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E. A. Wallis Budge

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Egyptian Ideas of the Future Life Sir Ernest Alfred Thompson Wallis Budge, 2020-09-28 A study of ancient Egyptian religious texts will convince the reader that the Egyptians believed in One God who was self existent immortal invisible eternal omniscient almighty and inscrutable the maker of the heavens earth and underworld the creator of the sky and the sea men and women animals and birds fish and creeping things trees and plants and the incorporeal beings who were the messengers that fulfilled his wish and word It is necessary to place this definition of the first part of the belief of the Egyptian at the beginning of the first chapter of this brief account of the principal religious ideas which he held for the whole of his theology and religion was based upon it and it is also necessary to add that however far back we follow his literature we never seem to approach a time when he was without this remarkable belief It is true that he also developed polytheistic ideas and beliefs and that he cultivated them at certain periods of his history with diligence and to such a degree that the nations around and even the stranger in his country were misled by his actions and described him as a polytheistic idolater But notwithstanding all such departures from observances the keeping of which befitted those who believed in God and his unity this sublime idea was never lost sight of on the contrary it is reproduced in the religious literature of all periods Whence came this remarkable characteristic of the Egyptian religion no man can say and there is no evidence whatsoever to guide us in formulating the theory that it was brought into Egypt by immigrants from the East as some have said or that it was a natural product of the indigenous peoples who formed the population of the valley of the Nile some ten thousand years ago according to the opinion of others All that is known is that it existed there at a period so remote that it is useless to attempt to measure by years the interval of time which has elapsed since it grew up and established itself in the minds of men and that it is exceedingly doubtful if we shall ever have any very definite knowledge on this interesting point But though we know nothing about the period of the origin in Egypt of the belief in the existence of an almighty God who was One the inscriptions show us that this Being was called by a name which was something like Neter the picture sign for which was an axe head made probably of stone let into a long wooden handle The coloured picture character shews that the axe head was fastened into the handle by thongs of leather or string and judging by the general look of the object it must have been a formidable weapon in strong skilled hands A theory has recently been put forward to the effect that the picture character represents a stick with a bit of coloured rag tied to the but it will hardly commend itself to any archaeologist The lines which cross the side of the axe head represent string or strips of leather and indicate that it was made of stone which being brittle was liable to crack the picture characters which delineate the object in the latter dynasties shew that metal took the place of the stone axe head and being tough the new substance needed no support The mightiest man in the prehistoric days was he who had the best weapon and knew how to wield it with the greatest effect when the prehistoric hero of many fights and victories passed to his rest his own or a similar weapon was buried with him to enable him to wage war successfully in the next world

The mightiest man had the largest axe and the axe thus became the symbol of the mightiest man As he by reason of the oft told narrative of his doughty deeds at the prehistoric camp fire at eventide in course of time passed from the rank of a hero to that of a god the axe likewise passed from being the symbol of a hero to that of a god Far away back in the early dawn of civilization in Egypt the object which I identify as an axe may have had some other signification but if it had it was lost long before the period of the rule of the dynasties in that country Passing now to the consideration of the meaning of the name for God neter we find that great diversity of opinion exists among Egyptologists on the subject Some taking the view that the equivalent of the word exists in Coptic under the form of Nuti and because Coptic is an ancient Egyptian dialect have sought to deduce its meaning by seeking in that language for the root from which the word may be derived But all such attempts have had no good result because the word Nuti stands by itself and instead of being derived from a Coptic root is itself the equivalent of the Egyptian neter and was taken over by the translators of the Holy Scriptures from that language to express the words God and Lord The Coptic root nomti cannot in any way be connected withnuti and the attempt to prove that the two are related was only made with the view of helping to explain the fundamentals of the Egyptian religion by means of Sanskrit and other Aryan analogies It is quite possible that the word neter means strength power and the like but these are only some of its derived meanings and we have to look in the hieroglyphic inscriptions for help in order to determine its most probable meaning The eminent French Egyptologist E de Roug connected the name of God neter with the other word neter renewal or renovation and it would according to his view seem as if the fundamental idea of God was that of the Being who had the power to renew himself perpetually or in other words self existence The late Dr H Brugsch partly accepted this view for he defined neter as being the active power which produces and creates things in regular recurrence which bestows new life upon them and gives back to them their youthful vigour There seems to be no doubt that inasmuch as it is impossible to find any one word which will render neter adequately and satisfactorily self existence and possessing the power to renew life indefinitely may together be taken as the equivalent of neter in our own tongue M Maspero combats rightly the attempt to make strong the meaning of neter masc or neterit fem in these words In the expressions a town neterit an arm neteri is it certain that a strong city a strong arm give us the primitive sense of neter When among ourselves one says divine music a piece of divine poetry the divine taste of a peach the divine beauty of a woman the word divine is a hyperbole but it would be a mistake to declare that it originally meant exquisite because in the phrases which I have imagined one could apply it as exquisite music a piece of exquisite poetry the exquisite taste of a peach the exquisite beauty of a woman Similarly in Egyptian a town neterit is a divine town an arm netsri is a divine arm and neteri is employed metaphorically in Egyptian as is the word divine in French without its being any more necessary to attribute to the word neteri the primitive meaning of strong than it is to attribute to the word divine the primitive meaning of exquisite It may be of course that neter had another meaning which is now lost but it seems that the great difference between God and his messengers and created things is that

he is the Being who is self existent and immortal whilst they are not self existent and are mortal [Egyptian Ideas Of The Future Life](#) E. A. Wallis Budge,2013-11-26 This book is intended to give the reader an account of the principal ideas and beliefs held by the ancient Egyptians concerning the resurrection and the future life which is derived wholly from native religious works The literature of Egypt which deals with these subjects is large and as was to be expected the product of different periods which taken together cover several thousands of years and it is exceedingly difficult at times to reconcile the statements and beliefs of a writer of one period with those of a writer of another Up to the present no systematic account of the doctrine of the resurrection and of the future life has been discovered and there is no reason for hoping that such a thing will ever be found for the Egyptians do not appear to have thought that it was necessary to write a work of the kind This book sums up all thought beliefs and myths concerning future life in ancient Egypt

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Sir E A Wallis Budge 1857 1934 was Keeper of the British Museum s department of oriental antiquities from 1894 until his retirement in 1924 Carrying out many missions to Egypt in search of ancient objects Budge was hugely successful in collecting papyri statues and other artefacts for the trustees of the British Museum numbering into the thousands and of great cultural and historical significance Budge published well over 100 monographs which shaped the development of future scholarship and are still of great academic value today dealing with subjects such as Egyptian religion history and literature This volume first published in 1902 is the third of eight volumes by Budge dealing with different periods in the history of Egypt The narrative continues from the end of the reign of Se nkh ka R c 2500 B C the last king of the XIth Dynasty to the end of the reign of Thothmes II c 1550 B C Budge explores this rich and important period of Egyptian history in a classic work of great value to those interested in Egyptology and archaeology

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Javanese Traditional and Ritual Ceremonies Suryo S. Negoro,2001 Convergences and Differences Leonardo Boff, Virgilio P. Elizondo, James Aitken Gardiner,1988 Cover title Theologies of the Third World Includes bibliographies **Beyond Structural Adjustment in Africa** Julius Edo Nyang'oro, Timothy M. Shaw,1992-06-16 This book brings into sharp focus the problems of development under conditions of structural adjustment and their relation to democratic change in Africa Contributors to this volume are interested in specific countries such as Kenya Sierra Leone Nigeria etc but do bring to bear a rigorous comparative method which uses a political economy approach to the study of democracy gender industrialization agriculture and the state Its comparative approach in revisionist political

economy allows for issues such as the new international division of labor to become central to the analysis of the relationship between developed and underdeveloped countries The state centric approach although useful may have missed important undercurrents in civil society An analysis of development through the state's lenses has predominated the study of Africa The approach by contributors in this volume is equally interested in the state but is also concerned with non state actors This dynamic approach characterizes few texts on Africa This work should attract those who are concerned with African development specifically and international political economy in general Social Aspects of Health, Medicine and Disease in the Colonial and Post-colonial Era Henk Menke, Jane Buckingham, Farzana Gounder, Ashutosh Kumar, Maurits S.

Hassankhan, 2020-12-02 From the 1600s enslaved people and after abolition of slavery indentured labourers were transported to work on plantations in distant European colonies Inhuman conditions and new pathogens often resulted in disease and death Central to this book is the encounter between introduced and local understanding of disease and the therapeutic responses in the Caribbean Indian and Pacific contexts European response to diseases focussed on protecting the white minority Enslaved labourers from Africa and indentured labourers from India China and Java provided interpretations and answers to health challenges based on their own cultures and medicinal understanding of the plants they had brought with them or which they found in the natural habitat of their new homes Colonizers enslaved and indentured labourers learned from each other and from the indigenous peoples who were marginalized by the expansion of plantations This volume explores the medical cultural and personal implications of these encounters with the broad concept of medical pluralism linking the diversity of regional and cultural focus offered in each chapter Please note Taylor Francis does not sell or distribute the Hardback in India Pakistan Nepal Bhutan Bangladesh and Sri Lanka **Chodzki Alexandra Dokładny słownik polsko-angielski, i angielsko-polski, czerpany z najlepszych źródeł krajowych i obcych, a mianowicie ze słowników polskich** Alexander Chodzko, 1919 *Tropical Agriculturist and Magazine of the Ceylon Agricultural Society*, 1891 **The Commercial and Financial Chronicle**, 1927

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