

So it is impossible, in Ancient Egypt, to speak of a slaughtered offering in the usual sense. Only in the later periods (after the new kingdom) does the slaughter appear to have assumed a special meaning as such. In the symbolical understanding, the sacrificial animal is the enemy of the god and is destroyed by him. The division equals the mangling, and the burning the complete destruction of the animal. (H. Junker, Die Schlaact ind Brandopfer und ihre Symbolik im Tempelkult der Spatzeit, Z.F.Agypt, Sprache XXXVIII, 1911, See Pp 169 ff, S 71 ff.) This interpretation of it, though some suggestions can be found in the earlier times, occurs later. It finds its exoression in dramatic cult acts, which present the old myths of the gods. The god appears as the conqueror of his enemy, which is usually a donkey, a hipootamus, a turtle, a crocodile, an ox, a gazelle, or a goose. A symbolical sacrifice on such occasions, hardly deserves the name of an offering, especia ly since ~~it~~ very frequently, wax figures were used instead of animals.

C. The Presentation Offering.

The usual form of the Egyptian offering is the presentation offering. All of the altars which we have described, with the exception of the altar for libations and the presentation of incense, are ~~libation~~ presentation offerings. The altar started with a table of the god, which follows the form of the secular table and receives its peculiar individuality in the Hotep table. The presentation of the offering is the erection of the divine table (Erman, in his Agypt Rel. Pp 87, says, "according to Egyptian conceptions, the cult of a god is essentially nothing other than the regular service of an upper class gentleman in his house.") The meal was daily prepared for the god. Because of the high rank of the one being served, great emphasis was laid upon the richness and variety of the foods and also upon the arrangement of the meal. The presentation offering included, also, the liquids which were not poured oub, but caused to stand in special vessels before the god. We do not know how long the foods were left on the altars and other offering tables, but it was probably toward evening. Then they would be taken away and be given to the priests and