

CONCLUSION

Offerings Among the Egyptians.

I. The Rites.

A. The Burnt Offering.

The temple cults of the earlier times had no burnt offerings. The altars show no traces of burning. They have no appendages which would serve as a grate, and no provision for the reception of ashes, etc. And yet, occasionally the burnt offering does occur in earlier times. In such cases, there was always a special reason for doing it. It was desired to cause the food to come to a distant god. It was the shipwrecked man in the distant region, who offered to his home gods by burning the offering animal, in order that in this way it would reach the god. In other cases, one at home would worship the god of a distant land in like manner. In the regular cult, the burnt offering appears only in the later times. According to Erman, the earliest instances of it are the Mut rituals, which come from the New ~~Kingdom~~ Empire (Erman, Egypt Rel. Pp 59 ff.)

Probably the custom of the ^tburned offering comes from the cult of the dead, from which it gradually went over to the official temple cult. In the later period it assumed the foremost position there. Thus, Herodotus (II, 39) gives a complete description of the offering of a steer among the Egyptians.

B. The Slaughter Offering.

The slaughter offering, ^{to} ~~among~~ ^{the} giving of the blood to the divinity affords the central point of the offering, is unknown to the Egyptian. The two slaughter-house lay-outs, which belong ~~to~~ to the shrine of the sun at Abusir, allow us to guess that the slaying and dividing of the offered animal was a ritual and belonged to the sacrifice. The purpose was, however, simply the securing of the individual pieces of flesh, which were then laid before the god upon the altar. In the other sanctuaries, similar slaughtering courts are not found, and it follows that the slaughtering of the offered animals mostly took place outside the temples. The chief thing in the cult was the presentation of the pieces of flesh, chiefly the shoulder.