealing with Egyptian religion. Up to the last it remained without a philosophic system. There were, it is true, certain parts of it which were reduced to systems, certain parts of the official creed which became philosophies, but as a whole, it was a loosely-connected conglomeration of beliefs and practices which had come down from the past and one after the other had found a place in the religion of the state. No attempt was ever made to form them into a coherent and homogeneous whole, or to find a philosophic basis upon which they all might rest. The Egyptian was content to take his religion as it had been handed down to him. He had none of that inner retrospection which distinguishes the Hindu, none of that desire to know the causes of things which characterized the Greek. The contradictions found in the articles of his creed never troubled him.

The Egyptian was no philosopher, but he had an immense veneration for the past. The past indeed was ever before him. He never replaced the past with the present, but the present took place beside the past: He did so with the Semitic Babylonian religion brought to Egypt with the Semitic invaders whose religion was based on planets and sun-worship. His religion, therefore, was like his temples, in which the art and architecture of all the past centuries of his history existed side by side.

59. Petrie, W. M. Flinder, Religion and Conscience in Egypt, 1898.

Along with the inability to take a general view of the beliefs he held, and to reduce them to a philosophic system, went an inability to form abstract ideas. Steady toil day after day, from dawn to night, during the larger portion of the year, gave no opportunity for philosophic meditation or introspective theorising. No wonder, therefore, that the ancient Egyptian should have shown, on the one hand, an incapacity for abstract thought, and on the other hand, a love of visible symbols. Through the sensuous symbol, the abstract thought can be expressed. The Egyptian was satisfied with the symbol which he could see and remember and the result was that his religious ideas were material rather than spiritual. All abstract ideas were expressed in it by symbols which he could see and understand. If religion, (in the sense that the word religion means unity of men and God), unites, imparts, or rebinds, or if man's religious customs and manners were to unite him with deity, then the ancient Egyptian was united to a material religion.

The Egyptians translated the abstractions into material forms. For example, life and motion were the same. Whatever moves possesses life and whatever lives must move. The belief in the incarnation of the deity was a necessary consequence of a materialistic pantheism.

Sources - Classification and Publication: The sources of knowledge of the Egyptian religion are but fragmentary; the ten books on worship, and the ten on the laws and the gods, have disappeared since the days of Clement. Taken in the order of age, the materials may be classed, with the chief modern publications, thus: a) figures of sacred animals of prehistoric age; b) Amulet's

animate and inanimate; c) titles of priestly offices; d) names of persons showing the usual gods and ideas; e) death-spells to insure safety for the body and soul; f) temple scenes of religious services and temple writings; g) Hymns; h) popular figures of gods mainly of Roman age; i) general works.

For the names of the authors of these publications, see Hastings.⁶⁰ In addition to this, there are sacred writings, Hieroglyphics left in pictures, on monuments, papyri, the book of the dead, of which various versions are extant, and accounts given by Greek Writers.

Religious Character of the Ancient Egyptians and of their Gods:

Concerning the Egyptians, Herodotus says: "They are of all men the most excessively attentive to the worship of the gods." Much of the theology, mythology, and ceremonies of the Hebrews and Greeks had their origin in Egypt. Herodotus, further says: "The names of almost all the gods came from Egypt to Greece." He also states that the Greek oracles especially that of Dodona, were brought from Egypt. The Egyptians are beyond measure scrupulous in matters of religion. Each month and day is assigned to some particular god, and each person's birthday determines his fate."⁶¹ Wilkinson says, "The Egyptians were unquestionably the most pious nation of all antiquity. The oldest monuments show their belief in a future life. And Osiris, the judge, is mentioned in tombs two thousand years before Christ." Bunsen says, "It has at last been ascertained that all the great gods of Egypt are on the oldest monuments." He goes on to say, "It is a great

60. Hastings, Encyclopedia, Vol. V, p. 236.

61. Clare, Ibid, p. 92.

and astonishing fact established beyond possibility of doubt, that the empire of Menes, on its first appearance in history possessed an established mythology that is a series of gods." Before the empire of Menes, the separate Egyptian states had their temple worship regularly organized.⁶²

M. Maury, the French Egyptologist, says, "That everything among the Egyptians took the stamp of religion."⁶³

Ancient Egyptians worshipped many gods in their earliest history such as Herus, He of Edfu, Ptah of Memphis, Montu of Thebes, Atum of Heliopolis, Hathor, Lady of Dondara, and the goddess Neith of Sais.

The importance of the limited city local gods was to increase according to the fame of this native city. Amon, the Cosmic god, was transferred from Hermopolis to Karnak in the eleventh dynasty as the local god of Thebes. Later, through identification with Ra, he became the king of the gods and the national god of the New Kingdom.

In case of immigration, the people carried with them their patron deity. In case of impression by effectiveness or abundance of blessings and miracles showered upon the local inhabitants, others were to pilgrimage, to win these benefits.

Already at an early date, the concepts of some local divinities were extended through emphasis on certain aspects of their character. For example, the Falcon shaped montu, thus became the war god. Min became patron of desert travellers as well as the god of fertility and harvest. Ptah became the god of artists,

62. Clare, Ibid., p. 92.

63. Clare, Ibid., p. 92.

metal workers and smiths.

In addition to city gods, there were also lesser gods, spirits and demons, who hindered or accelerated childbirth. The grotesque god Bes, was the protective god of the bed chamber and toilette.

The god was to share with his native city their friendship. He visited other gods of other districts. So they added to their local gods an entire circle of other gods or a demi gods who stood beside him as his guests, to share him the praise and offerings of his worshippers. A goddess was assigned as his wife. A third divinity to the two was added as their son; as it was found at Karnak in Thebes Amen, his wife Nut, and the son Khesnu, the moon god. In Abydos there were Osiris, Isis, his sister the Wife, and Horus the son. This was the beginning of enead and triad system. In the enead and triad order they had; a) eight gods order of a higher and more spiritual class; b) twelve gods order - a transition from the first order to the third; c) seven gods order which was for the masses of the people. The first order was for the priests who were taught the unity, spirituality and creative power of the One True and Indivisible Supreme Being.

The gods of the third order were for the ignorant masses. They were to them the personal agents which represented the forms and forces of the external nature. Forms and forces of the external nature were believed by the masses to work through this third series of gods, the most popular of which were Osiris and Isis.

The gods of the second order, or intermediate order, were neither so abstract as those of the first order, nor so concrete as those of the third order - not representing either the spiritual characteristics of the gods of the first class, or the natural qualities and forces of those of the third one, but rather were the powers and faculties of human beings. For this reason most of the deities of this second class were adopted by the Greeks.

The eight gods of the first order were believed to constitute a process of divine development and were supposed to exercise the power of revealing themselves. These eight divinities, according to Bunsen, were arranged in the following order: a) Amon, or Ammon, was the revealer, the concealed god, the absolute spirit, the father of all the other gods, corresponding to the Zeus of the Greeks; b) Khem, or Chemmis, whom the Greeks called Pan, the principle of generation, is sometimes represented as holding a plowshare; c) Mut, the mother goddess; d) Num, or Kneph, or Knubis, which means spirit. At Elephantine, he was styled "Lord of the Inundations." He is represented as wearing the man's head with double horns; e) Sati, or Sate; f) Phthah, the artist god; g) Net, or Neith, the goddess of Sais; h) Ra, the sun god of Heliopolis.

The first god, Ammon of the first order, was at times god of Memphis, Thebes and Karnak. He had a human form with lofty feathers rising above his crown. In time he became the one god, not by destroying other gods, but by absorbing them. By way of fusion between Amon or Ammon and Re, he became Amon Re.

Most of the manifestations attributed to these gods were somewhat crude and a reminiscent of the fetishism of the African Negroes whom Pharaoh found in the land. For example, the god Busiris in the Delta was manifested as a pillar with the head of an Egyptian King; Neith of Sais was as in a shield; Ptah and Mina were in a semi-human form.

Some of these manifestations were in pure animal form; Sebek as a crocodile; god of Mendes was a ram and Thothis was an ibis. Khumum was also a ram and Horus was a falcon or sparrow hawk. Seth was a fabulous beast. The god Buts was a serpent and Enkhale was like the goddess Mut of Thebes, a vulture; Hathor was a cow.

It was customary for these gods to be housed in wooden statues of the divinity in the local temple, in its own noas or shrines. Animals were carefully tended in the sanctuary. When Re lost his inner vitality and people clung increasingly to outward forms, the animal cults were carried to such extremes that people came to regard each individual of the species in whose form the divinity was believed to reveal himself as sacred and divine. Such animals were considered inviolate "not to be killed." At death they were embalmed and buried ceremoniously in special cemeteries dedicated for that purpose.

Some gods were represented in human form - god clothed as a prince, insignia of authority as in baton and scepter. For example, Ptah was sculptured into a youthful figure, beautiful face, but they were still surmounted by the heads of sacred animals from which they were derived. God Selek was represented as a man with a head of a crocodile, and Khumum as a man with a ram head. Horus was as a man with a falcon, and Sekkemt as a man with a lioness

head. Again they added to the local divinities sacred animals, which were made peculiar objects of worship, as Menes in a form of a bull, or apis of Memphis.

More than that the priests who sought every opportunity to enhance the reputation of their gods tended toward some connection between local divinities and the celestial powers. Moon and sun and other nature powers were worshipped. They offered to Ra under the open sky.

The writer feels it will not suffice to stop here without giving something in detail about the different groups of Egyptian gods and their names.

Gods of Egypt: We have to confine our study of gods under the following groups: a) pure animal worship; b) animal headed gods with human bodies; c) human gods of Osiris cycle; d) cosmic gods of Ra cycle; e) abstract gods; f) foreign source gods.

Animal gods: About the animal worship, see St. Clement of Alexandria, when he thus describes the religion of his Egyptian neighbors. "Among the Egyptians, the temples are surrounded with groves and consecrated pastures. They are provided with propylae and their sorts are enriched with an infinite number of columns; their walls glitter with foreign marbles and paintings of the highest art; the sanctuary is represented with gold. But when you pass beyond into the remotest part of the enclosure in the expectation of beholding something yet more excellent and look for the image which dwells in the temple, a patesphorus or some other minister, singing in a poem in the Egyptian language, with a pompous air, draws aside a small portion of the curtain as if about to show us the god, and makes us burst into a loud laugh,

for no god is found therein, but a cat or a crocodile, or a serpent sprung from the soil, or some such brute animals. And the Egyptian deity is revealed as a beast that rolls itself on a purple coverlet."⁶⁴

Animal worship was based on two main ideas, the sacredness of one species of animal to one tribe and the sacramental eating of an example of the sacred animal at stated intervals, as in the case of the Bull of Memphis. Ram at Thebes ate it as a sign of absorbing the substance of one example. The same was the burial of a portion of a king in the field to insure their fertility and prosperity. Porphyry explains animal worship from a pantheistic point of view. The Egyptians under the sambleness of animals worshipped the universal power which the god had revealed in the various forms of the living nature. As a not confined religion to the worship of sacred animals, they worshipped other divinities as Amon, Osiris and others, or as men's thoughts were forced into certain channels and assumed different forms according to the nature of the occupation.

Perhaps the cause of animal worship is due to the transmigration of Souls after death, or it may be a survival of an early fetishism which has had to accommodate itself to the antagonistic conceptions of an anthropomorphic faith. By the side of a defiled being, the defiled animal was allowed to remain, and man and beast were mixed together in religious arts. It was parallel to the juxtaposition of pictorial idiographs and the phonetically spelled words in the writings of later days. Some say that the animal worship was due to the infinite relations

64. Sayce, Ibid., p. 100.

of the gods with animals. In the recrudescence of animal worship, the animal was the manifestation of god in early history of Egypt.

This worship was local and was known for some qualities for which they might have been venerated. Also, there was one god for one tribe. But using an animal as a standard did not prove a Totemistic connexion. These sacred animal gods were many. Babeen was the god of emblem and Tahuti was the god of wisdom. Ra, the destructive power, was personified as a lioness. The Bull god was a famous god in Delta and Bull Apis of Memphis was the incarnation of Ptah. The cow was the emblem of Hather. The ram was a precreative god. Taurt was a patreess of pregnancy. The jackel was the god of the dead, owing to his haunting the cemeteries and the Western Desert where the soul was supposed to pass. They worshipped birds as the hawk at Edfu, as the god of the dead in a mummified form; the eagle as the ethereal power; the vulture as the emblem of maternity. The goose and wagtail were connected with Amon as the Ibis with Tahuti, god of wisdom. The crocodile at Fayum province-lake and the frog the emblem of god of multitudes, or reproduction, were also worshipped. In prehistoric times the cobra, the asp, or Ureaus and Basilik, were also emblems of gods.

Animal headed gods with human bodies were worshipped and practiced in earliest stage when gods with human qualities were introduced.

Pharaenic Egypt was the birth place of that religion where the gods had demi-human forms and men were gods. It was inevitable that Euthemerism Egyptian priesthood which sounded the knell of the old faith of the gods of the national creed should arise. These gods of the national creed had been resolved one into another

till no distinctive shape or character was left to any one of them. They had been transformed into mere kings who had ruled over Egypt long ago. For example, Khnumu of Elephantine the creator was bearing the head of a ram god of the cataract. Sekhmet was formed in a lioness to represent the fierceness of the sun heat - the agent of the wrath of Re. Anupu was the jackel the guardian of cemeteries and guide of the dead. And so on with Set, Tahuti and Mentu.

Fantastic animals were first noted by Professor Maspere until scholars recognized the sphinx and others.

Egyptian monsters were as an allegorical combination by which the priesthood claimed to give visible expression in one and the same being to physical or moral qualities belong to several beings. At Beni Hassin and in Thebes many of these fantastic animals were mentioned in the text as griffins hierosphinx which was represented as a head of a lion and was placed along with animals which may be encountered by local princess hunting in the desert.

These fairly comprehend the fauna of Egypt with one or two exceptions which were in human form. Divine power may be embodied also in trees or ledge in them.

There are various theories of this worship: In fetishism, Broses calls it Totemism.

Human gods: Menes the first king on a dual throne monarchy was Horsus. He was addressed with divine titles but the worship was not paid to the living ruler. District cities gods pretested, bestowed life, health, strength, victory and prosperity. They were embodied in birds and beasts, but inwardly they were not beasts but men with human character and motives. From these gods were found two groups, the Theban

triad and Theban family. Osiris or Asor who was earlier than the solar pertien, arose in the prehistoric age. He was the god of civilization and fertility. He was represented as lying surrounded with green plants and sprouting corn. His figures were made full of corn. Isis, or Aset, was an independent goddess, but by political changes was unified with Osiris myth. Nebhat, sister of Osiris, was complementary second to Isis. Herus was a complex divinity. Herus was the child son of Isis and avenger of his father Osiris. In the Theban family Amon was the local god of Karnak, Nut the goddess of Thebes, Khensu, god of time moon parallel with Thuti, god in knowledge and Neit, the goddess was represented in entirely human form holding bow and arrow. In the eighteenth and twentieth century B.C. two or three enneads were warrior pharaohs in the war between the followers of Osiris and Set.

A new relationship started after the distinction between gods and men. Men had to offer to the gods the life of those who had offended them. Human sacrifices were in the gods' eyes, the obligatory sacrifice atoning for the wrong doing committed against godhead. Man alone was worthy to wash away with his blood the sins of men. When the repugnance which he left to kill his children overcame him, he substituted beasts for men. Three gods who preceded Osiris ceased to reign and to live. They were Sibou who was retired after earthly sojourning, and Shu, who disappeared in the midst of a temptation, and Omnephris, who was goddess of balance and confession court.

Cosmic gods: These gods belonged to the eastern Delta and their worship was due to Asiatic immigration. In the middle kingdom the solar worship in the fifth dynasty gained wider accep-

tance. This was after the old kingdom fell into decadence.

The exaltation of one god especially of a great power of nature, such as Re, to the supreme place in the pantheon was a step toward monotheism. The worship of Re, the sun, was the greatest of all gods and in the fifty dynasty, it became the solar religion. He was represented in a human figure, as with Amon or Hawk headed figure as life giving. Kheperu was the rising sun god. Aten, the radiant disk of the sun, was entirely separated from Re theology in Amenhotep's attempt. Soptu was the coming of the light god with the Zodiacal glow - the light before the rising sun. And so on was the case with the gods of space, earth, Nile, darkness and stars whose lives were daily manifested in the life of the universe. Egypt proclaimed their sovereign power. But when people began to name them to define their powers or the relationship that substituted among them their unanimity came to an end.

In the complex Egyptian Elephantine myth which is prehistoric, it was said that:

the sun first rises out of a wonderful island in the Nile (Elephantine Island in the South of Nubia). The Sun egg was made of the Nile bed - a double carven shaped like a pair of breasts and the Nile flowed from them. The Nile is the earthly continuation of the Milky Way. The sky river is a river of milk because of its whiteness and rain descending. For thus it was personified in Nut, the cow, with the milky way on her belly.⁶⁵

In addition to these incarnations of deities, they even represented vegetables, grains of wheat, ripe ears, brick or stone couch of the child bed or chairs of labour, in a godly form.

65. Vergelius, Fern, Forgotten Religion, p. 6.

Abstract gods: No history legends at a higher level than the natural gods. Ptah of Memphis, although he was the artist metal workers and smiths, yet he was a creator acting by moulding everything from primeaval mud and a mud god, but in the same time he was lord of right, law and property were under his protection. Hother, mether god, was god of sexual reproduction, and Meast was goddess of truth. She had no temple and received no offerings. She was offered by other kings to the gods. She was in a double form, justice and truth. Nefertum was a god in human form with a lotus flower on his head as god of vegetation and youth. Safekht was god of writing. He appeared in the nineteenth dynasty as recording the festivals of the king and holding a scribe outfit. Osiris represented the good, Apipi, the serpent represented evil powers. Thoth was patron of arts and letters scribe.

Gods of Foreign Origin: Gods from African origin were Bes, the dancing figure beating the tambourine, Dedum, who was confused with Ptah as a creation god, Sati, the queen of gods, and wearing a high crown of feathers.

Gods from Asiatic origin were: Sutekh, who was identified with Set, the national god of the Kheta. Bael, or Ber, a war god, was from Phoenician origin. Reshpu was wearing a painted cap with a gazal head. Anta, Astharth, Quedesh were also added to the Egyptian gods. Since Amenhetep IV conquered Syria and established his empire which extended to the banks of the Euphrates, Asiatic monuments had been poured into Egypt in an ever-increasing flood and with them the ideas and religious beliefs

of the Sinitic East.⁶⁶ These divinities were promptly assimilated, wrought, moulded and were made into Egyptian deities, scarcely distinguishable from those of the old race.

It is easy to notice how the racial and cultured mixture led into a religious mixture. Greek mercenaries were employed by Naucratis, City in the Delta

In the course of Artemisia, Egyptians have been regarded as pre-eminently polytheistic people. This was clearly seen from their deifications of natural powers, and uniting politics and religion under one king; or, in the equating of one god with another as Amon Re. Perhaps the cause was that, in primitive stages, religion was prelogical and experienced transcends through guthric. Deity names took Greek names as Sarpis replacing Osiris. Later, Greek elements were incorporated into religious philosophy of Egypt. In time of Alexander the Great in the fourth century B.C. Jupiter was worshipped along with Amon and Osiris.

Nature of gods: Gods were mortals. They must be reserved into elements as body and soul. Bodies were moulded out of a mere rarefied substance generally invisible but ended with the same qualities of and substances of imperfection as men. Souls were of black and white shadow for reflection. Gods were more ethereal, stronger, powerful and better fitted to command and to suffer. They gave of the "Sa" or the mysterious fluid to kings, but decapitated was no less irremediable with them than with men, and the destiny of all was to go forth to the tomb.

These gods grew old and decrepit. Osiris is said to be slain. In the pyramids texts Osiris started to hunt and slay the gods and feed upon them.

66. Fritchard, Ibid, p. 249.

The gods were subject to suffering; Ra was in torment from the bite of a magic serpent. They suffered from chattering of teeth, headache, perspiration, nose bleeds and weeping.

The gods died and were buried in the hills, embalmed, and mummified.

The gods were not omniscient. They walked on earth to see what was done and happened. They had to inform Ra about what he heard and could not punish men without Ra's permission. They did not act directly on earth. They had to send a power from heaven to do their bidding so they had no divine superiority over men in setting for them conditions or limitations.

Some gods were pre-existent as acting intelligences with scarcely greater powers than men who might hope to gain for the gods by magic and witch craft of their own.

Gods, after death, were still to receive offerings in their temples. Their temples were erected of portico or perstyle types as storehouses of religious lore and sculptured or painted on the walls and ceilings, with writings designed with to secure a relationship with the gods. Fairman gives a complete description of the worship and of the festivals in the two great temples of Edfu and Dandara in the Ptolemaic period which were dedicated to the falcon god with daily and annual feasts for the coronation and victory.^{67, 68}

Their spirit was incarnated in rams to be everywhere in their cities. They had their divine court to help them in their divine administration.

67. Fairman, H. W., The Bulletin of the John Rylands' Library, Vol. 37, September 1954, p. 165-203

68. Pritchard, Ibid., p. 325.

In general, these gods were not merely empty shadowy figures to the Egyptians as it appears to us. They believed in their personal relationship to the deity and varying manifestations of the divine principle for which the individuality of the single god was of less account than the fact of divinity.

CHAPTER III

Ancient Egyptian Religion - Theology

It must be remembered at the outset that there was a class, the lives of whose members were not devoted to agricultural or other labour, and whose religious conceptions were often spiritual and sublime. This was the class of the priests whose power and influence increased with the lapse of time, and which eventually moulded the official theology of Egypt.

Priests: In the hands of priests, the religious beliefs of the people underwent modifications and even a rudimentary systematisation. The different independent cults of the kingdom were organized and combined together and with this organization, came philosophic speculations and theorising.

Priests were of many ranks. They were called prophets, or the learned hierarchy. The sovereign pontiff directed the exercises of their functions and was called the first prophet or the first servant of the gods. The other group were the prophets, judges, scribes, victim examiners, robe and sacred animals keepers. To these ranks of priests official offerings were granted. They were exempt from taxes.

The prince was the great high priest and the whole religion of the nome rested upon him. He was to perform the various ceremonies as sacrifices and physical cleansing. Literary ability was given to him by the god in exchange for certain compensations. When kings were troubled by state affairs, priests were appointed as assistants after a long life devotion to the study and practice of the thousands of formalities whose sum constitutes the local religion.

Egyptian priests were well educated. Priestly colleges arose in the great sanctuaries of the country and gradually absorbed a considerable part of its land and revenue. In time priestly system became a state within a state. The prince took care to keep his government in his own hands, either by investing one of his children with the title and functions of chief pontiff or by arrogating them to himself.

The other class was the masses of common people. Corresponding with these two classes, the Asiatic priests and the ignorant poor people, there were two kinds of theology; or, as it was called, the "double theology."

The priests had their esteric or interior theology as an initiated and learned class; and, also an exeteric or exterior theology was for the common people. The interior theology was for the wise and was related to the unity of spiritual deity.

The exterior, which was for the poor masses, was a mere husk as the kernal was kept out of their reach. The racial origin and the double theology were effective elements and factors in the contradictions which accompanied that religion. A vivid consciousness of the spiritual nature of the deity combined with the coarse, sensuous, representations of the deity of the oneness of god conjoined with the greatest diversity of divine persons. The phenomena of the two contrasts mentioned before was not enigmatic. Its explanation should be sought in this double theology.

The Official Religion: This is the religion of which much knowledge can be gathered. The monuments, that have come down to us, are for the most part literary and architectural, and enshrines the ideas and beliefs of the cultured part of the community.

Papyrus was available for those who could write or read. The temples were erected at the expense of the State and the texts and figures with which they were adorned were engraved or painted on their walls under the direction of priests. The sculptured and decorated tombs, the painted mummy cases, the costly sarcophagus, the roll of papyrus that was buried with the dead, were all alike, the privilege of the wealthy and educated. Tombs were filled with offerings and illustrations of the daily life of the deceased. Their walls were adorned with representations of the scenes from the deceased earthly life, and with invocations to the gods.

Popular Religion - Sources: But the sources of the popular religion are limited and our knowledge must be imperfect. It was to be gathered from the traces it had left in the religion of the state; from stray references to it in literature, from a few rare monuments, from its survivals in the modern folk-lore and superstitions of Egypt, or from its influence on the decaying faith of the classical age.

The early neolithic population of Egypt whom pharaonic Egyptians found already settled in the country were fetish worshippers. They had no priests for fetishism is incompatible with a priesthood in the proper sense of the term; neither did they embalm their dead. Embalming, the gods and sacerdotal colleges of the State and the belief in the resurrection must have been for them of foreign origin. Here and there a few evidences have been preserved. In the tomb of Ra-Zoser-Ka-Seneb at Thebes, the artist has introduced a picture of a peasant making his morning prayer to a sycamore which stands at the end of a corn field, while offerings of fruit and bread and water are placed on the

ground beside it.⁶⁹

Professor Maspero has drawn attention to a certain stela in the museum of Turin, which shows how, even in the lower middle class, it was the animal itself and not the official god incarnated in it that was the object of worship. The second king of the second Thebes dynasty was said to have legalized the worship of the Bull Apis of Memphis and of Menne of Heliopolis and Ram of Mendes. The official explanation was that these animals were but incarnations of Ptah : Re to whom the worship was really addressed. It was an explanation about which people neither knew nor cared.

People honoured the animals themselves. The most venerated and feared were snakes. Amon was the name, the serpent and Ra also belonged to it. Miraculous powers were supposed to be possessed by snakes.

Elements of Conception: Such elements are to be found in the following: a) prehistoric figures, in graves and town ruins various animals figures were found which seem to show the adoration of different species. Human figures were also found and perhaps were to satisfy the wants of the dead and not to represent human beings. It seems to be distinctly servitors only; b) magic. It was the basis of popular tales. Although we find in their human conduct virtues particularly of charity and benevolence which was regarded for obtaining happiness in the life to come, the Egyptian morality was without quality, for the people trusted to magical arts to deceive the gods. Some were written in the

69. Scheil, 'Tombeaux Thebians' in Memoirs de la archeologie française du Caire, Vol. IV, p. 4.

book of the dead and was buried with the body to help the deceased at judgment; c) domestic worship; d) birth, marriage, and death ceremonies; e) dancing: a reference is mentioned in its place to the Israelites, when they began to dance before the bull in the Wilderness as a derived practice of the Egyptian popular religion; f) wayside shrines; g) festivals of fertility and harvest, gardens of Osiris and Adonis in Syria ornamented the house with bowls filled with the Nile mud are on the head of these festivals; h) great temple feasts; i) seed festivals; j) religious calendar; k) lucky and unlucky days; l) general feasts were: two for the new year, twelve for the first days of the month, and one of rising of the day star.

In the popular religion period, the separation of religion and morality found its way. Primitive man admired strength rather than goodness. He worshipped power and feared it. Promiscuous intercourse between the two sexes, polygamy with its attendant, polyandry were practiced as legitimate fathers were to be designated. Marriage of sister which still was practiced in later ages.

Religion had an inverse history and to bring religion and morals together, you should place morals under religion, or the sanction of religion.

Funerary Religion: Hastings says:

Perhaps the causes of its prominence were the Nile deposit. The importance of its tombs was clearly shown in considering it not as only houses of the dead, but a record of the ancient Egyptian civilization, and the reasons of its offerings were to insure the future happiness of the deceased.⁷⁰

These offerings were of food, drink, model houses, furniture of concubines and slaves and weapons. Offerings to Ka god

70. Hastings, Encyclopedia, Ibid., p. 237.

were granted instead of bread, terra cotta cakes inscribed with the name. Prayers, sacrifices, incantations, ablutions and ceremonial ritualistic were meant by to propitiate the gods, and insure their continued beneficence toward the people and the land. Again Hastings mentions some of its prehistoric rituals, as Egyptian secondary burial. The body dismembered had been sought in Cannibalism. The flesh was eaten by birds and the bones were consigned in tombs. The body was placed in a contracted position on the left side, the hips and the knees were on the left side with the hands together before the face, which was to the west and the head to the south.

Utensils and weapons were put behind the neck; the bag of melochite and the Slate and the pebble for grinding the powder to paint the face were before the face. The wavy handled jar of ointment was at the head end, and a small painted jar stood at the feet. At both sides of the grave were jars full of the ashes of the burning of offerings made at the funeral.

In the pyramid texts another treatment of the body was practiced. The head was removed, the flesh was taken away, the bones were separated and cleaned and then recombined in right order and the whole body was put together again.

This was as a purification to make the deceased fit association with gods. This practice was followed in the Osiris worship.

Embalment as a belief was not known before the third or fourth dynasty, even in the case of kings of Upper Egypt. The cause of embalming was their belief in resurrection.

Mummification was not universal and not always practiced. Until the eighteenth dynasty it was confined to the court and official priests. It was from the wrappings of the mummy that

most of the small amulet scareb have survived. The history of the mummy began according to some, after the third dynasty and for protective amulets in the fifth dynasty. Amulets cornelian or ivory were placed around the wrists and neck in forms of jackel, lion head, frog, bee clinched hand and leg. This practice disappeared from the eighteenth until the twenty-third dynasty. In the twenty-sixth dynasty, glazed figures of gods were found. These elaborate armoury of amulets were designed to preserve the body from being attacked or broken up and to insure that it should remain complete for the habitation of the Ka.

Houses of the Dead: For communion with the other world and persistence of life after death, the Egyptians built houses, or hostelryes, which were their tombs, or eternal dwelling places.

Each tomb was composed of a chamber above the ground, corridor or serdab in the interior of the masonry containing statues of the deceased; a pit sunk to a considerable depth through the rock and a vault, hollowed in the rock, contained the sarcophogues of the dead.

Chief Doctrines - Schools of Theology: If Professor Maspere is right, the two chief schools of religious thoughts and systematizing, in early Egypt were at Helliopolis near the apex of the Delta and Hermopolis, the modern Eshmunean in central Egypt.

In Hermopolis, the conception of creation, for example, was not by voice merely, but by the mere sound of the voice. This conception was formed and worked out. Helliopolis was the source of that arrangement of the deities into groups of nine which led to the identification of the gods one with another and so prepared the way for monotheism.⁷¹

71. Maspere, Etude de Mythologie et H'Archologie e Egyptiennes II. p. 372.

If Heliopolis was indeed, as seems probable, the first home of this religious theory, its influence upon the rest of Egypt was profound. Already the scheme which placed the Ennead groups of nine at the head of the pantheon, in the early part of the historical period, when the texts of the pyramids were compiled, had been accepted throughout the country. It was the beginning of the inevitable process of thought, which ended by resolving the deities of the official cult into forms, or manifestations one of the other, and by leading its adherents into pantheism.

To a certain extent, the general incapacity for abstract thought which distinguished the Egyptians did not hold good of the priestly college. But even among the priests the abstract was never entirely dissociated from the symbol. At the most, Egyptian thought cannot rise further than the conception of "the god who has no form" - a confession in itself of inability to conceive what is formless. The results of such inability were not only the necessity of representing the gods under special forms, but even of always so thinking of them as to add to this the worship of animals and the divine origin of certain individuals.

The old Egyptian belief in the divinity of the brute beasts stood side by side equally with the old belief in the divinity of man.

In dealing with some characteristics of materialism in religion, Symbolism is said to constitute its background and the one presupposed the other. The Symbol presents the abstract idea in a material and visible shape, but the materialism of the Egyptian mind demands something concrete, which the senses could apprehend. Ka, for example, became the materialistic spirit of modern

spiritualism which is merely matter in etherialized form. Egypt gave shape and substance to the mental and spiritual creation, like the ideas of Plato which became sensuous realities, or like the written symbols which express them. The name was looked on as the essence of the thing included. The name is expressed in both sound and writing. The bird which represented the idea of the soul became in time the soul itself. This very fact assisted the spiritual Egyptian religion.

The identification of the abstract ideas and concrete ideas and substantial existence made a pantheistic conception of the Universe easy. The divine essence permeated all bodies and forms alike, though it manifested itself at a certain moment only, and under certain forms. It was in the power of the manifestation of deity which the transformation, or the transmigration continued the existing of the subject was only in the mind of the observer. The Egyptian was not flattered by his symbolism, and his symbols became metaphor in his historical ages - as the meta of our own language "eating his god," or absorbing a subject.

These symbols enabled him to retain all formulae with gross materialism and childlike views of the universe. It enabled him to attain to a conception of the divine being which has elenic spirit. The two deep rooted religious conceptions in the Egyptian mind which had much to do with purity and sublimity were his conception of a divine law governing the universe and to which gods were submitted and a moral good being rewarding or punishing. The world was ordered and controlled not by chance and caprice, but by a fixed law impersonated in the goddess Mat. The divine and the moral law were unlike the Blind destiny of the Greeks or the Romans.

In the eighteenth dynasty a belief in the virginal birth of the god Pharaoh began in Luxor Temple and so also was the birth of Amonhotep III. He descended from heaven and became the father of the future kingdom. The mother was still a virgin when the god of Thebes incarnated himself that she might behold him in his divine form. Amonhotep was born from a god, and also the Hatshepsu family members were born from Amon. For this reason kings of the fifth and sixth dynasties called themselves the sons of gods. Theban monarchs, whose virgin mothers were wedded to Amon, were incarnated in the flesh. They were pioneers of civilization and inventors of religious ideas. To them we owe the chief moulds into which religious thoughts have been since thrown into doctrines of incarnation, emanation, trinity, absolute thoughts and permanent substances of all things.

In this theology there is a similarity to various theories as:

- a. the spiritual part of man to that which underlies so much Christian speculation on the subject and which still pervades the popular theology of today;
- b. the same distinction between Soul and spirit;
- c. resurrection of material body;
- d. heaven as a glorified counterpart of our own earth;
- e. trinity, whether by artificial creation, process of generation, or by a solar in its origin and with the spread of the Osirian form of faith. The trinity of the doctrine became universal through Egypt. This last doctrine was in its origin a reduction of the cycle of divinities connected with the Osirian trinity as Thoth, Amphis, Nebhat and Set, who were separated. Osiris became the head of a triad. Thus it had grown under the influence of a solar theology and the old conception of a personality which possessed a concrete form trinity with resurrection and judgment to come passed into the schools of Alexandria and were thrown into the crucible of Greek philosophy. The platonic doctrine of ideas was adapted to the Egyptian doctrine of personality and the three persons of the

trinity became unity, mind and soul, absolute thought, reason and energy.

b) Continuity also not with Christian thought and religious theology of today, but with primitive religion of Babylonia, where we find that Astro Theology once played a considerable part in the religion of Egypt, and this gives strength to the idea that the Egyptian religion was of Asiatic origin. They brought with them the religious ideas of their Eastern home. Babylonian people systematically mapped out the heaven, divided the stars into groups and gave to the earth group a name of its own. All over the world the prominent stars and constellations have received names (not given names) which were common in Egypt and Babylonia; but the star worship passed into the Astroian Theology.

Egyptian religion was not an isolated fact. It linked itself with present beliefs and religious conceptions and of a yet older past.

Egyptian theology in general consisted of mythological accounts of Osiris and Isis, the judgment of the dead, the mal-empycoheses (the transmigration of the soul) and things pertaining to the ceremonial worship of gods.

In the popular theology of Egyptian religion a word should be outlined about these previous contents.

Mythological Accounts: A myth is a phenomena of natural activities in various forms related to human beings as if they were gods. It consists of symbols simple or complex and thoughts clothed in sensuous forms. Symbols are originated in myths as myths are antecedent to symbols. Formation of mythology needs not capacity for poetry - a reving life of conflicts, conquest epic condition, a state of coming into being, taking shape without fixity and order, or a settled life. For this reason there is no supreme kind of mythology. Understood symbols lead for greater devotion than mythological representations. The Egyptians worshipped the symbols not the gods; a worship ranks lower than

the adoration of a god like the Olympian Zeus. But if symbols are understood, men can reach a spiritual conception much more quickly and are not offended by the coarseness and hideousness of the emblem. A certain attraction is left in the elements of mystery and fresh symbols can be employed continuously as means of conveying new thoughts. It was said that the victory of light over darkness, and flow over drought, the resurrection of Osiris, these and like myths inspired the noblest Egyptian poetry, although it was crippled by its sacerdotal and liturgic character.

In the Egyptian mythology two traits can be felt; the love of their river and the delight in sunshine.

Commological myths: Out of the many pages in many books written in mythology and history of legendary of Egypt a brief outline can serve.

Creation was by voices, words and by muscular efforts. Gods gave life by weeping. Ptah moulded man with his own hands. Khnumu formed him on potters table. Ra flooded the earth with his rays as with flood of tears. Men sprung from pillmell eyes and were scattered abroad with the light over the surface of the world. The mud of the Nile by the burning sun; by fermentation brought forth the various races of men and animals by spontaneous generation. Egyptians according to these myths are the descendants of Ra. Others say that they were like brutes crying until Thoth taught them how to speak and how to write. Horus's two eyes opened, in turn, the right one was the sun, or Ra, and the left one was the moon. His face shone with Zodiacle light, attached to earth by four thick locks of hair, the pillars which upheld the firmament and presented its falling into ruin. Sibou, was concealed into a form of colossal gender. His mate once laid

the sun egg, or daily laid it. The goose became the mother of the egg out of which the universe was born. So Ra, the son of the sky goddess, was to be born daily with every new dawn. He was the luminous egg, laid and hatched in the east by the celestial goose. The sky was a sucking calf of pure mouth. The father was Sibu the Bull, or a heifer, or morning star, which was to salute Ra daily. One aspect was common, "Born and disappear to be born again anew the next morning." The sun god had barks. A war between the sun god Ra and Appipe the serpent was continuous. In that war people were to help Ra with beating their breasts and with music until Ra was to emerge from the darkness and again was to go on his way, while Appipe sank back into an abyss paralyzed by the magic of the gods. If it triumphed over Ra, the explanation was a solar eclipse. The rising back by the strength of the next flood and that phenomena was greatly repeated. The periodicity of the sun's oblique movements was regarded as the necessary consequences of the periodic movement of the Nile, or the celestial Nile.

The moon gouhu auhu was the left eye of Horus. He was guarded by Ibis, or the cynocephalus. On the fifteenth of each month, his enemies were to cause a great peril to the moon or the lunar eye of Horus. They were to fall upon him, tear him out of the face of heaven and cast him in the Nile. His guardians were to set forth to find him and to restore him to Horus. So he was born to die and die to be born again. When his enemies were to be greedy they had to swallow him and this was the explanation of the eclipses. The universe was looked upon as composed of a sky god supported by his four children on its four pillars. Osiris

was on the south, Set on the north, Thot on the west and Sopedi on the east. Ancient Egyptians imagined the whole universe as a large box nearly rectangular in form. Its greater diameter was from south to north and its least was from east to west. The earth with its alternate continents and the seas were to form the bottom of the box. It was a narrow oblong and slightly concave floor with Egypt in its center. The sky stretched over it like a flat iron ceiling. Its earthward face was capriciously sprinkled with lamps hung from strong cables extinguished or unperceived by day. They were lighted and visible to eyes at night. Since this ceiling could not remain in mid air without support, four columns, or rather four forked trunks of trees, similar to those which maintained the primitive house, were supposed to uphold it.

Osiris's Myth: They believed that the kingdom of Osiris was the cool and misty northern part in the Delta and the dead went there.

Osiris was an agricultural deity from a Syrian origin who entered Egypt with the conquering people. According to legends, he was an Egyptian Pharaoh who devoted himself and his life to doing good. He introduced elements of arts and culture among his subjects and transformed them from savages into civilized men. He was the son of the sun god and was born in the first of the intercalatory days.

He set from his kingdom to subdue the world by the arts of peace. He left Isis to govern in his absence. On his return Set and his two fellow conspirators imprisoned him by craft in a chest which was thrown in the Nile.

Set found the chest, and cut the body into pieces. Isis, searching in vain, found most of these pieces except one. She mummified it as the first mummy in the world. Horus was to avenge his father's death. After battles, the contest ended with his victory over Set. When the god Thoth was appointed as an arbiter, he divided Egypt into lower and upper Egypt. Set took the Delta.

Osiris was restored to life and became god of immortality.

Anthropological Myths: Man was supposed to have sprung from the two eyes of the supreme god called the flock of Re. He was divided into four races: the Egyptians, the Negroes, the Asiatics, and the White Skinned nations of the North.

Man was composed of two elements, body and soul. By his mind he was connected with god and by his body he was connected with matter. Mind before incorporated in matter was free to visit all worlds, but when it entered the body it inshrouded itself in the soul or the Ba, which was connected with the body by way of spirit or breath. So they believed in the double mind in soul and spirit enveloped in matter and these interpenetrate each other.

The Imperishable Parts of Man: Ancient Egyptians believed in the imperishable parts of man and in the underworld.

The imperishable parts of man were the Ka, Khu, the Ba, and the Ah.

Ka = double: To them it had an independent existence, real and material. It was separated from the object of which it was a facsimile and presentment, and represented it elsewhere. It gave life and form to the object. Spiritual reflection of one object had a concrete form: this is the last Platonic doctrine of Ka.

Ka had no existence before man's birth, but to Ka his existence was owed. Ka was alive after the death of the body. It needed to be sustained with food and drink hence the offerings to the human Ka and to god Ka.

The statues and images in tombs were survived till at last Ka was again united to the body and soul. These statues, ideas existed in the Memphis school of Theology. They painted a false door entrance to the Ka into the tomb.

Ka was a living principle inspired both gods and men and represented with symbols of life in its hands. In Babylonian religion it was Zi. Ka represented the activities of sense and perfection or bodily perfection and powers of enjoyment.

Khu was the Luminous part of man, glorious or shining intelligence and was represented as a bird, inscribed, or depicted on the tomb stones of Abydos, with bent arms of the Ka. It was with a separate entity, yet comprehended in the human Ka.

It was the soul of the human Ka symbolized by the crested Ibis. Khu formed a link between men and gods and participated in the divine nature. Where Kha was grown no mummification was practiced.

Khu = Vevo = was the intelligence of which Ba or soul was the envelope.

Ba was entirely different pneumatology. Ba, as a disembodied soul, was pictured as a human headed body, an entity wandering about the cemetery requiring food where Ka is said to be satisfied with the model foods placed in the tombs. The Ba was associated with the Sahu, or the mummy, as the Ka with the Khat, the body.

The Ab: the Will was symbolized with the heart. They say man is in god's hearts. A mine of wide heart or washing of hearts

Here was the seat of feelings and mind, not the material part, but the double which passed after death in the other world - abode of hearts.

The *Kan* was the true existence for the animate or inanimate bodies. From such a belief we can say that man in ancient Egyptian religion was composed of three elements, Body, soul and the *Ka*, and *Ka* was regarded either as an invisible genii - a kind of guardian angel attendant upon man or an intermediate element linking the body and soul. *Ka* required a dwelling place; therefore, they took great pains that it might not go homeless and so preserved the bodies as mummified or monuments to harbor the *Ka* of the deceased, whether man or sacred animals.

Behind all we find their belief in the immortality of souls. *Ka* existence is as a replica of earthly life, so preservation was essential to eternal rest with the requisite provisions of food, drink, articles of adornment and supply of every kind.

The Underworld: The Egyptian underworld was divided into twelve hours of the night, associated with the sun's course. Twelve spaces were called caravans or fields. Each field had his large population of gods of spirits and of the dead.

The gates between the hours each was guarded by watchers and fiery serpents.

The Ba in the cemetery. Souls existed in tombs and about the cemetery. The soul was thought of as a human headed bird, the *Ba* flying in and out of the tomb requiring access to the food. The soul had access to its provisions and to the outer air by a model gallery which was made on the ground surface covered over by the Mastaba pyramid of the second dynasty and placed in model granaries of mud.

The Ka and its imagery - soul. It was thought that the Ka (or Will) and the will or consciousness of the person coincided with the sensation of the body.

Death: They believed in death and regarded it as a phase of life. Words were addressed to the dead in the day of obsequies. "The joy of Amun is in thy heart, thy members are intact, mounted on thy two horsed chariot, thou goest up on to thy bark, beasts are sacrificed ampheres are opened, sweet songs are sung before thee."⁷² They buried their deceased with open mouth and open eyes to guarantee life to the body. The body under the form of a mummy was placed in its chapel of the dead, preserved. Sacred formularies contained in the book of the dead were placed beside the corpse as a talisman against evil. Such scripture was found, "He who knows this book, says a sarcophagus of the eleventh dynasty is one who, in the day of resurrection in the underworld arises."⁷³

They believed in immortality. This immortality was connected with the art of transmigration, or the soul's great journey beyond the tomb, and with the belief of transformation and transmigration of Souls. The souls of men survived their bodies and returned to life again in animals for three thousand years; till the expiration of 10,000 years no soul will return to its pristine conditions. After this nation of successive transmigration the soul returned to that form which it set out. Earthly life was not required to be stripped by extreme asceticism. Man was the son of the god Osiris. The god of life, enemy of the power of sterility, darkness and evil was to do battle with evil along the whole line

72. De Pressence, Ibid., p. 74. (For these hymns see Reneuf.)

73. The Religion of Ancient Egypt and Hibbert Lectures, also Pritchard, Ibid.

commencing with the land of Egypt itself. The soul should be saved from barrenness; hence, it must share in agricultural labour, such as making channels for irrigation, and sowing the land to secure fine harvest to procreate domestic animals. In doing this it performed a religious act.

Soul wandering was necessary before entering final Urdeal. The soul underwent preliminary trial - a hell for tormenting the soul before its final destruction. If the judgment was favorable, the soul resumed its members and was united to its mummy. Then it descended into fields of Ashleu where it found a sort of subterranean Egypt. Here it resumed its past life, which was idealized and glorified. It laboured and tilled heavenly fields with the assistance of helpers represented in little figures placed in the tomb. After work every evil principle was taken away and the soul was already united to his god and with his aid entered the final conflict with the terrible monsters at the fifteenth gate of the Elysian fields through which it had to pass.

When it comes victorious from the last Urdeal and (Plato says "if anyone's life had been virtuous he shall obtain a better life hereafter and if he was wicked it will be a worse life."), it resumed its body which had been waiting (embalmed and preserved until the return of the soul) in the form of a mummy. So the human body was constituted in all its elements, flooded with celestial glory and became in the end a pure intellect which, saw gods, being god among the gods, and was absorbed in the god. When man died he became associated with the sun god, whose history became his and was called Osiris and entered the bark of the sun. But to arrive at length on the mysterious shore of the

West, where all life was renewed and to be admitted to the honour of the supreme Urdeals which were always severe, man should have been triumphed here below. His higher nature should prevail and predominate over the low.

They believed in regarding man's destiny in a continuous life after death and exactly it was as which he led on earth.⁷⁴

The anxious and constant reiterated desire of the dead was for eating and drinking; oil ointment, cosmetics for eyes, enjoyments and nourishments which in funerary usages placed in exquisitely beautiful vases, jewelry, clothing and weapons.

They believed in the return of souls to the bodies especially at night, taking the form of birds, so they preserved the bodies.

They believed also that the deceased or the departed could assume different shapes and by means of magical formulas could transform himself in all sorts of being. They believed that the dwelling place of the blessed dead was at the sunset and that he was transformed into stars in the sky, celestial fields of rushes. Another earth beneath the familiar one of men was for kings. For this we see their houses of the dead tombs made in mastaba pyramids.

In conclusion, the Ka had played an important role in the Egyptian mortuary beliefs. It was a protective spirit or genie born simultaneously with the individual and was closely united to him throughout life. Ka, survived and quickened him with its aim which was life, strength and protection.

Osiris, who was restored to life and became god of immortality, became to the people Unefer, or the good being.

74. Vergilius, Fern, Ibid., p. 6.

Osiris's belief absorbed the idea of the Ka and spiritualized it and confined it to the life after death.

He became the spiritual body in which the immortal parts of the man were united together in doubles - soul and spirit, heart and all met together as they had done when the individual was on earth. Osiris was the Ka which represented not only the outward shape, but the inner essence as well. The whole man was there, spiritually, morally, intellectually as well as corporally. In him there was equality and no rank, although the tombs of the servants were around that of the nobles.

The paradise over which Osiris ruled and to which the faithful souls who believed in him were admitted was the field of Alu - a land of light and happiness.

The Judgment: Before entering the kingdom, there was an examination to set aside the wicked and permit the good. In such judgment the fate of the deceased was to be decided. His fate in eternity was regarded as in some measure contingent upon his moral conduct while on earth. There was a conception of divine judgment with the blessed fields.

The final judgment was conducted by forty two judges and Osiris was the arche judge.

Morality was made an integral part of religion, and even was set above it. In the book of the dead the court work is mentioned in detail.

The dead was brought by the jackel headed Ambis before the presence of Osiris who was enthroned with Isis and Nebhat was standing behind him to pass retribution of the life to come.

The protestation of the dead was made, each denying that he

had committed any of the forty-two crimes.⁷⁵ This was the negative confession or denial.⁷⁶

Praise be to thee O Osiris, I have not acted with deceit, not oppressed the poor, judged unjustly, not feeble of purpose,⁷⁷ not spoiled the shew bread of the gods, I am pure.

Ibis was to weigh the heart. Thoth was the reader and recorder god. Maat feather was placed in one part of the big balance and the other on the other scale. By heart it was meant Conscience as it is called in modern phraseology. "The gods required mercy and righteousness rather than orthodoxy of belief (the same as in the doctrine which was echoed so many years later by the Hebrew prophets)."⁷⁸ Righteousness and mercy had far reaching effects on the faith which had led him to do good works.

Confessions of faith as in pyramids texts were not without influence on the life and conduct of those who professed them. The Egyptians in their religion, as in the book of the other world, expected the final annihilation of the wicked rather than their continued existence in an eternal life.

In the twelfth dynasty a single mummiform figure was found for the Ka of the person himself and was supposed to act in the future. Then to save him from labour a group of figures of serfs was substituted and their chapter in the book of the dead was as a spell to quicken them into action. They were called the Ushobi servants, or the answerer servants.

75. Pritchard, Ibid., p. 34.

76. Maspero, Ibid., p. 189-190.

77. Sayce, Ibid., p. 175, 176.

78. Micha 6:8

The deceased to avoid innumerable perils in the dark world was to join the boats of the sun and was protected and given safety. Solar boats come forth from a night of 4,000 years by way of recent excavation. They found it in Giza Plateau.⁷⁹ This was led through the successive gates of the hours guarded by their evil spirits.

If the verdict were favorable, he addressed Osiris in the following words:

Behold the deceased in this Hall of the twofold truth, his heart has been weighed in the balance in the presence of the great genii, the lords of Hades and been found true.⁸⁰

The Influence of the Egyptian Religion: In spite of the perplexing mixture of monotheism and polytheism, of lofty and noble conceptions and degrading superstitions in the ancient Egyptian religion, Nobody can deny its influences among the Egyptians and their neighbors.

Everything produced by the Egyptian took the stamp of religion such as their writings, their literature, their sciences, their morals and their lives. Sound morals were held, vices were prohibited and condemned severely by the Egyptians. Women lost their noses because of adultery and men were punished with many blows. Punishment of theft was death. There was no absolute power over the offspring of life. Truth and justice were sanctioned and were influential. Brugoech says it was found in a script on United Egyptian wall, "He loved his father, and was a wise man," as from religious ideals.⁸¹

79. Egypt Travel Magazine No. 6, Jan. 1955, p. 25, 26.

80. Sayce, Ibid., p. 177.

81. Smith, Ibid., p. 145.

The Egyptian religion taught the observance of moral law with reference to the future judgment. Although the public was left to a great extent unaffected by its solitary influence, yet the moral code was understood and taught in a truly spiritual sense and not as mechanical conventional religious rites ending in mere externalism, or compliance with the mere letter of worship. Law met the demands made by the consciousness of the Egyptian. Suffice to read this witness, "I have not grieved the spirit of gods."⁸²

Such a religion enforced law, not only for human welfare and individual and general happiness, but upheld it as of divine authority and divine origin and obligation.

The bench of judgment was constituted of thirty chosen persons. The most noble, upright and learned that could be found were selected from the three principle cities, Thebes, Heliopolis, and Memphis. These thirty individuals were to elect at their first meeting the most distinguished among them to be president with the title of arch-judge.

The laws of the Egyptians were said to have been dictated by the gods or immediately by Thoth.

The influence of that religion passed also into the state. There too the greatest variety of freedom of forms found a centre of unity in the absolute divine offices of which we find the king as a life giver, like the sun god. His knowledge was eternal and his ideal was to reign for millions of years upon the throne of Horus. He was the incarnation of the sun god. In Babylonia also it was known that the king was divine and continued after death. In spite of all the great revolutions that took place their

82. Smith, p. 145 (from the book of the dead.)

governmental system repeatedly remained wonderfully uniform and essentially unaltered all through the long succession of centuries. Each new period even after long continued confusion was in reality a renewal of a repetition of what had been before.

Egyptian ethics was based upon the immortality of soul and man's responsibility to his maker. At the judgment seat of god he was responsible for his deeds on earth.

The Egyptian theology had explicit teaching of future retribution after the fanciful interposition of transmigration. Eternal misery or everlasting felicity was insured. More than that, the god himself was the exceeding great reward of the righteous and surely would destroy the wicked. His favor was everlasting life and his wrath was death eternal.

If the centre and soul of any religious system is its theology, the sacred literatures were the product of that theology.

These sacred literatures were the sources from which that theology could be known and systematized.

The Egyptian theology had been known through its books which were forty-two, inspired from one origin, the god Thoth.

These books were ten books of prophets or theological books; ten books of stolistis or direction to the festivals processions; hymns and prayers; fourteen sacred scribes containing all that was known about the hieroglyphic system of writing and sciences; two books in music and hymnology and six books in science and practice of medicine. Imhotep, or Imouthes, who was a sage and physician of the third dynasty, was the author of the last six books.

Add to these the books which were of a religious nature, such as the books of the dead, which is a mixture of magic and myth, beautification of the dead and the passion play of Osiris. Perhaps it was the product of feudal ages. It was an epitome of Egyptian belief in immortality and gave a mythological basis for such a belief. They also had hermetic books which were written between 350-200 B.C. In that period the ascetic societies were founded. They taught that fate governed everything. Celibacy was assumed rather than stated. Recruits left their possessions and fled to the desert, leaving their children, parents, and wives. They were led by mysticism. They were on fire with god until they beheld the object of their love.

In the pre-Alexanderian period, the communistic system was found. God, the originator, soul mode of immortality still was imprisoned in the body liable to future woe or weal.

Theology also contained a religion of repentance with a tendency to rapture, excitement of dances and singing.

From their books also there were theories of plutaroh which were heroi Du monic, physical books, cosmic solar myths, dualists allegorical, seasonal and vegetative and animal; the appollonias of the Revinolist, sages containing prayers to the sun, fire worship, claim of poverty to be superior to wealth; and Egyptian poems of the triumphs of Thot III and Rameses.

Influences on Israel: The theology of the Egyptians had only such interior influences, but it carried its influence into exterior areas. As all religions take and give, the Egyptian religion effected otherspeople. The people who had the longest period of contact with the Egyptians were the Hebrews from the days of Abraham until Exodus in the days of Moses.

Salmond says:

The natural presumption would be that a people who lived for a long time in Egypt under the influence of a race so dominant of such attainments in civilization and science so devoted to Religion and with so large a doctrine of the future life would carry much away with them when they secured their liberty and could scarcely fail to take with them some definite conceptions of a future existence.⁸³

Rev. J. Dury Geden says:

The Hebrew scriptures assume and teach something about human souls and how it continues to live when the body dies; at death the soul goes to Sheol, or the invisible world gloomy and terror. It is well or ill with men after death according to the character of their life on earth. Obedience to God's commandments is tantamount to immortality. That God will eventually bring both the quick and the dead into judgment before him, that by divine preordination the terminus of human history will be the absolute catastrophe of evil, the complete ascendancy of the righteous government of God and the perfect and everlasting bliss of all holy creature; all these statements can be paralleled from the Egyptian record except the last one.⁸⁴

The Egyptian religion, with its official and popular theology was in contrast and struggle with that of Israel. Amid the welter and confusion of the Egyptian mythology we seek in vain for an eternal and self originated god as was Jehovah to the Hebrews. The name Jehovah implies the spirituality of God. All the names of the gods of Egypt have a material connotation and suggest a material form. But in spite of this contrast, see what Sugden says:

Egyptian henotheism prepared the way to sublime monotheism, and the Egyptian idolatry suggested by contrast the self existence and the spirituality of Jehovah.⁸⁵

83. Salmond Immortality, p. 190, Sugden, Ibid., p. 118.

84. Geden, Rev. J. Dury, Summary on O. T., Sugden, p. 191.

85. Sugden, Ibid., p. 59.

Circumcision, which was a sign of a covenant with God to Abraham and was regarded as connecting ceremonial purity and this became to Paul the prefiguration of Christian dedication to Christ and purity of heart, both for Jews and the Christians, we owe ultimately to Egypt, as Petrie points out:

The ceremony of circumcision was an Egyptian custom as far back as two thousand years before Abraham. It is shown on the early monuments and it is named by Herodotus.⁸⁶

He goes on to say:

The first, second and fourth commandments are so far indebted to Egypt, as they are protests against Egyptian polytheism, Egyptian image worship and Egyptian unremitting labor. The divine revelation to Moses did not, therefore, create any new duties in regard to social conduct, but it did lead the great lawgiver to select out of the forty-two repudiations of the confession just those which are fundamental and essential to social well being.⁸⁷

He goes on thus, "It was probably from the Egyptian's practice that Moses derived these Hebrew feasts."⁸⁸ Furthermore, he says, "Moses, in his legislation, was not without some obligation to the people among whom he had lived so long."⁸⁹ Stanley Cook says:

The evidence does not suggest that Israelite legislation was to any considerable extent indebted to the code of Hammurabi which was discovered in 1905 A.D. It seems a priori far more likely that Moses would adapt the legal principles and procedure with which he and his people had become familiar in Egypt.⁹⁰

86. Sugden, Ibid., p. 61.

87. Sugden, Ibid., 69, 72.

88. Sugden, Ibid., 69, 72.

89. Sugden, Ibid., p. 84.

90. Cook, Stanley, Sugden, Ibid., p. 78.

Sir Petrie says:

The central object of devotion in Egyptian religion was the sacred boat. This was a boat about eight feet in length. Upon the boat there stood a canopy or catafalque, and from this was suspended the square shrine of the god, hung by ropes and kept from swaying by guide ties at the bottom. Such shrines seemed to be the prototype of the winged cherubs on the Jewish ark.⁹¹

Moses found the ark of the Covenant a symbol ready to his hand in the sacred Ark which was kept in the innermost shrine of the Egyptian temple.

Sugden, in the influence of the ancient Egyptian in other Hebrew practices, says:

In making regulations for the priesthood, it would seem probable, if not inevitable, that Moses would take as his model the constitution of the priesthood as he had known it during his forty years' residence at the Court of Egypt.⁹²

Bens, in his recent commentary on Numbers, says: "Laws actually given or collected by Moses formed the nucleus of the whole composition."⁹³

In no other nation has the belief in the persistence of human personality after death exercised so great an influence as it did in Egypt.

If these were the influences of the ancient Egyptian religion on Israel, we have no sources which can provide us with evidences that Israel left any traces of their religion in the religion of Egypt.

Such were the schools of theology with its double theology, the two classes with their two religions side by side, the offi-

91. Petrie, Sir F., Encyclopedia Religion and Ethics, Vol. I, p. 726.

92. Sugden, Ibid., p. 87.

93. Sugden, Ibid., p. 88.

cial and the popular, the mythological accounts whether they were cosmological or anthropological, the Osiris faith, the Ka, the judgment and the influences of that religion inside and outside, which underwent no alternation from the date of its establishment by Menes to that of its abolition by Christianity.

CHAPTER IV

Summary and Recommendation

Summary: It has become clear from the material covered in this study that Egypt has been a great country.

In Chapter One: Egypt has a good location which makes it the envy and sometimes the victim of nations. It has been a very important country for its strategic situation - the key to India and the bridge to Europe.

Egypt has been unlucky for its physical formation. It is a narrow cut valley between two parallel rough chains of hills. People are increasing and the population problem finds no ear from nature for so it had been formed and there is no possible extension of its area.

Egypt is the gift of the Nile. Without the Nile Egypt would become a desert. The Nile is the backbone of Egypt and its only interior way of navigation. No wonder the Egyptians worshipped the Nile and the annual feast of the Nile was observed from age to age until a few years ago.

Egypt, the youngest republic in the world, is six-thousand years old.

It was a racial mixture containing Hamitic and Semitic elements and the mixture has increased in the course of time by invasion from Palestine like that of the Hyksos, the shepherds, or from Libya, or Ethiopia.

The letters of Tell el Amarna period refer to the vassals two pharaohs, belonging to the eighteenth dynasty.

Egypt has been represented as a powerful and highly civilized kingdom. It was the cradle of civilization, the mother of

sciences, and the hive of industries. Painting, building, mummifying, embalming, supreme architecture arts were known and practiced. A well established government, a sound moral law, a code of domestic life of an early family system, all were highly recommended in Ancient Egypt.

In Chapter Two; the Egyptians have been known for their religion. Egypt means the house of gods. There were different conditions, some of which were natural, and some were moral, some of which were due to the climate, the construction of the country, the way of living and thinking and some were due to a racial as well as religious mixtures, which cooperated together to fashion and dye their religion with some definite peculiarities and qualifications. The invaders carried with them a religious mixture of confederation of separate cults, and a combination of all assorted survivals.

For this reason the Egyptian religion did not have a definite theology or a system.

Primitive religious notions, local worship gods, official religion were all known and practiced in ancient Egypt. The animal was worshipped, or deified and mummified, the king was considered the son of a god, or a god on earth. The Nile, the sun, the moon, the serpent, the bird, the tree, all these and others were gods in ancient Egypt.

Temples were built, tombs, pyramids, monuments, embalming were practiced. The Egyptians were religious people as well as obedient to all kinds of rituals, ceremonies, and sacrifices.

In Chapter Three: Because of the double theology there were different kinds of beliefs and practices.

The priests in ancient Egypt played a considerable part. In their hands the laws and codes were moulded. The religious beliefs to the initiated as well as to the poor masses were shaped, and the whole way of living and thinking in Egypt was stamped. They were the dynamic power in Egypt. Sometimes they were the actual governors and many dynasties were from the priests.

They are, in front of the present day public opinion, the first responsible class for the material religion in Egypt. In their schools of religion tremendous doctrines and beliefs have been explored and shaped.

The belief of immortality, the trinity, the incarnation, the judgment, the existence of soul after death and the resurrection, all find shades in the Egyptian theology. Myths, whether of Osiris, the Ka, or of cosmology, find its freedom of expression in the Egyptian theology.

This religion had effected to a limited extent many people as the Israelites and the Greek. The Greeks were capable to give and take, and, in fact, receive from their neighbours, or environment quite as potent as those which they existed if not more.

The literature production of this Egyptian religion is still remarkable and respected both in style, language and contents.

The antiquities found in Tutankamon's tomb inspired as well as raised the surprise of the twentieth century for the skill of goldsmiths and painters of these ages. Who can deny their embalming art. Who can deny the power and wisdom of the Egyptians. They were indeed a great people. Stones, the pyramids, and tombs as well as temples, receive all kinds of respect and honor and new testimonies of their greatness day after day.

Areas of further study: Scattered accounts regarding the Egyptians and their ancient religion have not been sufficient to cover the long history of that great country, Egypt, or to answer the many questions raised from here or there. There are areas of study and research and almost untrodden paths which need much longer investigation.

Ancient Egyptian religion has called forth many conflicting theories regarding its origin and the origin of the Egyptians. The origin of the Egyptians still needs special consecrated efforts to be well known. No writer of eminence has done more than make a passing allusion.

Both of the two theories mentioned in their place need more defence and by way of long study in the original features and qualities of the human race from the days of its migration from Asia each theory finds its clear cut proofs and sound basis. By solving this problem it becomes easily to know what was the origin of the ancient Egyptian religion. It may be that their philosophy, their mythological accounts, their historical chronology, were known, yet they will be more clear if they have received more light thrown on them from the new facts discovered according to their origin.

The knowledge of such a religion is essential to a correct acquaintance with their history, their character and their conditions. The attainment of this knowledge is, however, difficult as it is desirable.

Everything among the Egyptians took the stamp of religion. Their civilization, administration, government, laws, morals, their handicrafts, the art of embalming, mummifying, their building ability, their architecture and paintings, their military power

all these and many others were moulded in the hands of their religious people especially the priests. By attaining more knowledge regarding the origin of the Egyptian civilization, it can be a great help to those who are anxious to follow that civilization in its various stages. It is not clear whether this civilization was pure Egyptian or was derived from their neighbors, if it was malid or solid, if it gave and took. The writer finds it a wide field for study to know whether it began strong and gradually declined, or if it began simple, primitive and gradually received much improvement.

There are still vast areas of study and research before the Egyptologists and the archeologists. New tombs are to be opened, new monuments and new mysteries are to be studied and unsealed. By way of recent excavation they found the solar ship. The eyes of the world are turned on Egypt to receive daily news of the work of the native committee of excavation. The writer feels the need of international archeologist committees to cooperate with the native one to make new finds. What was dug and discovered is still very little. The Egyptians think of new findings. Scattered here and there, unreachable antiquities, sealed tombs perhaps containing the lost chain in the Egyptian history and mysterious complicated beliefs, all are in need to come to the light.

The tremendous doctrines moulded in the hands of the priests of Egypt and were thought from many as the basis of the recent day theology are in need of special study to know if it were from their own invention or were quoted and taken from others. Did the nature of their land, their way of living and thinking inspire them or did the pharoahs carry them in their migration to Egypt

as invaders.

The Sphinx of Giza expected from generation to generation a special study. The Elephantine, the Milky Way, the Ka and others were not yet considered with a clear knowledge.

The psychologists can devote greater study regarding the psychological effects of that religion on the Egyptians themselves and their response to it whether it was artificial, mechanical or real and spiritual.

Syria, Palestine, the Hittites, the Persians, the Hebrews and the Greeks were in contact with Egypt. Sometimes they were united by treaties. Documents were used and preserved. Military skill and tactics were shown. Here is a field of study before men of war and men of peace.

Egypt in the Bible is a wide field of study. Hebrew prophets visited Egypt. Hebrew fathers sojourned in Egypt for a long time. The Israelites were under bondage in Egypt.

Egypt is in need of a considerable study from all these classes of men. By this Egypt can be known as well as it can know its past and consider its present position.

Again the writer confined by space and time feels the need of sound classification to that religion. Does it begin as monotheistic or does it end as monotheistic. It is not clear and such a problem needs more study from the philosophical point of view.

Some put the ancient Egyptian religion according to the form of its doctrines with other religions in which symbols predominate. Some would classify it according to its organization, or ecclesiastical structure with the category of theocracy like the Mesopotamian (Semitic religion) symbols and theories.

Some believe that the ancient Egyptian religion was practiced one and the same in all parts of Egypt. Other say that it took the model and style of each period in the Egyptian history. The religion of Thebes period was not that of the Heliopolis, or Memphite period. The religion of the Persian period was not that of the Ptolemies period.

Men of the history as well as men of the philosophy of religion can declare and discuss this problem in detail.

The pharaoh of the Exodus of Israel from Egypt is still unknown. About him many theories are held and each theory has its advocates.

If any scholar can put the final exact date in its place the history before and after that pharaoh can be connected.

Conclusions and Recommendation: The glaring inconsistencies and contradictory beliefs held all at one time by the ancient Egyptians are the cause of much of modern scholars trouble in attempting to reconstruct an account of their religious ideas. They themselves left no systematic account of their religion. This religion was not one religion - never in place nor in time for there were many cults at many places. Even at the height of ancient Egyptian culture, there existed side by side, at least an official religion and a popular religion. The Egyptologists also count with the fact that no one modern classification, such as, for example, fetishism, animism, nature worship, henotheism, pantheism, monotheism, can account for all the peculiarities of this religion, or religions of ancient Egypt. In fact it contained elements and aspects of all these, and withal it was symbolical and literal, mystical and pragmatic, conservative and syncretistic, and supremely contradictory and inconsistent at one and the same time.

The Development of Ancient Egyptian Religion: In its development it belongs not to the exclusively monotheism, nor to these in which polytheism is dominate, but stands just at the point at which men try to reconcile the Unity and spirituality of God with the multiplicity of his manifestations.

It may be true that ancient Egyptian religion was originally a monotheistic religion. Their philosophy of religion like their neighbors, the Hebrews, and the Chaldeans, offers clear evidence that monotheism was man's primitive belief and that polytheism or pantheism was a deterioration and lapse.

The Egyptians believed in the unity of the Supreme God. This unity was most energetically expressed as God, one God and no other God with him. But how to reconcile this unity with the Egyptian polytheism. History and geography will perhaps elucidate the matter. Renouf defends this idea by saying:

The ancient Egyptian religion comprehended a quantity of local worship. Each nome had its principle god, designed by a special name, but it was always the same divine which reappeared under different names. One idea predominated that of a simple revered god.⁹⁴

He furthermore says, "that from er rather before the beginning of historical period, the pure monotheism religion passed through other phases or through sabeism. The sun was taken not as a symbol of life, but as the manifestation of God himself."

The human representations, or incarnations, which were based usually on the struggle for existence, as a river flows or dries up, light and dark or were built on strong intuition of immortality like the absorbing preoccupation with the future characteristic of the race were considered as divine union with the

94. Renouf, Ibid., p. 89.

supreme being or emanation from him rather than from their intrinsic nature.

The priests who were monotheistic considered it impious to represent the supreme being by images and idols, but made him known to the masses by personifying his various attributes and manifestations.

This unity of deity was not represented and known by an idea, a sentence, a being, or worshipped in silence, but under positive forms and hence there arose a multiplicity of gods that engendered idolatry and caused a total misconception of the real nature of the deity.

As soon as he was thought to have any reference to his works, or to men, he ceased to be quiescent. The deity became an agent. No longer was he one god, but distinguishable and divisible according to his supposed character, actions, and his influences on the world. Deity was then the creator, the divine goodness (abstract idea of good), wisdom, power and the like. The Egyptians gave to their deities various attributes and various names. They separated them and to the uninitiated deities became distinct gods.

In order to specify and convey an impression of these abstract notions to the eyes of men, the Egyptians distinguished the gods by some fixed representations or signs of the various attributes of the divinity.

As the subtlety of philosophic speculations entered into the originally simple theory, numerous subdivisions of the divine nature were made. Anything which appeared to partake of or bear analogy to it was admitted to a share of worship. Hence arose the various grades of deities, gods of one, two and three orders.

Furthermore, the Egyptian figures were various, not to be looked upon as real personages. Nobody with intelligence believed that a being could exist with the head of an animal joined to a human body, but credulity will always do its work. The uneducated failed to take the same view of them as the initiated portion of the community and the mere emblems soon assumed the importance of the divine personage to which they belonged. These abuses were the natural consequences of such representations.

The Egyptians also represented the same deity under many different names and characters, but they failed to conceive the adoration of one pattern or patron god as an absolute idea and the object of their worship. At the same time they failed to practice and achieve a consistent set of ideas. In attempting to unite certain attributes into triads they pictured or represented the soul as a hawk, the sun god of Heliopolis, while the sun god was not represented as a hawk, but as a man like the Babylonian god. One result of the Kaludscopic interchange between all these enneads was the growth of the trinities in which the same god appeared under three separated forms. God number three proceeded from two gods. In every city one of these combinations was the triad of the place. The first member of the triad was not of the first order but an attribute combined with some abstract idea to form a result.

The Egyptians represented their gods in their relations with human beings. Men felt dependent on gods, for divine assistance in knowledge and guidance. Man was anxious how he was to glorify god by his works. Calamities were sent by gods. God to them was the great provider and sustainer. God lived through that which was good and pure.

These religious conceptions are favorable to morality. Such teachings do not occupy itself with that which is outside of life, but goes on to take hold of life and exercise influence over it. Man's moral consciousness in that religion did not rest merely on the feelings of his response toward his fellow-men, but on his response to a higher supreme or superhuman power.

Many elements entered in that religion and turned it into a complex and contradictory polytheism. Such elements were the worship of animals and the worship of the powers of nature, transmigration of souls, and sacredness.

All unusual strange and incomprehensible things in nature were the abodes of beings which the Egyptians called gods. Gods were good or evil. The evil gods were called demons, the good gods were worshipped and propitiated. Demons were abhorred and feared and sometimes propitiated.

If any connection was to be made between the Egyptian religion and the Indian religion it is to be ascribed to the period when the two races left central Asia, because this notion had been held by Egypt at its earliest monarchy.

Ancient Egyptian religion underwent a pantheistic phase.

It contained drama of natural life, the symbol of the drama of the moral life, or in other words, two opposing pantheistic naturalism and the Egyptian conscience drifted backward and forward between them.

In this it was akin to the Aryan religions by its mythology and its theanthropism. In theanthropism, or anthropomorphism, the king was not only a god living on earth, but every believer was destined to become at his death Osiris himself in the realm of the underworld as one of the geni of light who accompanied the

god Re in his triumphant course.

These deities were subject to change of time and place, but the notion of the divinity like the institution of royalty to the king for example underwent no change. The change was in names only or in manifestations. Ptah, who was god of Memphis, was changed to Osiris when Memphis became a capital. Amon of Thebes, was not distinguished from Khem of the middle period.

When ancient Egyptian religion became a pantheistic religion it passed under many phases such as Sabeism: the sun instead of being considered as a symbol of life became a manifestation of the god himself; mysteries: souls were self existent not begotten, and soul in two twins father and son one of one. These mysterious beliefs developed and progressed until the Ptolemaic period and the mythical tales and legends which grew out of myths were not confounded with it. Consequently some say it was monotheistic, some say it was polytheistic, or pantheistic, and some say it was henotheistic.

All Apepis' attempts to reduce the pantheisis into two gods, Amon Ra and Sutich, were in vain.

The religious revolution of Akhenton, who worshipped Atin, the sun disk for monotheism was also in vain because of the priestly guilds of Thebes. Their occupation was in danger and their revenues diverted. They possessed a power of caste which was tyrannical, exclusive and pretentive. Sacredotelism, which carried ritualistic ceremonies to the greatest extent known of priesthood to such a degree to make them the real rulers of the land, was an active element in Akhenton's failure.

Although Akenton's son-in-law, who was Tutankaten, hurriedly changed his name into Tutankamen, returned from the palaces and

temples of Akhetaton to the central city of Amen worship of Thebes. Yet montheistic tendencies of a less far reaching kind appeared in the habit of magnifying the importance of deity by calling a god the only god. Ptah Re Amen, who was claimed to be the spirit and master, was called the one god. Few persons felt devotion to their gods and a dreary formalism and ritual grew evermore mechanical.

But in spite of all this, a religion with such divergencies in conceptions as well as in rites and ceremonious examples, with its pantheistic creator deified Egyptians and prosaic history could not be harmonized with monotheistic views.

Theology of Ancient Egyptian Religion: That which was on the whole was the most striking feature and accordingly reproduced most prominently in the Egyptian theology was life in its eternal unchangable foundation and its innumerable modes of manifestations.

Life, health and well being was the Egyptian motto and the sum of his wishes.

The Egyptians were not sanguine and nervous people, or exceedingly pessimistic and gloomy. Their monuments show them an exceedingly happy hearted people, who too often, perhaps, followed the ancient advice, eat, drink and be merry.

The indestructableness of life in spite of the hostile destructive powers of death was what constituted the whole faith and hope of the Egyptians. There was never an ancient people who insisted upon believing that "it is not death to die," with more emphasis than the Egyptians.

This was their great dogma and all their enumerable symbols were called in to aid them in proclaiming its expression. He saw in the changing such as the shining phenomena of heaven: sunrise and sun-set, regular falling of the Nile - the traces of eternal life and made an application of it to human life.

It can be said that the eyes of the Egyptians were blinded by the symbols, dulled by overmuch reverence to the past and materialism which came of a contentment with this life. They ended in scepticism of despair, or prosaic superstitions of a decade ago.

This religion of many concepts, some of what were pardonable, running the gamut from crude animism to exalted spiritualism and a mythology beautiful in its main simplicity could not surveyed completely in this study. Instead of elevating the mind and shedding on the spirit of the worshippers a clearer and purer light than human reason can afford, this religion darkened the intellect and prostrated man before dogs, cats and beasts. Religion of a sublime monotheism, enlightened pantheism disguised itself in allegories and metaphors.

That Egypt passed on amount of revealed truth which made her the envy and the teacher of nations was the special victim of Satanic guile.

But the task which dropped from their hands was taken by others, the seeds which they had sown were not allowed to wither and like the elements of today's culture and civilization the elements also of our modes of religious thought may be traced back to the "dwellers on the Nile" We are heirs of the civilized past and a goodly portion of the civilized past was the creation of ancient Egypt.

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