

Eight Lessons in World History to the Sixteenth Century:  
Ancient Egyptian Religion

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Author Note:

Prior to beginning the following 8 lessons, any instructor that is not familiar with Ancient Egyptian Religion is advised to read Douglas J. Brewer and Emily Teeter's *Egypt and the Egyptians* (specifically chapters 6 and 10) to expand knowledge of content beyond what is given in class textbook. Textbooks may vary according to teacher resources and are thus not necessary for this unit, but can be used as a source of supplementary reading for students.

## Lesson 1: Introduction to Ancient Egyptian Religion (75 minutes)

### Overview:

Introductory lesson where students will explore the Historical Significance of Ancient Egyptian Religion and be introduced to some of the prevalent Gods and Goddesses using the Creation Myth. They will also make connections to contemporary society and create their own deity.

### Learning Goal:

Students should be exposed to an introduction of the Ancient Egyptian religion and its primary focus: the myths and gods. The goal of this introductory lesson is to engage the students in critical thinking practices, give them knowledge about the creation myth and the prevalent gods/goddesses, and support their thinking and inquiry when examining history. Students should understand the Ancient Egyptian religion from a modern perspective, but should be inquiring about the practices of this religion through an ancient perspective as well. They will be encouraged to try and think like an Ancient Egyptian.

### Curriculum Expectations:

- 1) Overall Expectation: Citizenship and Heritage—Students will be able to...
  - a. Analyze the contributions of various individuals and groups to the development of arts, knowledge, religion, and technology prior to the sixteenth century;
  - b. And analyze changing concepts of authority and individual rights in different societies and periods prior to the sixteenth century.
- 2) Specific Expectations: Students will...
  - a. Evaluate the role and importance of a variety of legends, myths, and traditions in the context of the diverse communities that produced them.
  - b. And explain the bases of authority in a variety of societies from the time of the first communities to the sixteenth century.
- 3) Big Six Focus: **Historical Significance**

### Materials:

Primary Sources:

1.1 The Creation Myth

Secondary Sources:

1.2 Tears of Isis by Jeffrey Goodman

1.3 Historical Thinking Project

1.4 Tour Egypt Website

## Instructions for Teachers:

- To prep ensure there is access to...
  - A computer with internet access
  - Computer speakers
  - A projector and projector screen
  - Blank white paper (enough for entire class)
- Before students leave, they each should be given a copy of **one** of the myths to be read before next class (1.5-1.9)
- Any further instruction may be found in the Plan of Instruction

## Prompts for Students:

1.5 The Story of Isis and Osiris

1.6 The Story of Re

1.7 The Great Queen Hatshepsut

1.8 The Land of the Dead

1.9 The Book of Thoth

**Plan of Instruction:****Step 1: Warm Up (5 minutes)**

- Have 1.2 (Tears of Isis) playing at decent volume as students arrive to class
- Keep song playing while students are settling into their seats and attendance is taken, uniform is checked (if applicable), etc.
  - You may leave the song playing (assuming it has not ended yet) while you begin your introductory activity
- Read source 1.1 (The Creation Myth) out loud to the class

**Step 2: Discussion (15 minutes)**

- Write 'Ancient Egyptian Religion' on the chalkboard and circle it
- Initiate classroom discussion by asking the class what comes to their mind when they think of Ancient Egyptian religion
  - Use student answers to create a mind map on the board
- Once a sufficient amount of answers have been given, refer to the mind map you have just created and ask students *how* they know these things
- Then proceed to ask *why* they think they know this information about a religion that was practiced thousands of years ago
  - The answers given will segue into the next step

**Step 3: Modeling (15 minutes)**

- Begin by explaining *how* we deem something historically significant. Definition taken from 1.3 (The Historical Thinking Project)
  - Significant events include those that resulted in great change over long periods of time for large numbers of people.
  - Significance depends upon one's perspective and purpose. A historical person or event can acquire significance if we, the

historians, can link it to larger trends and stories that reveal something important for us today.

- Ask students why *they* believe, if they believe, Ancient Egyptian religion is significant
- Below are some discussion points to draw upon if student answers do not already touch upon them:
  - Ancient Egyptian religious connections to other antiquities' religions—the similarities between Ancient Greece and Rome's pantheons, the worshipping of Egyptian deities in Rome, the parallels in the power of the gods, etc.
  - The fact that Ancient Egyptian religion touched every aspect of Egyptian life—daily routine, politics, art, economy, etc.
  - Point out that religious relics and monuments that were built during the time of the Ancient Egyptians *still* exist all over the world today—Washington D.C., Rome, etc.
    - To emphasize this point teacher may, if resources allow, project 1.4 (Egypt Tourism Authority) for the class to explore

#### **Step 4: Guided Practice (5 minutes)**

- Ask the class to think of a way that contemporary society displays a form of idol worship.
- Below are a few examples to explore if students need prompts:
  - Celebrity culture
  - Clothing brands and other fashion trends
  - Sports fanaticism

#### **Step 5: Independent Activity (15 minutes)**

- Hand out a blank piece of paper to each person in the class
- Ask the class what type of deity *they* would want to worship?
  - Proceed to ask them to create this god or goddess as though it were a member of a polytheistic religion (preferably loosely tied to the religion of Ancient Egypt!)
  - Ask them to draw this deity on the paper provided and write (next to the depiction) a short description illustrating its characteristics, power, and its appeal to you

#### **Step 6: Sharing/Discussing/Teaching (20 minutes)**

- Have students describe their created deities to the rest of the class (from their desk or at the front of the class) and tell us why we should worship it
  - This would include showing its depiction!

#### **Assessment:**

- Instructor will collect the student's deities to assess whether they understand the concept of gods and goddesses within a polytheistic religion

- Instructor may also assess how well students work independently by circulating classroom during independent work

## Lesson 2: Ancient Egyptian Gods and Myths Elaborated (75 minutes)

### Overview:

In this lesson students will explore the Historical Significance of Ancient Egypt's prevalent Gods and Goddesses and their narratives in the form of various Myths and Legends.

### Learning Goal:

Students should be exposed to an introduction of the Ancient Egyptian religion and its primary focus: the myths and gods. The goal of this introductory lesson is to engage the students in critical thinking practices, give them knowledge about the myths as well as its deities, and support their thinking and inquiry when examining history. Students should understand the Ancient Egyptian religion from a modern perspective, but should be inquiring about the practices of this religion through an ancient perspective as well. They will be encouraged to try and think like an Ancient Egyptian.

### Curriculum Expectations:

- 4) Overall Expectation: Citizenship and Heritage—Students will be able to...
  - a. Analyze the contributions of various individuals and groups to the development of arts, knowledge, religion, and technology prior to the sixteenth century;
  - b. And analyze changing concepts of authority and individual rights in different societies and periods prior to the sixteenth century.
- 5) Specific Expectations: Students will...
  - a. Evaluate the role and importance of a variety of legends, myths, and traditions in the context of the diverse communities that produced them.
  - b. And explain the bases of authority in a variety of societies from the time of the first communities to the sixteenth century.
- 6) Historical Thinking Concept: **Historical Significance**

### Materials:

#### Primary Sources:

1.1 The Creation Myth

#### Secondary Sources:

2.1 Creation Myth visual clip

1.5 The Story of Isis and Osiris

1.6 The Story of Re

1.7 The Great Queen Hatshepsut

1.8 The Land of the Dead

## 1.9 The Book of Thoth

### Instructions for Teachers:

- To prep ensure there is access to...
  - A computer with internet access
  - Computer speakers
  - A projector and projector screen
- Before the end of class, every student will be provided with a 'Egyptian Gods and Goddesses cheat sheet'
- Any further instruction may be found in the Plan of Instruction

### Prompts for Students:

- Analysis Chart package
- The Gist of It handout
- Egyptian Gods and Goddesses cheat sheet

### Plan of Instruction:

#### Step 1: Warm Up (5 minutes)

- Get students settled in their seats while attendance is being taken
- Have 2.1 (Creation Myth visual clip) playing (and projected onto screen) for class to view
  - This will be the same myth you read to them the previous day

#### Step 2: Discussion (20 minutes)

- After 2.1 (Creation Myth visual clip) is finished, initiate class discussion regarding their thoughts about the myth
  - Ask them how they reacted to the myth, what questions and /or observations they have made, etc.
- Ask students if they can think of any other specific myths they may have heard about
  - Elaborate on this question by asking them to think about modern myths
- Discuss the elements of a myth:
  - Its important figures
    - Their powers or element
  - The protagonist(s)
  - The Antagonist(s)
  - Its setting or location
  - The phenomenon it explains
- Explain that myths are a way that people explain the world around them, most often things that have no visible explanation.
  - They are often linked to superhuman beings that have the power to *make* things happen

- In order to learn about Ancient Egyptian religion, one must first learn about its figures and their role in their world—things that can be explored through myth

**Step 3: Modeling (10 minutes)**

- Give each person in the class a copy of 1.1 (The Creation Myth)
- Draw a chart on the board:

Important Figures	Protagonist(s)	Antagonist(s)	Location/Setting	Phenomenon Explained

- Referring back to the class discussion, get students to tell you what to put under each heading
- While you fill out the chart as a class, get the students to highlight the important information that they are picking out of the myth

**Step 4: Guided Practice (20 minutes)**

- Ask students to take out the myths (1.5 - 1.9) they were given last class while you hand out chart packages to each student
- Ask that everyone who received the same myth form a group
- Give them time (10 minutes) to fill out the corresponding chart in their chart package just as you did with 1.1 (The Creation Myth)
- Distribute one of the ‘The Gist of It’ handouts to each group and give them time to then work on that (10 minutes)
  - Instructions are on the sheet but if they need further clarification: Each group must summarize their myth in a few sentences and prepare a dramatic skit that acts out the summary in 2 minutes

**Step 5: Sharing/Discussing/Teaching (10 minutes)**

- Explain to the class that while each group presents, every student will be filling out the charts in their package that correspond with the presenter’s myth
- Go around the room and have each group present
  - If important information is left out, the group will have to answer questions that help their peers complete their charts
  - If group cannot answer, you will fill in the blanks

**Step 6: Independent Activity (Being done during presentations)**

- During each presentation every student will be filling out the charts in their package that correspond with the presenter’s myth

**Assessment:**

- Teacher will assess short presentations to ensure students have grasped main concepts of myths
- Assess collaborative work and individual student's communications skills in a group setting

## Lesson 3: Religion in Daily Life—State Religion to Popular Religion

### Overview:

This lesson will explore official religious practice and popular religion, the difference between them and those who practiced them. Ancient Egyptian Religion from multiple perspectives.

### Learning Goal:

Formulate ideas around the Ancient Egyptian religious practices in relation to daily life activities. Students should be able to connect daily life and religion to see how they are congruent with each other. During this lesson students will develop thinking skills to broaden their ideas about religion and how it has been practiced in similar ways throughout history as well as in modern day society. They should also be able to also view Ancient Egyptian religion from the perspectives of different types of people in an Ancient Egyptian society.

### Curriculum Expectations:

- Overall Expectation:
  - Citizenship and Heritage—Students will be able to...
    - Analyze the contributions of various individuals and groups to the development of arts, knowledge, religion, and technology prior to the sixteenth century;
    - And analyze changing concepts of authority and individual rights in different societies and periods prior to the sixteenth century
  - Social, Economic, and Political Structures—Students will be able to...
    - Analyze the development and diversity of social structures in various regions of the world prior to the sixteenth century;
- Specific Expectations: Students will...
  - Evaluate the role and importance of a variety of legends, myths, and traditions in the context of the diverse communities that produced them
  - And explain the bases of authority in a variety of societies from the time of the first communities to the sixteenth century
  - Describe the roles of different members of society in the early stages of human history
- Historical Thinking Concept: **Historical Perspectives**

### Materials:

Primary source documents (appendices)

3.1 Google Maps

3.2 Diagram of the Temple of Karnak at Luxor

3.3 Image of personal shrine item

3.4 Image of temple statue

3.5 Ear Stelae

Instruction for teacher

- To prep ensure there is access to...
  - A computer with internet access
  - A projector and projector screen
- Any further instruction may be found in the Plan of Instruction

**Plan of Instruction:**

**Step 1: Warm Up (10 minutes)**

- Have 3.1 (Google Map of Luxor) open and projected onto screen for class to view
  - Ensure that the map is open in satellite view and without any labels
- Inform them that this is a modern city in Egypt and then ask the class to look closely at the map and see what stands out (colour difference, particular structures, unpopulated areas/populated areas, etc.)
  - They should be able to pick out, on the Northern end of the city, an area that is lighter in colour than the rest of the city
  - Close up on it (two clicks on the + zoom function)
- Ask them again to look closely and see what stands out
  - They should be able to pick out a border around an area that looks vastly unpopulated
  - Outline the border when they have spotted it
- Ask them if they know what it is
  - If they are having trouble with it you may prompt them to think less specifically about it (if ‘monument’ is given, that should be fine!)
- Inform them that the whole area inside the border they have spotted is the Temple of Karnak at Luxor—the largest temple complex from Ancient Egypt!
  - For emphasis of size, you may want to close up on nearby houses that exist outside the temple complex borders and compare the size of a large home to that of the complex and the temples within the border
- After this, pull up 3.2 (Diagram of the Temple of Karnak at Luxor)

**Step 2: Discussion (15 minutes)**

- Ask the class to making inferences from this temple and engage class in a Socratic style discussion:
  - How many people would it take to run this temple complex?

- Potential answer: Obviously many people
  - It would have been well funded then?
    - Potential answer: Beyond a doubt
  - With what we know so far of Ancient Egyptian religion, who had the most stake in it's practice? Who would it have been most important to?
    - This, of course, is a trick question.
    - Many will answer 'the king', others will say 'priests' and many others will say 'the people'.
    - The real answer is, everyone! Religion was engrained in every aspect of society and culture- the very rising of the sun and flowing of the Nile had to do with religion as we discovered in our exploration of myths
  - When else, throughout history, have you seen this all-encompassing religiosity?
    - A big one is the Medieval/Renaissance/Baroque period with the Roman Catholic Church
- Pull up 3.3 (Image of a Personal Shrine Item) and have it projecting on to the screen for the class to view
  - Ask students to look closely at it
- After a few moments, pull up 3.4 (Image of a Temple Statue)
  - Ask them to take a close look at this as well
- After a few moments ask them to analyze the difference between the two as a class—if prompts are needed:
  - What are they made of?
  - What can we assume about the craftsmanship?
  - How big or small are they?
  - Where do you think they belong?

### Step 3: Modeling (15 minutes)

- Again, engage class in another Socratic style discussion:
  - From what you know about Ancient Egyptian social structure: if you were the king, would you have much time for leading all religious practices?
    - Potential answer: Not always
  - What if you were a part of the upper class?
    - Potential answer: Yes
  - The priesthood?
    - Potential answer: Of course!
  - How about the working class?
    - Potential answer: No
  - Did all these people gather at the main temples worshipping the same gods and goddesses?
    - Potential answer: NO! The reality is that there was a god or goddess for almost every aspect of life.

- This can be related to the Catholic saints as a historical *and* modern example (also a great connection if being delivered in a Catholic school)
- This being said, what god would you worship if you were the king?
  - Potential answer: The king would probably worship the gods and goddesses related to the state and his own image.
- How about a laborer such as a farmer?
  - Potential answer: If you were a farmer you would pray to the gods related to the Nile or crops
- A female? A male?
  - Potential answer: A female might pray to deities related to fertility and childbirth. A male, if he were a soldier, perhaps a god of war.
- (This question may be used with discretion in a public school setting) How many of you are a part of a church? How often do you go?
  - Potential answer: Often the answer is once a week at most
  - How often do you pray?
    - Potential answer: (In a Catholic school there are often both opening and closing prayers so many student will say multiple times a day)
- Where would you worship if you were the king or his priesthood? What if you were a part of a lower class? Where would you be *allowed* to worship?
  - Potential answer: The king's representatives and cults would worship in large temples dedicated to specific gods
  - Potential answer: Lower classes, without always having access to these temples that were dedicated to more central gods, would often attend local chapels or even set up their own shrines in their homes dedicated to one or more gods that were important to them, specifically.
- Explain that the Egyptians, like contemporary society, had varying levels of leisure time and privilege so though they might have prayed more than once a day, they would often not visit temples quite as often
- Pull up 3.5 (Ear Stelae) and discuss how Ancient Egyptians rectified their inability to visit temples regularly by creating a direct line of sorts to their gods.

#### Step 4: Guided Practice (10 minutes)

- Divide the class into 4 groups and assign each a role, (for example):
  - An upper class, 25 year old female
  - A lower class, 15 year old male
  - A lower class, 50 year old female
  - And an upper class 35 year old male

- Ask each group to discuss how they think their Ancient Egyptian character would practice religion
  - Ask them to decide whether their character would attend a temple, a chapel, or a shrine
  - Ask them to then choose a god or goddess that would be important to them

**Step 5: Independent Activity (15 minutes)**

- Have the groups split up and get every student to write their own short personal hymn (in character) to the deity they chose with their group
  - This hymn should explain the deity's importance to their character

**Step 6: Sharing/Discussing/Teaching (10 minutes)**

- Initiate a Think-Pair-Share activity with their hymns

**Assessment:**

- Teacher will circulate the room during both group and independent work to assess student self-regulation and collaborative work
- Hymns will be collected before students leave class and will be assessed to determine whether students understand the different practices of the same religion

## Lesson 4: Pyramid Building (75 minutes)

### Overview:

This lesson focuses on why the Egyptian Pyramids are significant in our present day society and why they were significant for the Ancient Egyptians. The development and continuous study of the pyramids will be introduced as will how effective the pyramids were. Students should leave the lesson with an understanding of the continuity and change of the Ancient Egyptian pyramids and the interest in them in modern day society. The pyramids relate to the broader aim of the unit because they represent a significant part of Ancient Egyptian religion.

### Learning Goal:

The students should be able to think critically about the Ancient Egyptian Pyramids considering any other ideas about how and why they were built. They should question who thought of the idea, how popular the pyramids were at the time, and whether the pyramids were a central focus in Egypt as most people would view them today. The students should think for themselves about the pyramids before they actually study them factually. They should look at the pyramids and analyze them prior to narrowing down their historical significance.

### Curriculum Expectations:

- The General Expectation: Communities: Characteristics, Development, and Interaction
  - Analyse how selected societies have evolved and responded to challenges;
- The Specific Curriculum Expectation:
  - Describe the diverse reactions of societies to exposure to external influences
- Historical Thinking Concept: **Cause and Consequence**

### Materials:

Primary Sources:

4.1 Pyramid Complex

4.2 The Pyramid at Giza

Secondary Sources:

4.3 (Secrets of the Pharaohs)

4.4 (Anthem to the Rising Moon)

Instructions for the teacher:

- Play the video on a VHS player in the classroom.

**Prompts for students:**

- Ask students to think about how they envision a pyramid to look and why they were important for Egyptians.
- Ask them to think about if the pyramids are still important in our modern day society.

**Things to Think About:**

- Students should be taking active listening notes while watching the movie:
  - The changes overtime in pyramid building and the consequence of such changes:
  - What was the downfall of the original structure and why did they have to change it
- After the movie is finished, have a class discussion about the continuity and change of the pyramids and why they were created and built.
  - Talk about the progress of having pyramids, the goods stored in the pyramids, and the progression from the early mastaba to the classical Egyptian pyramids that are associated with Egypt today
- Ask students to imagine that they did not know what the pyramids were for.
  - Have students think of one other way the pyramids could be used assuming they knew nothing of their historical significance.
  - Connect this activity to how people view the past and think of specific objects or monuments in history.
- Explain that continuity and change are often continuous and do not end with one cause and one consequence (for example a person could become an Egyptian scholar simply because they visited a pyramid- due to utter fascination with the pyramids the cause of visiting the pyramids may invoke the consequence of becoming a scholar on them)
- The continuity of the study of the pyramids will progress with the changes of each new society thereafter.
  - The pyramids have been studied for years, how might the study of them change even though they stay the same?
- Explain the finer details of the pyramids: structure, who would have been buried in them, location, etc.

**Plan of Instruction:****Step 1: Warm up (5 minutes)**

- Students should arrive and at the door hand them a piece of paper with the following question written on it:
  - “What is a pyramid, where are pyramids, and why do they exist?”
- While handing out the papers instruct the students to think quietly about this question and reflect on it writing down their thoughts.
- Have 4.4 (Anthem to the Rising Moon) playing in the background

**Step 2: Discussion (15 minutes)**

- Discuss the classes' responses to the question.
  - Note any patterns or trends in the responses.
  - Ask the class why they choose the answers they did.
- Talk about the history of the pyramids during this part of the lesson:
  - Why they were built/when they were built/what was their purpose/for whom were they built
  - Mention mastabas and how these were the first step-pyramids.
    - (Try to have this discussion in a Socratic dialogue method so you end up pulling the answers from the students instead of lecturing)

**Step 3: Modeling (30 minutes)**

- Show 4.3 (Secrets of the Pharaoh) at time in the class

**Step 4: Guided Practice (10 minutes)**

- Discuss what was seen in the video and compare the video to the initial thoughts about pyramids as the students walked in the door.
  - Has anything changed?
  - Did the video help them formulate another perspective?
  - How does religion relate to the pyramids?
  - Can we see why the cause of the pyramids came to be?
  - Was the importance of the afterlife for the Egyptians, a key reason to why the pyramids were created?
  - (Use these questions as a follow-up to the film and discuss the cause of the pyramids relating to religion. It is important that the students understand how the pyramids were the evolution of the mastabas and the importance of the Ancient Egyptian beliefs in the afterlife.)

**Step 5: Independent Activity (10 minutes)**

- Show the students 4.1 (Pyramid Complex) and 4.2 (Pyramids at Giza) and mastabas.
- Have the students draw a mastaba and a pyramid
  - Brief and quick drawing
- Ask them which they preferred to draw and why.
- Ask them if they think that the change from the mastaba was an effective change?
- Ask them to think up their own reasons as to why the mastaba would have progressed into the pyramids.

**Step 6: Sharing/Discussing/Teaching (5 minutes)**

- Allow the students to compare their drawings and reflect upon their preference of the mastaba and the pyramid.
- Allow them to discuss how people without a background on Ancient Egyptian religion, would view the pyramids.
  - Do they look like sacred places for the dead?

**Assessment:**

- Walk around and listen to classroom discussions on the pyramids and look at the drawings of the students.
- Assess the classroom discussions and see how well the students compare bias, initial thoughts about the pyramids, and note their changes in opinion after having viewed the film and learned about the pyramids some more during class.

## Lesson 5: Pyramid Building/King Tut (75 Minutes)

### Overview:

This lesson focuses on the study of the pyramids (follow-up on fine details from last class) and introduces the subject of King Tutankhamen. Students should be asking questions in this lesson about anything that was unclear from the last lesson and finer details or left out points from the last lesson should be further or more accurately explained. King Tut will be explained and the question of whether or not it was right to invade the boy king's tomb will be questioned and discussed. The ethical dimension of tomb discovery and archeology will be discussed as well.

### Learning Goal:

The students should be able to think about pyramids from many perspectives including but not limited to: religion, history, modern use and travel/tourism, economics, work, hierarchy, etc. Students should foster many outlooks on the pyramids and engage in thinking critically about whether the pyramids should have been invaded archeologically if they were holy places for Egyptians. King Tut should be examined and understood, having the students think about the way King Tut's tomb was found and what historical significance this has. Students should think about the ethical conditions of examining the dead and if this is a "just" thing to do for the sake of history. Should King Tut's tomb have been left as the Egyptians would have intended? Teachers should make comments on the ethics of archaeological practice.

### Curriculum Expectations:

- The General Expectation: Students will...
  - Demonstrate an understanding of the importance of using the concepts of chronology and cause and effect in studying world history before the sixteenth century.
- The Specific Curriculum Expectation: Students will...
  - Draw conclusions based on supporting evidence, effective analysis of information, and awareness of diverse historical interpretations;
- The Historical Thinking Concept: **Ethical Dimension**

### Materials:

Primary Sources:

5.1 Pictures of King Tut's Tomb

5.2 The Book of the Dead

Secondary Sources:

5.3 King Tut Film

Instructions for the teacher:

- Play the video on a VHS player in the classroom.

Prompts for students:

- Ask students to think about the structure of the pyramids. Tell them to bring out their drawings from yesterday and draw lines inside the pyramids where they think there could be secret tunnels leading towards.

Things to Think About:

- Students should be drawing lines and passageways throughout their pyramid drawings from yesterday. While doing this, teachers should ask the students what the purpose would be of having secret passages?
- Discuss the idea that robberies happened even in Ancient Egypt and that tomb robbers have take away a lot of historical evidence. Explain how tomb robbers would get to secret passages and why they would rob tombs. Ask the class if they think the robbers were scared to anger the gods?
- Ask students to imagine that they were tomb robbers. What would they be looking for and why?

**Plan of Instruction:**

**Step 1: Warm up (5 minutes)**

- As students walk in the classroom, give them a sour key (check for allergies in the class beforehand)
- Once the students have sat down instruct them that they have not only been given a sour key (which they have likely eaten by this point), but that in today's lesson they will be unlocking the past.
- As if anyone did not eat their sour key yet.
  - Analyse class results.
- Ask the students to think about who ate the sour key right away and who waited (if any) and why.
  - Students may respond by saying they liked candy, were hungry, and they felt like it.
- Ask them if the excitement to eat the candy encouraged them to do so the second they received it because getting candy in class today was unexpected.

**Step 2: Discussion (20 minutes)**

- Play 5.3 (King Tut Film) in order to activate background knowledge
- After film ends pull up 5.1 (Pictures from Tut's Tomb)

**Step 3: Modeling (10 minutes)**

- Act as though you are an excavator and model specific thoughts and actions of an Egyptian excavator
- Explain your disappointment at the tomb robbers for taking away your fun of finding more primary source evidence.

- Connect the study of the pyramids (tomb robbers, passageways, and the physical construction to the Egyptian discoveries
- Teacher can refer to 5.2 (The Book of the Dead) to deepen the relevance of the afterlife and thus an Ancient Egyptian's eternal rest place

**Step 4: Guided Practice (10 minutes)**

- Compare the sour keys and consumption of them, to the opening up of King Tut's tomb.
  - Explain how the tomb was found and was a grand surprise.
    - Should more waiting have been done?
    - Were the excavators too excited to wait?
    - Was it such a surprise that logic and ethics left their minds?
- Split the class in half forming one group that is in favour of going into tombs for historic purposes and the other half that are the Ancient Egyptians themselves who are opposed to the idea of tomb invasion and believe that demummifying is sac-religious.
  - Give students this time to formulate their thoughts for whatever group they have been placed into.

**Step 5: Independent Activity (15 minutes)**

- The students have time to debate their opinions with one another and look at the different historical perspectives given.
- The ethical debate will occur while the students are debating and discussing their various perspectives.

**Step 6: Sharing (15 minutes)**

- After the discussions have taken place, the students will have an idea about why excavations are important and why historical evidence is so valid, especially in an actually tomb itself.
- Students will also have considered the ethical question of the Egyptian religion and practices.
- This discussion helps students engage in the material and think about it rather than simply study the fact that King Tut's tomb was found and that the tombs and their belongings had religious significance for the Egyptian people.

**Assessment:**

- The students will be asked to pretend they are an archaeologist writing to the Ancient Egyptians and asking them for permission to excavate their tombs and pyramids.
- Students will be able to show their concern for the Egyptians and respect for their religious practices, but will also show the need and importance of archaeological evidence to further the study of history.
- Students should write between one paragraph and a page and format this assignment as if it is an actual letter.

- They may choose a certain Egyptian in history to address it to and even play the role of researched archaeologists or ones discussed in class such as Howard Carter.
  - These should be collected the next class

## Lesson 6: Mummification (75 minutes)

### Overview:

This lesson focuses on the Ancient Egyptian practice of Mummification. It is designed to have the students look at evidence from the mummies that have been discovered in a new way.

### Learning Goal:

Students will understand the reasons for mummification, the process of mummification, and finally the evidence that we can obtain from the mummified bodies found in recent history. The students should be able to look at pieces of evidence left by the mummification process and examine its usefulness and ability to provide information about Ancient Egyptian religious beliefs.

### Curriculum Expectations:

- The General Expectation: Change and Continuity: Students will...
  - Analyse the factors that contributed to the maintenance of stability and continuity in a variety of societies from earliest times to the sixteenth century;
- The Specific Curriculum Expectation: Students will...
  - Identify forces that tended to reinforce stability and continuity in the world before the sixteenth century
- The Historical Thinking Concept: **Evidence**

### Materials:

Primary sources:

6.1 (Sarcophagus Image)

6.2 (Mummy Case)

Secondary Sources:

6.3 (Mummy Maker Game)

6.4 (Unwrapping the Mummy)

6.5 (Quebec Article)

Other materials:

- Scarecrow
- Red pepper
- Stuffing
- Silly string

- Little jam jars

Teacher Instruction:

- Inform class that they must read 6.5 (Quebec Article) before next class

**Plan of Instruction:**

**Step 1: Warm up (5 minutes)**

- When students enter the class make sure to wear a Mummy costume to surprise them.
- Ask them to think about how Mummies were wrapped, why they were wrapped, and what the bases for our fascination with mummies is

**Step 2: Discussion (10 minutes)**

- Talk to the class about what a Mummy is and answer the discussion questions asked at the beginning of the class.
- Ask where the students came up with evidence for their answers and how they did so.
- Direct their discussion using the “Socratic” method and encourage them to think critically.
  - Connect the relationship between the pyramids and the mummies, if not already made clear, and ensure students understand of why mummification was an important Egyptian religious procedure
- At this part of the discussion, the teacher can refer back to some of the myths studied a few days ago in order to reemphasize the importance of the afterlife.

**Step 3: Modeling(20 minutes)**

- The teacher should bring in a scarecrow and lay it on top of a few desks.
- Next the teacher should model the actual mummification process as best as they can
- They should say the steps aloud so students hear the process and can visually see the actions being done (even if all the materials are not accurate ones!)
  - Teachers should emphasize certain parts of the procedure, for example:
    - “Now I will pull out the brain through the nostrils” as they slide the silly string near the scarecrows nose.
  - The red pepper can be used as the heart and to engage the class in some humour, the teacher can bite the heart if they please.
  - For the major organs: liver, stomach, intestines, and lungs- have the jam jars ready and pretend you are filling them with the organs.
  - Explain how the jars would have been canopic jars and elaborate on their significance for the Egyptians.
  - Allow students to ask questions during this time.
- The teacher should also show a clip of 6.4 (Unwrapping the Mummy) to show the students visually how a Mummy looks, how scientists examine and study Mummies, and how evidence is looked for.

- Show the clips of the Mummy being ex-rayed and how a hair from the Mummy can tell a lot about its history, life, health, and traditions.
- Explain how facial representations of Mummies are done to make them appear more realistic and how scientists and Egyptologists can find the names of the Mummies and even their occupations and class statuses simply by examining the Mummies, their tombs, and scientifically testing and analyzing the remains of the Mummy.
- Emphasis the fact that the lotus plant was found in many tombs, inside tombs on walls, and shown held up to the noses of the Egyptians in tomb drawings.
  - Ask the class to think about what a flower can tell us about history.
  - Revisit the lotus flower at the end of class.

**Step 4: Guided Practice (15 minutes)**

- Now have the class draw images of what a Mummy might look like, their tomb, what would have been in the tomb, and what paintings would have been on the walls.
- Have them label what they draw and explain to a partner why they drew what they did.
- Is there anything they did not draw because of lack of evidence?

**Step 5: Independent Activity (10 minutes)**

- Now students will have the chance to mummify as they play 6.3 (the Mummy maker game) on the BBC website.
  - Hand out iPads, students can use phones, or bring class down to the library if need be

**Step 6: Sharing/Discussing/Teaching (15 minutes)**

- Now at the end of class, explain how all of the class activities done today were a result of historical evidence.
  - Explain how we know how the Mummification process works because we have evidence to prove this Ancient Egyptian religious practice.
- Make ties between the religious aspects of Mummification (embalmers) and the way this was a crucial element of Egyptian religion.
- Ask the students to explain their ideas on the lotus plant.
  - Discuss how the plant can be studied to see if it would have been used as a drug, healer, medicine, symbol of beauty etc.
  - Talk about the process of using the plant to find evidence of Egyptian life.

**Assessment:**

- The teacher can assess the students during class to see how their pictures look, their descriptions, their questions when doing the online Mummy exercise, and their reactions to the scarecrow Mummification.
- Teachers can also note how the students respond to the lotus flower and all of the evidence that can be found out about the Egyptians by one plant alone.

- If students are engaging in questioning and thinking of different ways the mummy and the tomb can help us to find out more, then they have grasped the class and content, but also the thinking process about evidence.
  - How to obtain evidence, what is evidence, and why is evidence important, can all be talked about through the course of this specific lesson.

## Lesson 7: Exceptions to the Rule—Akhenaten and the Aton (75 minutes)

### Overview:

This lesson will explore the diversion from official religious practice under Pharaoh Akhenaten and the causes of his religious changes as well as their consequences in Ancient Egypt.

### Learning Goal:

Students will understand the change that Akhenaten's religious deviation implemented and how he structured society to reflect it. Students should engage critically when looking at Akhenaten as a ruler who forced an unusual belief in a monotheistic/henotheistic religion on a people who were, for hundreds of years, accustomed to a traditional polytheism.

### Curriculum Expectations:

- Overall Expectation: Change and Continuity—Students will be able to...
  - Analyse the factors that contributed to the process of change from earliest times to the sixteenth century;
- Specific Expectations: Students will...
  - Evaluate the role and importance of a variety of legends, myths, and traditions in the context of the diverse communities that produced them.
  - And explain the bases of authority in a variety of societies from the time of the first communities to the sixteenth century
- Historical Thinking Concept: **Cause and Consequence**

### Materials:

Primary source documents (appendices)

7.1 Hymn to the Aton

7.2 Diagram of Tell el-Amarna

Instruction for teacher

- Instructions are embedded within Plan for Instruction

### Plan of Instruction:

#### Step 1: Warm Up (10 minutes)

- Ask class who their favourite celebrity is (actor, musician, performer, etc.)

- Write as many on the board as you see fit
- Ask them how many of them have or would like to see this person live in concert or at an event or even go to the theater to see their movies
- Get them worked up about their favourite celebrities then *abruptly* stop them. Shake your head and disagree with all of them and say (insert name of YOUR favourite celebrity, one that was not mentioned) is the only celebrity that matters.
  - Further elaborate and say, as leader of this classroom, I demand that none of you will continue to follow/like these other celebrities. From now on, you will only see movies starring (your celebrity = X), you will only listen to X's music, go to see X in concert, and otherwise care about X.
  - You will throw out all old movies, albums, magazines, or works by any other celebrity and they will be replaced by those relating to X.
  - You will abandon your home and region, move to a new location with very little access to food or water, and build a new city completely dedicated to X
  - If this is not done, you will be kicked out of this classroom or even expelled from the school completely.

### Step 2: Discussion (5 minutes)

- Be completely serious about this. If you chose a celebrity whom they may not know of and they ask who this person is, merely tell them that it is the most important celebrity and it doesn't matter whether they are familiar with them or not.
- Once the students are sufficiently confused, ask them how they feel about these new rules.
  - They will probably answer negatively
- Explain that this is only a fraction of the emotion that the Ancient Egyptian people felt when Akhenaten abandoned the old religion and forced his *new* religious policies and practices on them.

### Step 3: Modeling (15 mins)

- Explain content regarding Akhenaten's reign, focusing primarily on his radical religious reform—key points:
  - Akhenaten's original name was **Amenhotep IV**
  - Five years into his reign Akhenaton shut down temples, dismissed the priests worshipping the traditional gods, and made the Aten the one true deity
  - At this time he commissioned the building of a brand new city that was totally dedicated to the Aten, called Tell el-Amarna or just Amarna.
- Hand out a copy of the 7.1 (Hymn to the Aton) to each student
  - Read it as a class
  - Analyze text with students in a discussion that centers on how this new monotheistic/henotheistic God and its practice deviates from

the tradition religious practices the Ancient Egyptian people would have been used to

- Once discussion has covered most of the important ideas that are evident in the text, pull up 7.2 (Diagram of Tell el-Amarna) and its *one*, huge temple dedicated to the Aten

#### **Step 4: Guided Practice (10 minutes)**

- Instruct students to work with a partner and discuss (and record) what they believe would be the consequences of Akhenaten's radical dismantling of the Egyptian religion and his other action (keeping in mind what we have learned of the Egyptian people so far)
  - Be sure to remind them that religion was embedded in every Egyptian's life
  - Allow them to work on this for 5 minutes
- Ask each duo to come up and write what they consider their most important consequence down (if it is already up there, pick another)
  - When each group has written one down, ask the class which one of the consequences actually occurred
  - Confirm or deny
- If any consequence has not been mentioned, you will provide them

#### **Step 5: Independent Activity (15 minutes)**

- Refer to 6.5 (Quebec Article) that was to be read for today's class
- Ask students to compare Akhenaten's religious reform and Quebec's ban of religious symbols
  - This can be done in a graphic organizer, a paragraph, or in point form

#### **Step 6: Sharing/Discussing/Teaching (20 minutes)**

- Ask for a show of hands:
  - How many people thought that these two situations are similar?
  - How many of you thought that these situations are very different?
- Pair every 'Similar' student with a 'Different' student (if the grouping is uneven then you may stage a debate) and have them attempt to convince the other why their take on the situation is the correct one
- Near the end of this activity, ask again how many people think they are similar and how many think they are different
- Pose the Question: Considering the consequences of Akhenaten's religious change, what kinds of consequences do you think the situation in Quebec will set in motion? (This will be relevant even if the class deems these two situations to be different)
  - Allow for discussion to happen while you collect their 'consequences' and comparison sheets

#### **Assessment:**

- Collect written work to assess what level of historical thinking they are performing
- Assess their collaborative work while they work in partners
- Assess their ability to learn from the past and apply to the present

## Lesson 8: Conclusion (75 Minutes)

### Overview:

This concluding lesson will summarize the key aspects studied throughout the prior seven lessons on Ancient Egyptian Religion, having students compile a final assessment piece for the unit.

### Learning Goal:

Student will demonstrate understanding of all the historical thinking concepts and the content delivered in this unit. Students will have the opportunity to create, develop and formulate their own practices surrounding their own deity as aligned with those practiced for the Ancient Egyptian gods and goddesses.

### Curriculum Expectations:

- Overall Expectation:
  - Change and Continuity—Students will be able to...
    - analyse the factors that contributed to the maintenance of stability and continuity in a variety of societies from earliest times to the sixteenth century;
  - Citizenship and Heritage
    - analyse the contributions of various individuals and groups to the development of arts, knowledge, religion, and technology prior to the sixteenth century;
    - analyse changing concepts of authority and individual rights in different societies and periods prior to the sixteenth century.
- Specific Expectations: Students will...
  - identify forces that tended to reinforce stability and continuity in the world before the sixteenth century (e.g., established religious beliefs, traditional family roles, administrative bureaucracies);
  - describe the contributions of selected individuals and groups to the development of artistic forms before the sixteenth century
  - explain the role of significant individuals or groups in the development of world religious traditions
- Historical Thinking Concept: All six

### Plan of Instruction:

#### Step 1: Refresher activity (30-45 minutes)

- Students can use their Gods and Goddesses Cheat Sheet to help them in this activity

- Have cards with one of the names of the central Egyptian Gods and Goddesses names on each
  - Ra
  - Osiris
  - Isis
  - Anubis
  - Amun
  - Ma'at
  - Sekhmet
  - Thoth
  - Horus
  - Nut
  - Aten
- Tape one card on each students' back
- One student at a time should come up in front of the class and turn around so the class can see which God or Goddess they are
- The students then has to ask two (can modify amount depending on class size and difficulty) questions (not yes and no questions) in order to find out which God or Goddess they are
- This will help students refresh their memories on the Ancient Egyptian pantheon: the attributes, physical forms, and what the Gods and Goddesses represent
  - It is also important the teacher practices with the students with how to pronounce the names of the Gods and Goddesses!

### **Step 2: Creative Project (30-45 minutes)**

- Hand back deities created in the introductory lesson
- Instruct students:
  - Imagine you are a practicing member of the ancient Egyptian religion in Ancient Egypt OR contemporary society.
  - There is room for a new deity, yours is selected
  - Give them a proper name
  - Create a myth explaining the importance, the role, and the power of your deity.
  - Design a temple dedicated to your god/goddess
  - Create a cult (name this cult) and explain HOW they worship your god
  - Draw, write creatively, and formulate any images relating to your deity.
    - You can write a hymn, poem, song, etc.
  - With the image you have already drawn, illustrate your god's other forms: animal, half-animal/half-human, and fully human forms, bonus: symbol!
  - You must be able to explain every decision you make in designing this god or goddess
- In-class time may be used in the starting of this project
- Students will have the weekend to complete this project

**Assessment:**

- Teacher will determine how well they understand the Ancient Egyptian pantheon through the initial activity
- The final project will allow the instructor to assess how well students have grasped historical thinking concepts and whether they can demonstrate their understanding of them by creating an extension that works cohesively with what has been explored in this unit

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Appendix A: Lesson 1

A1: Analysis Chart Outline:



## Ancient Egyptian Mythology: Analysis Charts

### The Creation Myth

Important Figures & their element	Protagonist(s)	Antagonist(s)	Location/Setting	Phenomenon Explain (Natural or Human)







# Ancient Egyptian Mythology:

## The Creation Myth

(Creation by Atum)

Scroll of knowing the development of the Sun and of Overthrowing Apophis. Recitation of the Lord to the Limit, which he spoke after he developed: For my part, the fact is that developed as Developer. When I developed, development developed.

All development developed after I developed, developments becoming many in emerging from my mouth, without the sky having developed, without the earth having developed, without the ground or snakes having been created in that place.

It was out of the Waters, out of inertness, that I became tied together in them, without having found a place in which I could stand.

I became effective in my heart, I surveyed with my face.

I made every form alone, without having sneezed Shu, without having spat Tefnut, without another having developed and acted with me.

When I surveyed in my heart by myself, the developments of developments became many, in the developments of children and in the developments of their children.

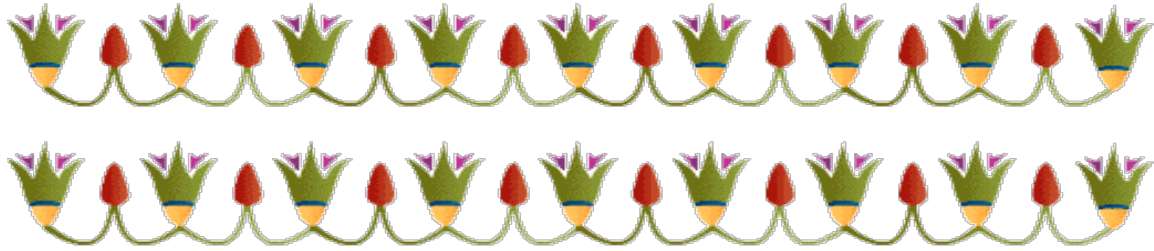
For my part, the fact is that I acted as husband with my fist, I copulated with my hand, I let fall from my mouth by myself, I sneezed Shu and spit Tefnut.

It is my father, the Waters, that tended them, with my eye after them since the time they became apart from me.

After I developed as one god, that was three gods with respect to me.

When I developed into this world, Shu and Tefnut grew excited in the inert waters in which they were, and brought me my eye after them. . .

Then Shu and Tefnut gave birth to Geb and Nut. Then Geb and Nut gave birth to Osiris, Horus the Two-Eyed, Seth, Isis and Nephthys, from one womb, one after the other, and they gave birth to their multitude in this world.



## Ancient Egyptian Mythology: The Story of Isis and Osiris

In the days before Re had left the earth, before he had begun to grow old, his great wisdom told him that if the goddess Nut bore children, one of them would end his reign among men. So Re laid a curse upon Nut - that she should not be able to bear any child upon any day in the year.

Full of sorrow, Nut went for help to Thoth, the thrice-great god of wisdom and magic and learning, Re's son, who loved her. Thoth knew that the curse of Re, once spoken, could never be recalled, but in his wisdom he found a way of escape. He went to Khonsu, the Moon-god, and challenged him to a contest at draughts. Game after game they played and always Thoth won. The stakes grew higher and higher, but Khonsu wagered the most, for it was some of his own light that he risked and lost.

At last Khonsu would play no more. Then Thoth the thrice-great in wisdom gathered up the light which he had won and made it into five extra days which for ever after were set between the end of the old year and the beginning of the new. The year was of three hundred and sixty days before this, but the five days which were added, which were not days of any year, were ever afterwards held as days of festival in old Egypt.

But, since his match with Thoth, Khonsu the moon has not had enough light to

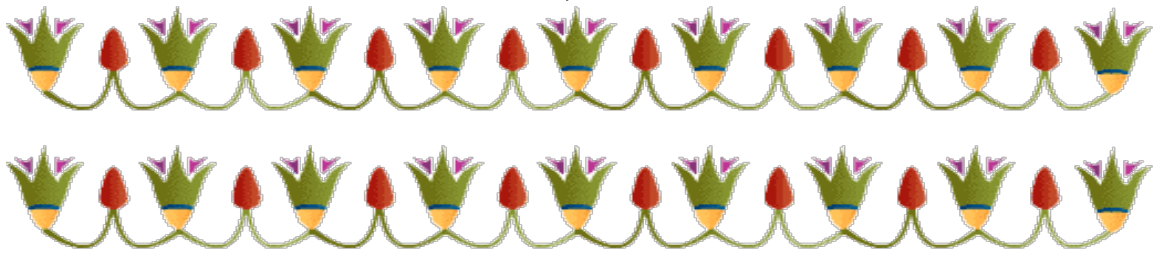
shine throughout the month, but dwindles into darkness and then grows to his full glory again; for he had lost the light needed to make five whole days.

On the first of these days Osiris, the eldest son of Nut, was born, and the second day was set aside to be the birthday of Horus the Elder. On the third day the second son of Nut was born, dark Seth, the lord of evil. On the fourth her daughter Isis first saw the light, and her second daughter Nephthys on the fifth. In this way the curse of Re was both fulfilled and defeated: for the days on which the children of Nut were born belonged to no year.

When Osiris was born many signs and wonders were seen and heard throughout the world. Most notable was the voice which came from the holiest shrine in the temple at Thebes on the Nile, which today is called Karnak, speaking to a man called Pamytes bidding him proclaim to all men that Osiris, the good and mighty king, was born to bring joy to all the earth. Pamytes did as he was bidden, and he also attended on the Divine Child and brought him up as a man among men.

When Osiris was grown up he married his sister Isis, a custom which the Pharaohs of Egypt followed ever after. And Seth married Nephthys: for he too being a god could marry only a goddess.

After Isis by her craft had learned the Secret Name of Re, Osiris became sole ruler of Egypt and reigned



on earth as Re had done. He found the people both savage and brutish, fighting among themselves and killing and eating one another. But Isis discovered the grain of both wheat and barley, which grew wild over the land with the other plants and was still unknown to man; and Osiris taught them how to plant the seeds when the Nile had risen in the yearly inundation and sunk again leaving fresh fertile mud over the fields; how to tend and water the crops; how to cut the corn when it was ripe, and how to thresh the grain on the threshing floors, dry it and grind it to flour and make it into bread. He showed them also how to plant vines and make the grapes into wine; and they knew already how to brew beer out

of the barley.

When the people of Egypt had learned to make bread and cut only the flesh of such animals as he taught them were suitable, Osiris, went on to teach them laws, and how to live peacefully and happily together, delighting themselves with music and poetry. As soon as Egypt was filled with peace and plenty, Osiris set out over the world to bring his blessings upon other nations. While he was away he left Isis to rule over the land, which she did both wisely and well.

But Seth the Evil One, their brother, envied Osiris and hated Isis. The more the people loved and praised Osiris, the more Seth hated him; and the more good he did and the happier mankind became, the stronger grew Seth's desire to kill his brother and rule in his place. Isis, however, was so full of wisdom and so watchful that Seth made no attempt to seize the throne while she was watching over the land of Egypt. And when Osiris returned from his travels Seth was among the first to welcome him back and kneel in reverence before "the good god Pharaoh Osiris".

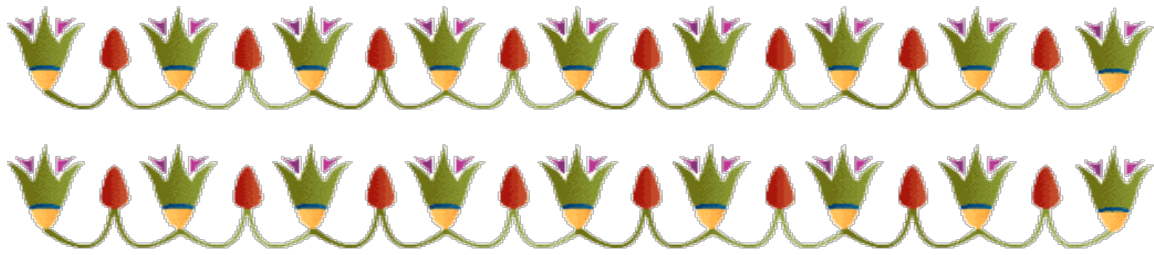
Yet he had made his plans, aided by seventy-two of his wicked friends and Aso the evil queen of Ethiopia. Secretly Seth obtained the exact measurements of the body of Osiris, and caused beautiful chest to be made that would fit only him. It was fashioned of the rarest and most costly woods: cedar brought from Lebanon, and ebony from Punt at the south end of the Red Sea for no wood grows in Egypt except the soft and useless palm.

Then Seth gave a great feast in honour of Osiris; but the other guests were the two-and-seventy conspirators. It was the greatest feast that had yet been seen in Egypt, and the foods were choicer, the wines stronger and the dancing girls more beautiful than ever before. When the heart of Osiris had been made glad with feasting and song the chest was brought in, and all were amazed at its beauty.

Osiris marveled at the rare cedar inlaid with ebony and ivory, with less rare gold and silver, and painted inside with figures of gods and birds and animals, and he desired it greatly.

"I will give this chest to whosoever fits it most exactly!" cried Seth. And at once the conspirators began in turn to see if they could win it. But one was too tall and another too short; one was too fat and another too thin - and all tried in vain.

"Let me see if I will fit into this marvelous piece of work," said Osiris, and he laid himself down in the chest



while all gathered round breathlessly.

"I fit exactly, and the chest is mine!" cried Osiris.

"It is yours indeed, and shall be so forever!" hissed Seth as he banged down the lid. Then in desperate haste he and the conspirators nailed it shut and sealed every crack with molten lead, so that Osiris the man died in the chest and his spirit went west across the Nile into Duat the Place of Testing; but, beyond it to Amentí, where those live for ever who have lived well on earth and passed the judgments of Duat, he could not pass as yet. Seth and his companions took the chest which held the body of Osiris and cast it into the Nile; and Hapi the Nile-god carried it out into the Great Green Sea where it was tossed for many days until it came to the shore of Phoenicia near the city of Byblos. Here the waves cast it into a tamarisk tree that grew on the shore; and the tree shot out branches and grew leaves and flowers to make a fit resting place for the body of the good god Osiris and very soon that tree became famous throughout the land.

Presently King Malcander heard of it, and he and his wife, Queen Astarte, came to the seashore to gaze at the tree. By now the branches had grown together and hidden the chest which held the body of Osiris in the trunk itself. King Malcander gave orders that the tree should be cut down and fashioned into a great pillar for his palace. This was done, and all wondered at its beauty and fragrance: but none knew that it held the body of a god. Meanwhile in Egypt Isis was in great fear. She had always known that Seth was filled with evil and jealousy, but kindly Osiris would not believe in his brother's wickedness. But Isis knew as soon as her husband was dead, though no one told her, and fled into the marshes of the delta carrying the baby Horus with her. She found shelter on a little island where the goddess Buto lived, and entrusted the divine child to her. And as a further safeguard against Seth, Isis loosed the island from its

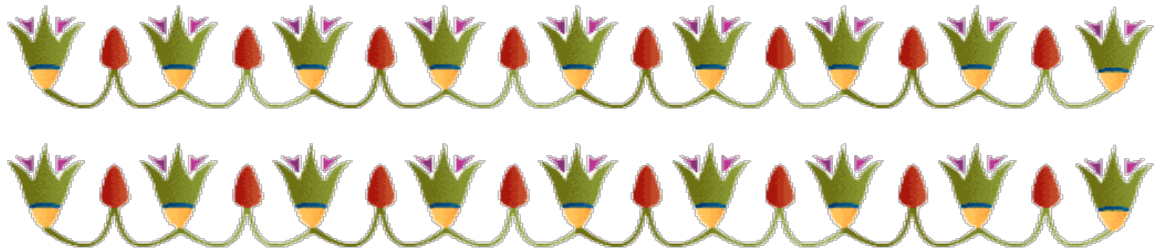
foundations, and let it float so that no one could tell where to find it.

Then she went to seek for the body of Osiris. For, until he was buried with all the needful rites and charms, even his spirit could go no farther to the west than Duat, the Testing-Place; and it could not come to Amentí.

Back and forth over the land of Egypt wandered Isis, but never a trace could she find of the chest in which lay the body of Osiris. She asked all whom she met, but no one had seen it - and in this matter her magic powers could not help her.

At last she questioned the children who were playing by the riverside, and at once they told her that just such a chest as she described had floated past them on the swift stream and out into the Great Green Sea.

Then Isis wandered on the shore, and again and again it was the children who had seen the chest floating by and told her which way it had gone. And because of this, Isis blessed the children and decreed that



ever afterwards children should speak words of wisdom and sometimes tell of things to come.

At length Isis came to Byblos and sat down by the seashore. Presently the maidens who attended on Queen Astarte came down to bathe at that place; and when they returned out of the water Isis taught them how to plait their hair - which had never been done before. When they went up to the palace a strange and wonderful perfume seemed to cling to them; and Queen Astarte marveled at it, and at their plaited hair, and asked them how it came to be so.

The maidens told her of the wonderful woman who sat by the seashore, and Queen Astarte sent for Isis, and asked her to serve in the palace and tend her children, the little Prince Maneros and the baby Dictys, who was ailing sorely. For she did not know that the strange woman who was wandering alone at Byblos was the greatest of all the goddesses of Egypt. Isis agreed to this, and very soon the baby Dictys was strong and well though she did no more than give him her finger

to suck. But presently she became fond of the child, and thought to make him immortal, which she did by burning away his mortal parts while she flew round and round him in the form of a swallow. Astarte, however, had been watching her secretly; and when she saw that her baby seemed to be on fire she rushed into the room with a loud cry, and so broke the magic.

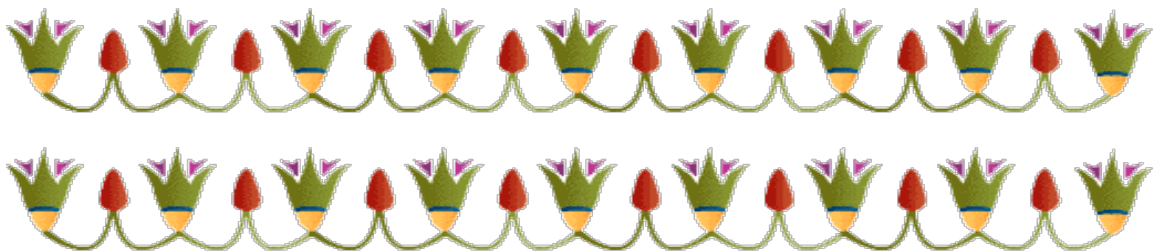
Then Isis took on her own form, and Astarte crouched down in terror when she saw the shining goddess and learned who she was.

Malcander and Astarte offered her gifts of all the richest treasures in Byblos, but Isis asked only for the great tamarisk pillar which held up the roof, and for what it contained. When it was given to her, she caused it to open and took out the chest of Seth. But the pillar she gave back to Malcander and Astarte; and it remained the most sacred object in Byblos, since it had once held the body of a god.

When the chest which had become the coffin of Osiris was given to her, Isis flung herself down on it with so terrible a cry of sorrow that little Dictys died at the very sound. But Isis at length caused the chest to be placed on a ship which King Malcander provided for her, and set out for Egypt. With her went Maneros, the young prince of Byblos: but he did not remain with her for long, since his curiosity proved his undoing. For as soon as the ship had left the land Isis retired to where the chest of Seth lay, and opened the lid. Maneros crept up behind her and peeped over her shoulder: but Isis knew he was there and, turning, gave him one glance of anger - and he fell backwards over the side of the ship into the sea.

Next morning, as the ship was passing the Phaedrus River, its strong current threatened to carry them out of sight of land. But Isis grew angry and placed a curse on the river, so that its stream dried up from that day.

She came safely to Egypt after this, and hid the chest in the marshes of the delta while she hastened to the floating island where Buto was guarding Horus.



But it chanced that Seth came hunting wild boars with his dogs, hunting by night after his custom, since he loved the darkness in which evil things abound. By the light of the moon he saw the chest of cedar wood inlaid with ebony and ivory, with gold and silver, and recognized it.

At the sight hatred and anger came upon him in a red cloud, and he raged like a panther of the south. He tore open the chest, took the body of Osiris, and rent it into fourteen pieces which, by his divine strength, he scattered up and down the whole length of the Nile so that the crocodiles might eat them.

"It is not possible to destroy the body of a god!" cried Seth. "Yet I have done it - for I have destroyed Osiris!" His laughter echoed through the land, and all who heard it trembled and hid.

Now Isis had to begin her search once more. This time she had helpers, for Nephthys left her wicked husband Seth and came to join her sister. And Anubis, the son of Osiris and Nephthys, taking the form of a jackal, assisted in the search. When Isis traveled over the land she was accompanied and guarded by seven scorpions. But when she searched on the Nile and among the many streams of the delta she made her way in a boat made of papyrus: and the crocodiles, in their reverence for the goddess, touched neither the rent pieces of Osiris nor Isis herself. Indeed ever afterwards anyone who sailed the Nile in a boat made of papyrus was safe from them, for they thought that it was Isis still questing after the pieces of her husband's body.

Slowly, piece by piece, Isis recovered the fragments of Osiris. And wherever she did so, she formed by magic the likeness of his whole body and caused the priests to build a shrine and perform his funeral rites. And so there were thirteen places in Egypt which claimed to be the burial place of Osiris. In this way also she made it harder for Seth to meddle further with the body of the dead god.

One piece only she did not recover, for it had been eaten by certain impious fishes; and their kind were accursed ever afterwards, and no Egyptian would touch or eat them. Isis, however, did not bury any of the pieces in the places where the tombs and shrines of Osiris stood. She gathered the pieces together, rejoined them by magic, and by magic made a likeness of the missing member so that Osiris was complete. Then she caused the body to be embalmed and hidden away in a place of which she alone knew. And after this the spirit of Osiris passed

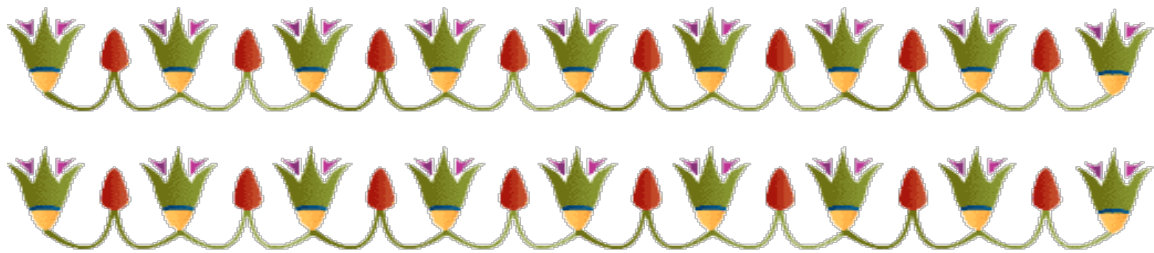
into Amenti to rule over the dead until the last great battle, when Horus should slay Seth and Osiris would return to earth once more.

But as Horus grew in this world the spirit of Osiris visited him often and taught him all that a great warrior should know - one who was to fight against Seth both in the body and in the spirit.

One day Osiris said to the boy: "Tell me, what is the noblest thing that a man can do?"

And Horus answered: "To avenge his father and mother for the evil done to them."

This pleased Osiris, and he asked further: "And what animal is most useful for the avenger to take with



him as he goes out to battle?"

"A horse," answered Horus promptly.

"Surely a lion would be better still?" suggested Osiris.

"A lion would indeed be the best for a man who needed help," replied Horus; "but a horse is best for pursuing a flying foe and cutting him off from escape."

When he heard this Osiris knew that the time had come for Horus to declare war on Seth, and bade him gather together a great army and sail up the Nile to attack him in the deserts of the south.

Horus gathered his forces and prepared to begin the war. And Re himself, the shining father of the gods, came to his aid in his own divine boat that sails across the heavens and through the dangers of the underworld.

Before they set sail Re drew Horus aside so as to gaze into his blue eyes: for whoever looks into them, of gods or men, sees the future reflected there. But Seth was watching; and he took upon himself the form of a black pig - black as

the thunder-cloud, fierce to look at, with tusks to strike terror into the bravest heart.

Meanwhile Re said to Horus: "Let me gaze into your eyes, and see what is to come of this war." He gazed into the eyes of Horus and their color was that of the Great Green Sea when the summer sky turns it to deepest blue.

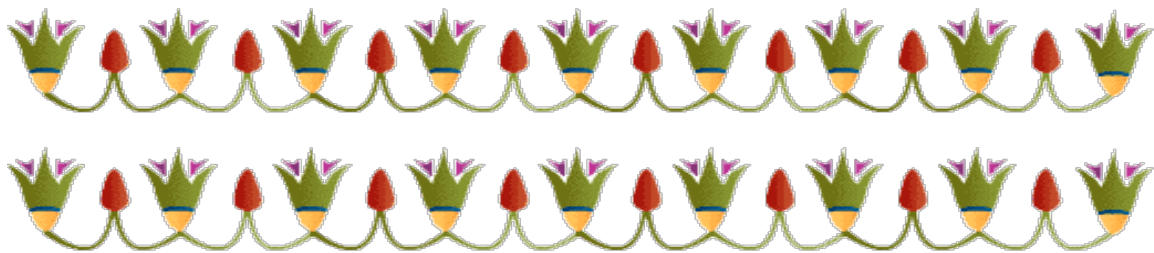
While he gazed the black pig passed by and distracted his attention, so that he exclaimed: "Look at that! Never have I seen so huge and fierce a pig."

And Horus looked; and he did not know that it was Seth, but thought it was a wild boar out of the thickets of the north, and he was not ready with a charm or a word of power to guard himself against the enemy.

Then Seth aimed a blow of fire at the eyes of Horus; and Horus shouted with the pain and was in a great rage. He knew now that it was Seth; but Seth had gone on the instant and could not be trapped.

Re caused Horus to be taken into a dark room, and it was not long before his eyes could see again as clearly as before. When he was recovered Re had returned to the sky; but Horus was filled with joy that he could see, once more, and as he set out up the Nile at the head of his army, the country on either side shared his joy and blossomed into spring.

There were many battles in that war, but the last and greatest was at Edfu, where the great temple of Horus stands to this day in memory of it. The forces of Seth and Horus drew near to one another among the islands and the rapids of the First Cataract of the Nile. Seth, in the form of a red hippopotamus of



gigantic size, sprang up on the island of Elephantine and uttered a great curse against Horus and against Isis:

"Let there come a terrible raging tempest and a mighty flood against my enemies!" he cried, and his voice was like the thunder rolling across the heavens from the

south to the north. At once the storm broke over the boats of Horus and his army; the wind roared and the water was heaped into great waves. But Horus held on his way, his own boat gleaming through the darkness, its prow shining like a ray of the sun.

Opposite Edfu, Seth turned and stood at bay, straddling the whole stream of the Nile, so huge a red hippopotamus was he. But Horus took upon himself the shape of a handsome young man, twelve feet in height. His hand held a harpoon thirty feet long with a blade six feet wide at its point of greatest width.

Seth opened his mighty jaws to destroy Horus and his followers when the storm should wreck their boats. But Horus cast his harpoon, and it struck deep into the head of the red hippopotamus, deep into his brain. And that one blow slew Seth the great wicked one, the enemy of Osiris and the gods - and the red hippopotamus sank dead beside the Nile at Edfu. The storm passed away, the flood sank and the sky was clear and blue once more. Then the people of Edfu came out to welcome Horus the avenger and lead him in triumph to the shrine over which the great temple now stands. And they sang the song of praise which the priests chanted ever afterwards when the yearly festival of Horus was held at Edfu:

"Rejoice, you who dwell in Edfu! Horus the great god, the lord of the sky, has slain the enemy of his father! Eat the flesh of the vanquished, drink the blood of the red hippopotamus, burn his bones with fire! Let him be cut in pieces, and the scraps be given to the cats, and the offal to the reptiles!

"Glory to Horus of the mighty blow, the brave one, the slayer, the wielder of the Harpoon, the only son of Osiris, Horus of Edfu, Horus the avenger!"

But when Horus passed from earth and reigned no more as the Pharaoh of Egypt, he appeared before the assembly of the gods, and Seth came also in the spirit, and contended in words for the rule of the world. But not even Thoth the wise could give judgment. And so it comes about that Horus and Seth still contend for the souls of men and for the rule of the world.

There were no more battles on the Nile or in the land of Egypt; and Osiris rested quietly in his grave, which (since Seth could no longer disturb it) Isis admitted was on the island of Philae, the most sacred place of all, in the Nile a few miles upstream from Elephantine. But the Egyptians believed that the Last Battle was

still to come - and that Horus would defeat Seth in this also. And when Seth was destroyed forever, Osiris would rise from the dead and return to earth, bringing with him all those who had been his own faithful followers. And for this reason the Egyptians embalmed dead and set the bodies away beneath towering pyramids of stone and deep in the tomb chambers of western Thebes, so that the blessed souls returning from Amentí should find them ready to enter again, and in them to live for ever on earth under the good god Osiris, Isis his queen and their son Horus.



## Ancient Egyptian Mythology: The Story of Re

In the beginning, before there was any land of Egypt, all was darkness, and there was nothing but a great waste of water called Nun. The power of Nun was such that there arose out of the darkness a great shining egg, and this was Re.

Now Re was all-powerful, and he could take many forms. His power and the secret of it lay in his hidden name; but if he spoke other names, that which he named came into being.

"I am Khepera at the dawn, and Re at noon, and Atum in the evening," he said. And the sun rose and passed across the sky and set for the first time.

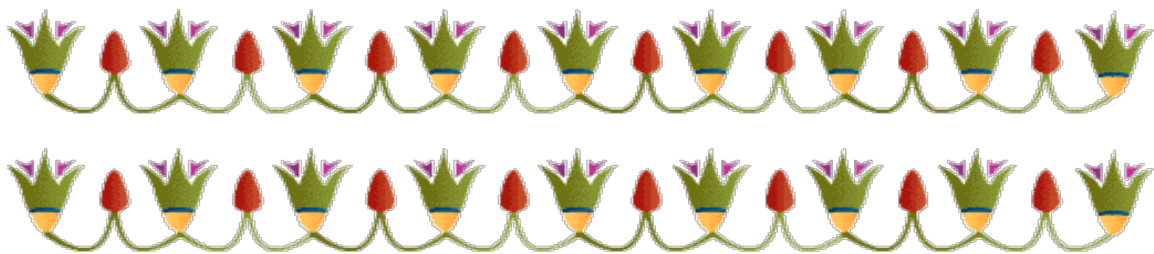
Then he named Shu, and the first winds blew; he named Tefnut the spitter, and the first rain fell. Next he named Geb, and the earth came into being; he named the goddess Nut, and she was the sky arched over the earth with her feet on one horizon and her hands on the other; he named Hapí, and the great River Nile flowed through Egypt and made it fruitful.

After this Re named all things that are upon the earth, and they grew. Last of all he named mankind, and there were men and women in the land of Egypt.

Then Re took on the shape of a man and became the first Pharaoh, ruling over the whole country for thousands and thousands of years, and giving such harvests that for ever afterwards the Egyptians spoke of the good things "which happened in the time of Re".

But, being in the form of a man, Re grew old. In time men no longer feared him or obeyed his laws. They laughed at him, saying: "Look at Re! His bones are like silver, his flesh like gold, his hair is the colour of lapis lazuli!"

Re was angry when he heard this, and he was more angry still at the evil deeds which men were doing in disobedience to his laws. So he called together the gods whom he had made - Shu and Tefnut and Geb and Nut - and he also summoned Nun. Soon the gods gathered about Re in his Secret Place, and the goddesses also. But mankind knew nothing of what was happening, and continued to jeer at Re and to break his commandments. Then Re spoke to Nun before the assembled gods: "Eldest of the gods, you who made me; and you gods whom I have made: look upon mankind who came into being at a glance of my Eye. See how men plot against me; hear what they say of me; tell me what I should do to them. For I will not destroy mankind until I have heard what you advise."



Then Nun said: "My son Re, the god greater than he who made him and mightier than those whom he has created, turn your mighty Eye upon them and send destruction upon them in the form of your daughter, the goddess Sekhmet."

Re answered: "Even now fear is falling upon them and they are fleeing into the desert and hiding themselves in the mountains in terror at the sound of my voice."

"Send against them the glance of your Eye in the form Sekhmet!" cried all the other gods and goddesses, bowing before Re until their foreheads touched the ground.

So at the terrible glance from the Eye of Re his daughter came into being, the fiercest of all goddesses. Like a lion she rushed upon her prey, and her chief

delight was in slaughter, and her pleasure was in blood. At the bidding of Re she came into Upper and Lower Egypt to slay those who had scorned and disobeyed him: she killed them among the mountains which lie on either side of the Nile, and down beside the river, and in the burning deserts. All whom she saw she slew, rejoicing in slaughter and the taste of blood.

Presently Re looked out over the land and saw what Sekhmet had done. Then he called to her, saying: "Come, my daughter, and tell me how you have obeyed my commands."

Sekhmet answered with the terrible voice of a lioness as she tears her prey: "By the life which you have given me, I have indeed done vengeance on mankind, and my heart rejoices."

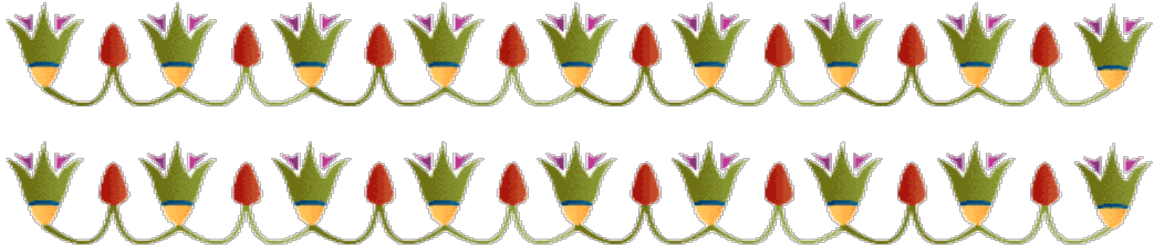
Now for many nights the Nile ran red with blood, and Sekhmet's feet were red as she went hither and thither through all the land of Egypt slaying and slaying.

Presently Re looked out over the earth once more, and now his heart was stirred with pity for men, even though they had rebelled against him. But none could stop the cruel goddess Sekhmet, not even Re himself: she must cease from slaying of her own accord -and Re saw that this could only come about through cunning.

So he gave his command: "Bring before me swift messengers who will run upon the earth as silently as shadows and with the speed of the storm winds." When these were brought he said to them: "Go as fast as you can up the Nile to where it flows fiercely over the rocks and among the islands of the First Cataract; go to the isle that is called Elephantine and bring from it a great store of the red ochre which is to be found there."

The messengers sped on their way and returned with the blood-red ochre to Heliopolis, the city of Re where stand the stone obelisks with points of gold that are like fingers pointing to the sun. It was night when they came to the city, but all day the women of Heliopolis had been brewing beer as Re bade them.

Re came to where the beer stood waiting in seven thousand jars, and the gods came with him to see how



by his wisdom he would save mankind.

"Mingle the red ochre of Elephantine with the barley-beer," said Re, and it was done, so that the beer gleamed red in the moonlight like the blood of men.

"Now take it to the place where Sekhmet proposes to slay men when the sun rises," said Re. And while it was still night the seven thousand jars of beer were taken and poured out over the fields so that the ground was covered to the depth of nine inches -- three times the measure of the palm of a man's hand--with the strong beer, whose other name is "sleep-maker".

When day came Sekhmet the terrible came also, licking her lips at the thought of the men whom she would slay. She found the place flooded and no living creature in sight; but she saw the beer which was the colour of blood, and she thought it was blood indeed -- the blood of those whom she had slain.

Then she laughed with joy, and her laughter was like the roar of a lioness hungry for the kill. Thinking that it was indeed blood, she stooped and drank. Again and yet again she drank, laughing with delight; and the strength of the beer mounted to her brain, so that she could no longer slay.

At last she came reeling back to where Re was waiting; that day she had not killed even a single man.

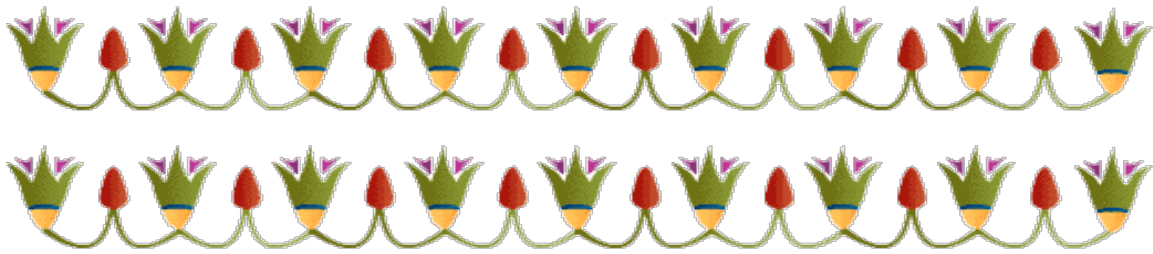
Then Re said: "You come in peace, sweet one." And her name was changed to Hathor, and her nature was changed also to the sweetness of love and the strength of desire. And henceforth Hathor laid low men and women only with the great power of love. But for ever after her priestesses drank in her honour of the beer of Heliopolis coloured with the red ochre of Elephantine when they celebrated her festival each New Year.

So mankind was saved, and Re continued to rule old though he was. But the time was drawing near when he must leave the earth to reign for ever in the heavens, letting the younger gods rule in his place. For dwelling in the form of a man, of a

Pharaoh of Egypt, Re was losing his wisdom; yet he continued to reign, and no one could take his power from him, since that power dwelt in his secret name which none knew but himself. If only anyone could discover his Name of Power, Re would reign no longer on earth; but only by magic arts was this possible.

Geb and Nut had children: these were the younger gods whose day had come to rule, and their names were Osiris and Isis, Nephthys and Seth. Of these Isis was the wisest: she was cleverer than a million men, her knowledge was greater than that of a million of the noble dead. She knew all things in heaven and earth, except only for the Secret Name of Re, and that she now set herself to learn by guile.

Now Re was growing older every day. As he passed across the land of Egypt his head shook from side to side with age, his jaw trembled, and he dribbled at the mouth as do the very old among men. As his spittle fell upon the ground it made mud, and this Isis took in her hands and kneaded together as if it had been



dough. Then she formed it into the shape of a serpent, making the first cobra -- the *uraeus*, which ever after was the symbol of royalty worn by Pharaoh and his queen.

Isis placed the first cobra in the dust of the road by which Re passed each day as he went through his two kingdoms of Upper and Lower Egypt. As Re passed by the cobra bit him and then vanished into the grass. But the venom of its bite coursed through his veins, and for a while Re was speechless, save for one great cry of pain which rang across the earth from the eastern to the western horizon. The gods who followed him crowded round, asking: "What is it? What ails you?" But he could find no words; his lips trembled and he shuddered in all his limbs, while the poison spread over his body as the Nile spreads over Egypt at the inundation. When at last he could speak, Re said: "Help me, you whom I have made. Something has hurt me, and I do not know what it is. I created all things, yet this thing I did not make. It is a pain such as I have never known before, and no

other pain is equal to it. Yet who can hurt me?—for none knows my Secret Name which is hidden in my heart, giving me all power and guarding me against the magic of both wizard and witch. Nevertheless as I passed through the world which I have created, through the two lands that are my special care, something stung me. It is like fire, yet is not fire; it is like water and not water. I burn and I shiver, while all my limbs tremble. So call before me all the gods who have skill in healing and knowledge of magic, and wisdom that reaches to the heavens."

Then all the gods came to Re, weeping and lamenting at the terrible thing which had befallen him. With them came Isis, the healer, the queen of magic, who breathes the breath of life and knows words to revive those who are dying. And she said:

"What is it, divine father? Has a snake bitten you. Has a creature of your own creating lifted up its head against you? I will drive it out by the magic that is mine, and make it tremble and fall down before your glory."

"I went by the usual way through my two lands of Egypt," answered Re, "for I wished to look upon all that I had made. And as I went I was bitten by a snake which I did not see -- a snake that, I had not created. Now I burn as if with fire and shiver as if my veins were filled with water, and the sweat runs down my face it runs down the faces of men on the hottest days of summer."

"Tell me your Secret Name." said Isis in a sweet, soothing voice. "Tell it me, divine father; for only by speaking your name in my spells can I cure you."

Then Re spoke the many names that were his: "I am Maker Heaven and Earth." he said. "I am Builder of the Mountains. I am Source of the Waters throughout all the world. I am Light and Darkness. I am Creator of the Great River of Egypt. I am the Kindler of the Fire that burns in the sky; yes, I am Khepera in the morning, Re at the noontide, and Tum in the evening."

But Isis said never a word, and the poison had its way in the veins of Re. For she knew that he had told





her only the names which all men knew, and that his Secret Name, the Name of Power, still lay hidden in his heart.

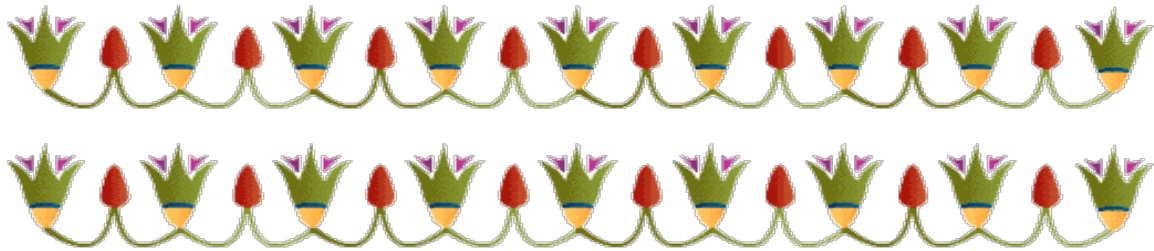
At last she said: "You know well that the name which I need to learn is not among those which you have spoken. Come, tell me the Secret Name; for if you do the poison will come forth and you will have an end of pain."

The poison burned with a great burning, more powerful than any flame of fire, and Re cried out at last: "Let the Name of Power pass from my heart into the heart of Isis! But before it does, swear to me that you will tell it to no other save only the son whom you will have, whose name shall be Horus. And bind him first with such an oath that the name will remain with him and be passed on to no other gods or men."

Isis the great magician swore the oath, and the knowledge of the Name of Power passed from the heart of Re into hers.

Then she said: "By the name which I know, let the poison go from Re for ever!"

So it passed from him and he had peace. But he reigned upon earth no longer. Instead he took his place in the high heavens, traveling each day across the sky in the likeness of the sun itself, and by night crossing the underworld of Amenti in the Boat of Re and passing through the twelve divisions of Duat where many dangers lurk. Yet Re passes safely, and with him he takes those souls of the dead who know all the charms and prayers and words that must be said. And so that a man might not go unprepared for his voyage in the Boat of Re, the Egyptians painted all the scenes of that journey on the walls of the tombs of the Pharaohs, with all the knowledge that was written in *The Book of the Dead*, of which a copy was buried in the grave of lesser men so that they too might read and come safely to the land beyond the west where the dead dwell.



## Ancient Egyptian Mythology: The Great Queen Hatshepsut

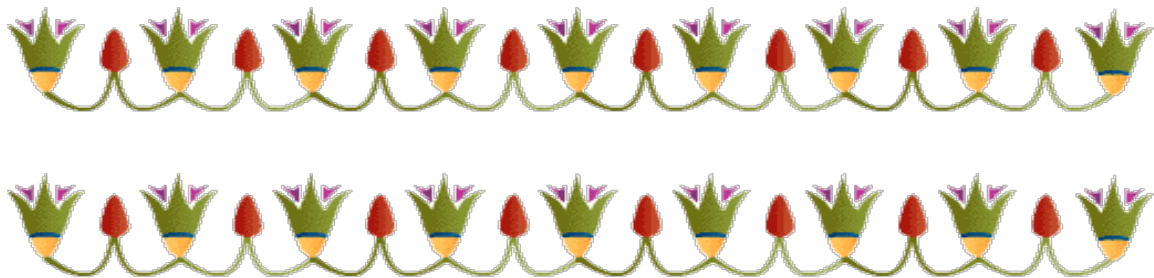
Amon-Re, the King of the Gods, sat upon his throne and looked out upon Egypt. Presently he spoke to the assembled council of the gods - to Thoth and Khonsu and Khnemu, to Isis and Osiris, Nephthys, Horus, Harmachis, Anubis and the rest - saying: 'There has been many a Pharaoh in the Land of Khem, in the Double Land of Egypt, and some of them have been great and have pleased me well. Khufu and Khafra and Menkaura long ago who raised the great pyramids of Giza; Amenhotep and Thutmose of today who have caused the peoples of the world to bow down at my feet. Now is the dawning of the golden age in Egypt, and it comes into my mind to create a great queen to rule over Khem: yes, I will unite the Two Lands in peace for her, I will give her rule over the whole world, over Syria and Nubia besides Egypt - yes, even to the far-distant land of Punt.'

Then said Isis in her silvery voice that sounded like the shaken bells on her sistrum, 'Father of Gods and Men, no queen has yet ruled in Egypt, in the holy land of Khem, save only one, when the good god Osiris had passed into the Duat, and the good god Horus was still but a child, while Seth the Evil, the terrible one, stalked unchained up and down the land. Father of Gods and Men,

if you create such a queen, my blessing and wisdom shall be upon her.'

Then Thoth spoke, Thoth the thrice-wise from whom no secrets were hid: 'O Amon-Re, Lord of the Two Lands, King of the Gods, Maker of Men, harken to my words. In the royal palace at Thebes set in the Black Land, the rich country that Khnemu has made fertile with the dark mud of the Inundation, dwells a maiden. Ahmes is her name, and none in all the world is fairer than she nor more beautiful in all her limbs. She is the new-made bride of the good god Pharaoh Thutmose, who has but now returned to Thebes after his conquests beyond the Great Green Sea in the lands of the Syrians and the Apura. She alone can be the mother of the great queen whom you are about to create as ruler of the Two Lands. She rests alone in the palace of Pharaoh. Come, let us go to her.'

So Thoth took upon himself his favorite form, that of an ibis, in which he could fly swiftly through the air unrecognized by any. In this guise he flew into the palace of Thutmose at Thebes, to the great chamber with its painted walls where Queen Ahmes lay asleep.



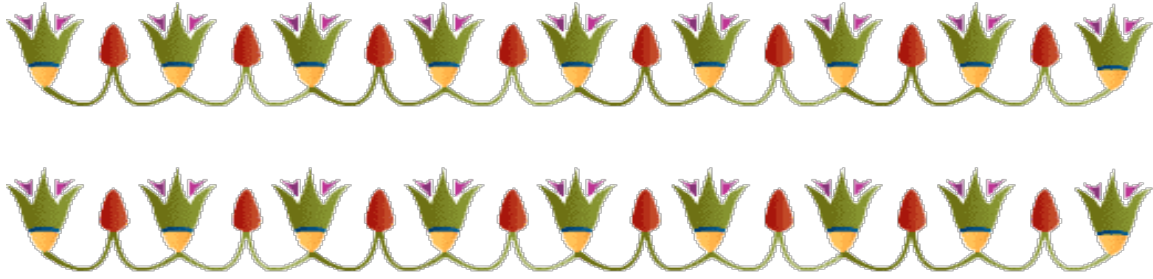
Then Thoth cast a spell over the palace so that every living thing slumbered. Only the Pharaoh, King Thutmose himself, seemed to be awake and yet it seemed that it was only his body which did not sleep. For, as if he were already dead, his three spiritual parts: the Ba, or soul; the Ka, or double, and the Khou, or spirit, left his body and gathered about it where it lay on the royal bed as they would in days to come when the good god Pharaoh Thutmose would be left to lie in his deep tomb chamber beneath the Valley of Kings until the coming of Osiris.

Yet the body of Thutmose now rose up from the bed, and the Ka took its place, lying there in the likeness of the King himself, while the Ba, like a bird with a human head, and the Khou in a tongue of flame, hovered over it. Now for a space the body of Thutmose was the dwelling-place of Amon-Re, the greatest of the gods, the maker and father of gods and men, and of all the earth. Great was his majesty and splendid his adornments. On his neck was the glittering collar of precious stones that only Pharaoh might wear, and on his arms were Pharaoh's bracelets of pure gold and electrum; but on his head were two plumes and by these alone might it be known that here was Amon-Re. Yet it seemed as if light shone from him, for as he passed through the dark palace, hall and chamber and corridor gleamed and faded in turn as if the sun shone in them for a space and then was veiled behind a cloud. And as he passed and faded there lingered behind him a scent as of the richest perfumes that come from the land of Punt.

He came to the sleeping-place of Queen Ahmes, and the double doors of ebony bound with silver opened before him and closed when he had passed. He found the Queen lying like a jewel on a golden couch that was shaped like a lion; he seated himself upon the couch, and he held to her nostrils Amon-Re's divine symbol of life, and the breath of life passed into her as she breathed, and the couch rose and floated in the air. Then, waking or asleep, it seemed to Queen Ahmes that she was bathed in light so that she could see nothing above or below or round about her but the golden mist, save only the form of her husband the Pharaoh Thutmose who spoke in a voice that seemed to echo away into the distance, saying: 'Rejoice, most fortunate of women, for you shall bear a daughter who shall be the child of Amon-Re, who shall reign over the Two Lands of Egypt and be sovereign of the whole world.'

Then Queen Ahmes sank into deep and dreamless sleep, while the form of Thutmose hastened back to where the Ba and the Khou hovered above the bed on which lay his Ka. A moment later Thutmose lay there sleeping - as if nothing had happened, while the Ba, the Ka and the Khou had faded from mortal sight.

But Amon-Re, Father of Gods and Men, summoned to him Khnemu the Fashioner and said, 'Mould clay upon your wheel, potter who forms the bodies of mankind, and make my daughter Hatshepsut who shall



be born to Ahmes and Thutmose in the royal palace of Thebes.'

And when the time came Hatshepsut was born amid the rejoicing of all Egypt, and lay in her cradle beside the royal bed in the great room lit only by the moonlight.

Then once again the silence of deep sleep fell upon all the palace of Thebes. And presently the double doors opened of themselves and Amon-Re entered in his own likeness attended by Hathor the goddess of love and her seven daughters, the Hathors, who weave the web of life for all who are born on this earth.

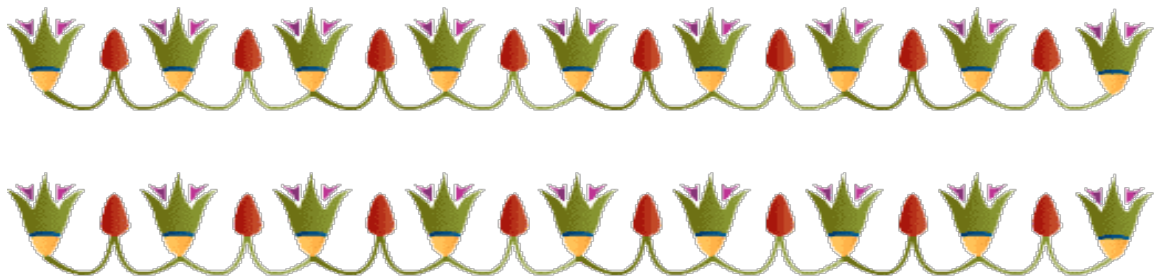
Then Amon-Re blessed the baby Hatshepsut, taking her up in his arms and giving her the kiss of power so that she might indeed become a great queen, as his daughter should. And the Hathors wove the golden web of her life as Amon-Re directed; and as they wove it seemed to pass before the eyes of Queen Ahmes so that she saw her daughter's life laid out before her.

She saw Hatshepsut as a beautiful girl kneeling in the temple at Karnak or Eastern Thebes while Amon-Re and Horus poured the waters of purification upon her head, while the other gods and goddesses gathered in the shadows between the great columns to bless her. Then she saw Hatshepsut beside her human father Pharaoh Thutmose journeying through all the land of Egypt from Tanis on the Delta to Elephantine in the south, hailed by all as the Great Queen to be. She saw Hatshepsut being crowned as Pharaoh of Egypt, the only woman ever to wear the Double Crown save for Cleopatra the Greek who was to bring about Egypt's fall fifteen hundred years later. Then she saw her seated in state while the kings of the earth bowed down before her, bringing her gifts from the ends of the earth. And she saw Hatshepsut's great expedition to distant Punt the

ships sailing out of the Red Sea and far upon the waters-of the ocean beyond to reach it on the coasts of central Africa: she saw the beehive huts of the black dwellers in Punt built on piles in the water and overshadowed by palms and incense trees with ladders leading up to the entrances.

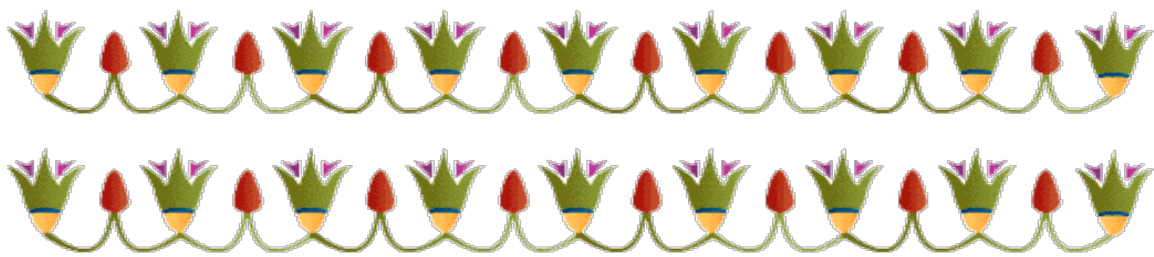
And then she saw the expedition returning to Egypt and bringing all the treasures from Punt to the Pharaoh Hatshepsut, and of how she dedicated them to her father Amon-Re - Horus weighing the gold in his scales and Thoth writing down the measures of incense; and 'the good god' Hatshepsut herself offering the best of all she had before the ceremonial Boat of Amon-Re that was carried by the priests of Thebes.

Last of all she saw the masons and the carvers and the artists fashioning the great mortuary temple of



Hatshepsut, cutting out and painting on its walls all the pictures that she had seen in the Web of Fate the Hathors were weaving before her on this night of Hatshepsut's birth.

All things were fulfilled even as Queen Ahmes had seen, and Egypt reached its greatest glory under Hatshepsut and under her nephew Thutmose III who succeeded her. And all the tale is told in pictures and hieroglyphs in Deir-el-Bahri, the mortuary temple of Hatshepsut in Western Thebes which still stands for all to see.



# Ancient Egyptian Mythology:

## The Land of the Dead

The one visit to the Duat of which a record remains was paid by Se-Osiris, the wonderful child magician who read the sealed letter, and his father Setna, the son of Pharaoh Rameses the Great.

They stood one day in the window of the palace at Thebes watching two funerals on their way to the West. The first was that of a rich man: his mummy was enclosed in a wooden case inlaid with gold; troops of servants and mourners carried him to burial and bore gifts for the tomb, while many priests walked in front and behind chanting hymns to the gods and reciting the great names and words of power which he would need on his journey through the Duat. - The second funeral was that of a poor laborer. His two sons carried the simple wooden case: his widow and daughters-in-law were the only mourners.

'Well,' said Setna, watching the two funerals going down to where the boats were waiting to carry them across the Nile, 'I hope that my fate will be that of the rich noble and not of the poor laborer.'

'On the contrary,' said Se-Osiris, 'I pray that the poor man's fate may be yours and not that of the rich man!'

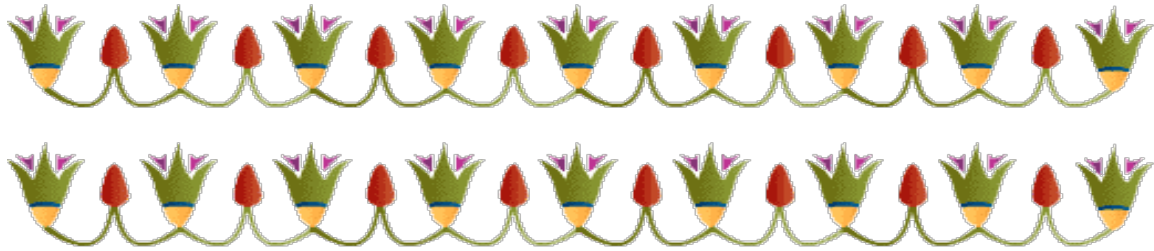
Setna was much hurt by his son's words, but Se-Osiris tried to explain them, saying, 'Whatever you may have seen here matters little compared with what will chance to these two in the Judgement Hall of Osiris. I will prove it to you, if you will trust yourself to me. I know the words of power that open all gates: I can release your Ba and mine - our souls, that can then fly into the Duat, the world of the dead, and see all that is happening there. Then you will discover how different are the fates of this rich man who has worked evil during his life, and this poor man who has done nothing but good.'

Setna had learnt to believe anything the wonderful child said without surprise, and now he agreed to accompany his son into the Duat, even though he knew that such an expedition would be dangerous: for once there they might not be able to return.

So the prince and the small boy made their way into the sanctuary of the Temple of Osiris where, as members of the royal family, they had power to go.

When Setna had barred the doors, Se-Osiris drew a magic circle round them and round the statue of Osiris and round the altar on which a small fire of cedar wood

was burning. Then he threw a certain powder into the flame upon the altar. Thrice he threw the powder, and as he threw it a ball of fire rose from the altar and floated away. Then he spoke a spell and ended with a great name of power, a word at which the whole temple rocked and the flame on the altar leapt high, and then sank into darkness.



But the Temple of Osiris was not dark. Setna turned to see whence the light came - and would have cried out in horror if the silence had not pressed upon him like a weight that held him paralyzed.

For standing on either side of the altar he saw himself and his son Se-Osiris only suddenly he knew that it was not his own body and the boy's for the two bodies lay in the shadows cast by these two forms - the forms of their Kas or doubles, and above each Ka hovered a tongue of flame which was its Khou or spirit - and the clear, light of the Khou served to show its Ka and the dim form of the body from which Ka and Khou were drawn.

Then the silence was broken by a whisper soft as a feather falling, yet which seemed to fill the whole Temple with sound: 'Follow me now, my father,' said the voice of Se-Osiris, 'for the time is short and we must be back before the morning if we would live to see the Sun of Re rise again over Egypt.'

Setna turned, and saw beside him the Ba or soul of Se-Osiris - a great bird with golden feathers but with the head of his son.

'I follow,' he forced his lips to answer; then, as the whisper filled the Temple, he rose on the golden wings of his own Ba and followed the Ba of Se-Osiris.

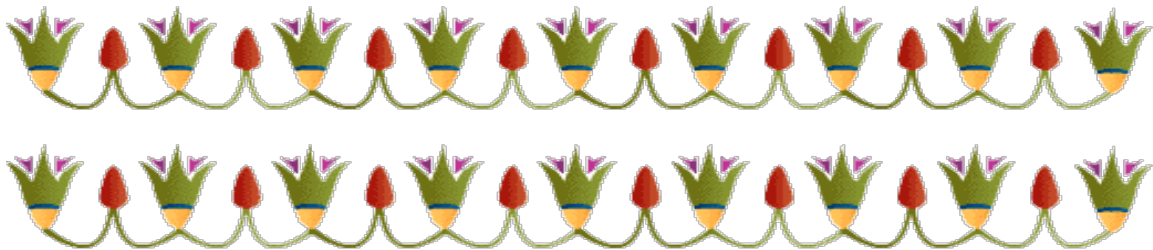
The temple roof seemed to open to let them through, and a moment later they were speeding into the West swifter than an arrow from an Ethiopian's bow.

Darkness lay over Egypt, but one red gash of sunset shone through the great pass in the mountains of the Western Desert, the Gap of Abydos. Through this they sped into the First Region of the Night and saw beneath them the Mesektet

Boat in which Re began his journey into the Duat with the ending of each day. Splendid was the Boat, glorious its trappings, and its colors were of amethyst and emerald, jasper and turquoise, lazuli and the deep glow of gold. A company of the gods drew the Boat along the ghostly River of Death with golden towing-ropes; the portals of the Duat were flung wide, and they entered the First Region between the six serpents who were curled on either side. And in the great Boat of Re journeyed the Kas of all those who had died that day and were on their way to the judgement Hall of Osiris.

So the Boat moved on its way through regions of night and thick darkness and came to the portal of the Second Region. Tall were the walls on either side, and upon their tops were the points of spears so that none might climb over; the great wooden doors turned on pivots, and once again snakes breathing fire and poison guarded them. But all who passed through on the Boat of Re spoke the words of power decreed for that portal, and the doors swung open.

The Second Region was the Kingdom of Re, and the gods and heroes of old who had lived on earth when he was King dwelt there in peace and happiness, guarded by the Spirits of the Corn who make the wheat and barley flourish and cause the fruits of the earth to increase.



Yet not one of the dead who voyaged in the Boat of Re might pause there or set foot on the land: for they must pass into Amenti, the Third Region of the Duat where the judgement Hall of Osiris stood waiting to receive them.

So the Boat came to the next portals, and at the word of power the great wooden doors screamed open on their pivots - yet not so loudly did they scream as the man who lay with one of the pivots turning in his eye as punishment for the evil he had done upon earth.

Into the Third Region sailed the Boat of Re, and here the dead disembarked in the outer court of the judgement Hall of Osiris. But the Boat itself continued on

its way through the nine other Regions of the Night until the re-birth of Re from out of the mouth of the Dragon of the East brought dawn once more upon earth and the rising of the sun. Yet the sun would not rise unless each night Re fought and defeated the Dragon Apep, who seeks ever to devour him in the Tenth Region of the Night.

The Ba of Setna and Se-Osiris did not follow the Boat of Re further, but flew over the Kas of the newly dead who came one by one to the portal of the Hall of Osiris and one by one were challenged by the Door-Keeper.

'Stay!' cried the Door-Keeper. 'I will not announce thee unless thou knowest my name!'

'Understander of Hearts is thy name,' answered each instructed Ka. 'Searcher of Bodies is thy name!'

'Then to whom should I announce thee?' asked the Door-Keeper.

'Thou shouldst tell of my coming to the Interpreter of the Two Lands.'

'Who then is the Interpreter of the Two Lands?'

'It is Thoth the Wise God.'

So each Ka passed through the doorway and in the Hall Thoth was waiting to receive him, saying: 'Come with me. Yet why hast thou come?'

'I have come here to be announced,' answered the Ka.

'What is thy condition?'

'I am pure of sin.'

'Then to whom shall I announce thee? Shall I announce thee to him whose ceiling is of fire, whose walls are living serpents, whose pavement is water?'

'Yes,' answered the Ka, 'announce me to him, for he is Osiris.'

So ibis-headed Thoth led the Ka to where Osiris sat upon his throne, wrapped in the mummy-clothes of the dead, wearing the uraeus crown upon his forehead and holding the scourge and the crook crossed





upon his breast. Before him stood a huge balance with two scales, and jackal-headed Anubis, god of death, stepped forward to lead the Ka to the judgement.

But before the Weighing of the Heart, each dead man's Ka spoke in his own defense, saying: 'I am pure! I am pure! I am pure! I am pure! My purity is as that of the Bennu bird, the bright Phoenix whose nest is upon the stone perse-a-tree, the obelisk at Heliopolis. Behold me, I have come to you without sin, without guilt, without evil, without a witness against me, without one against whom I have taken action. I live on truth and I eat of truth. I have done that which men said and that with which gods are content. I have satisfied each god with that which he desires. I have given bread to the hungry, water to the thirsty, clothing to the naked and a boat to him who could not cross the River. I have provided offerings to the gods and offerings to the dead. So preserve me from Apep, the 'Eater-up of Souls', so protect me - Lord of the Atef-Crown, Lord of Breath, great god Osiris.'

Then came the moment which the evil-doer feared but the good man welcomed with joy.

Anubis took the heart out of the Ka that was the double of his earthly body and placed it in the Scale; and in the other Scale was set the Feather of Truth. Heavy was the heart of the evil-doer and it dragged down the Scale: lower and lower it sank, while Thoth marked the angle of the beam until the Scale sank so low that Ammit the Devourer of Hearts could catch the sinner's heart in his jaws and bear it away. Then the evil-doer was driven forth into the thick darkness of the Duat to dwell with Apep the Terrible in the Pits of Fire.

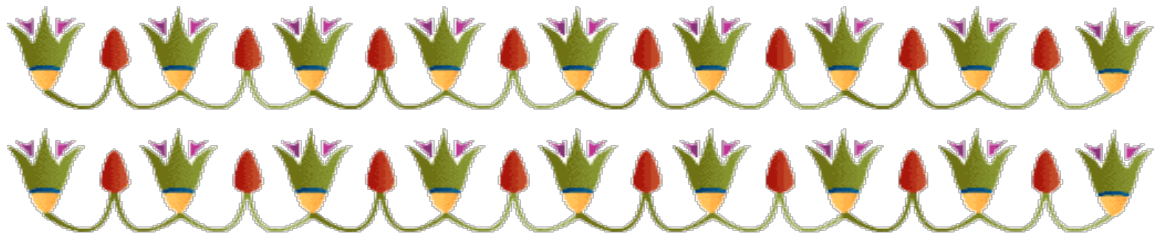
But with the good man the Feather of Truth sank down and his heart rose up, and Thoth cried aloud to Osiris and the gods, 'True and accurate are the words this man has spoken. He has not sinned; he has not done evil towards us. Let not the Eater-up of Souls have power over him. Grant that the eternal bread of Osiris be given to him, and a place in the Fields of Peace with the followers of Horus!'

Then Horus took the dead man by the hand and led him before Osiris, saying, 'I have come to thee, oh Unnefer Osiris, bringing with me this new Osiris. His heart

was true at the coming forth from the Balance. He has not sinned against any god or any goddess. Thoth has weighed his heart and found it true and righteous. Grant that there may be given to him the bread and beer of Osiris; may he be like the followers of Horus!

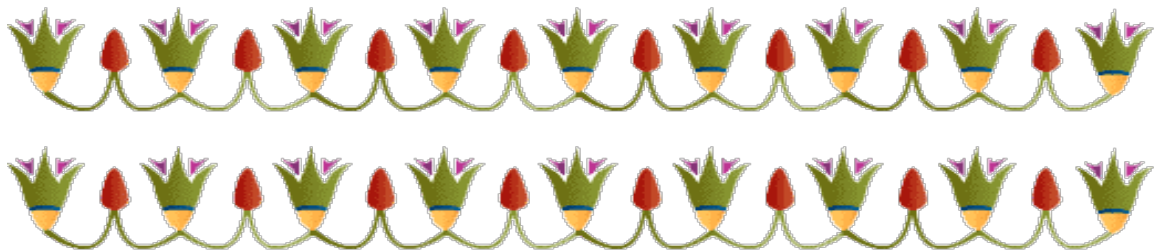
Then Osiris inclined his head, and the dead man passed rejoicing into the Fields of Peace there to dwell, taking joy in all the things he had loved best in life, in a rich land of plenty, until Osiris returned to earth, taking with him all those who had proved worthy to live for ever as his subjects.

All these things and more the Ba of Se-Osiris showed to the Ba of his father Setna; and at length he said, 'Now you know why I wished your fate to be that of the poor man and not of the rich man. For the rich man was he in whose eye the pivot of the Third Door was turning - but the poor man dwells for ever



in the Fields of Peace, clad in fine robes and owning all the offerings which accompanied the evil rich man to his tomb.'

Then the two Ba spread their golden wings and flew back through the night to Thebes. There they re-entered their bodies which their Kas had been guarding in the Temple of Osiris, and were able to return to their place as ordinary, living father and child, in time to see the sun rise beyond the eastern desert and turn the cliffs of Western Thebes to pink and purple and gold as a new day dawned over Egypt.



## Ancient Egyptian Mythology: The Book of Thoth

Rameses the Great, Pharaoh of Egypt, had a son called Setna who was learned in all the ancient writings, and a magician of note. While the other princes spent their days in hunting or in leading their father's armies to guard the distant parts of his

empire, Setna was never so happy as when left alone to study.

Not only could he read even the most ancient hieroglyphic writings on the temple walls, but he was a scribe who could write quickly and easily all the many hundreds of signs that go to make up the ancient Egyptian language. Also, he was a magician whom none could surpass: for he had learned his art from the most secret of the ancient writings which even the priests of Amen-Re, of Ptah and Thoth, could not read.

One day, as he pored over the ancient books written on the two sides of long rolls of papyrus, he came upon the story of another Pharaoh's son several hundred years earlier who had been as great a scribe and as wise a magician as he greater and wiser, indeed, for Nefrekeptah had read the Book of Thoth by which a man might enchant both heaven and earth, and know the language of the birds and beasts.

When Setna read further that the Book of Thoth had been buried with Nefrekeptah in his royal tomb at Memphis, nothing would content him until he had found it and learned all his wisdom.

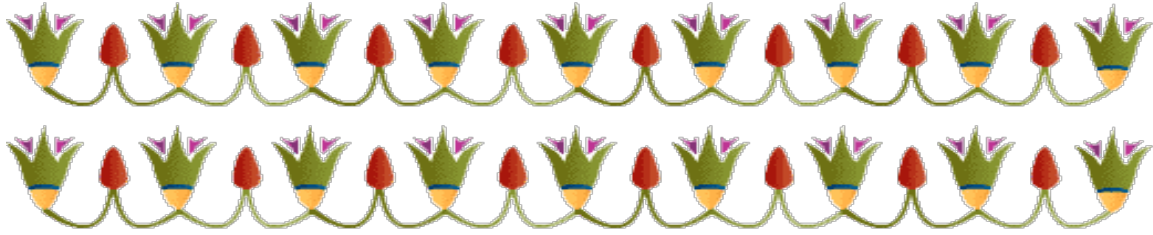
So he sought out his brother Anherru and said to him, 'Help me to find the Book of Thoth. For without it life has no longer any meaning for me.'

'I will go with you and stand by your side through all dangers,' answered Anherru.

The two brothers set out for Memphis, and it was not hard for them to find the tomb of Nefrekeptah the son of Amen-hotep, the first great Pharaoh of that name, who had reigned three hundred years before their day.

When Setna had made his way into the tomb, to the central chamber where Nefrekeptah was laid to rest, he found the body of the prince lying wrapped in its linen bands, still and awful in death. But beside it on the stone sarcophagus sat two ghostly figures, the Kas, or doubles, of a beautiful young woman and a boy - and between them, on the dead breast of Nefrekeptah lay the Book of Thoth.

Setna bowed reverently to the two Kas, and said, 'May Osiris have you in his keeping, dead son of a dead Pharaoh, Nefrekeptah the great scribe; and you also, who ever you be, whose Kas sit here beside him. Know that I am Setna, the priest of Ptah, son of Rameses the greatest Pharaoh of all - and I come



for the Book of Thoth which was yours in your days on earth. I beg you to let me take it in peace - for if not I have the power to take it by force or magic.'

Then said the Ka of the woman, 'Do not take the Book of Thoth, Setna, son of today's Pharaoh. It will bring you trouble even as it brought trouble upon Nefrekeptah who lies here, and upon me, Ahura his wife, whose body lies at Koptos on the edge of Eastern Thebes together with that of Merab our son - whose Kas you see before you, dwelling with the husband and father whom we loved so dearly. Listen to my tale, and beware!:

'Nefrekeptah and I were the children of the Pharaoh Amen-hotep and, according to the custom, we became husband and wife, and this son Merab was born to us. Nefrekeptah cared above all things for the wisdom of the ancients and for the magic that is to be learned from all that is carved on the temple walls, and within the tombs and pyramids of long-dead kings and priests in Saqqara, the city of the dead that is all about us here on the edge of Memphis.

'One day as he was studying what is carved on the walls in one of the most ancient shrines of the gods, he heard a priest laugh mockingly and say, "All that you read there is but worthless. I could tell you where lies the Book of Thoth, which the god of wisdom wrote with his own hand. When you have read its first page you will be able to enchant the heaven and the earth, the abyss, the mountains and the sea; and you shall know what the birds and the beasts and the reptiles are saying. And when you have read the second page your eyes will behold all the secrets of the gods themselves, and read all that is hidden in the stars."

'Then said Nefrekeptah to the priest, "By the life of Pharaoh, tell me what you would have me do for you, and I will do it - if only you will tell me where the Book of Thoth is."

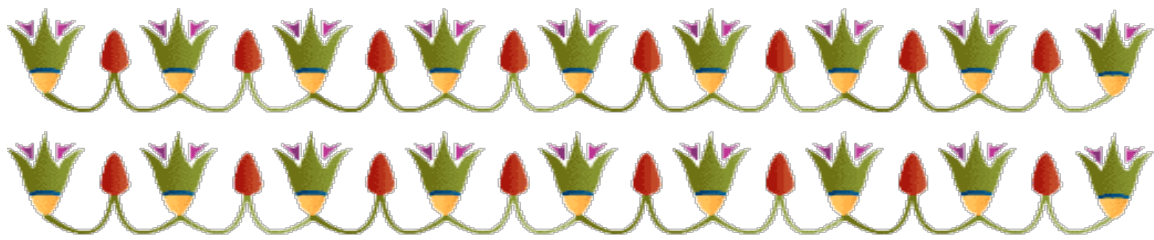
'And the priest answered, "If you would learn where it lies, you must first give me a hundred bars of silver for my funeral, and issue orders that when I die my body

shall be buried like that of a great king."

'Nefrekeptah did all that the priest asked; and when he had received the bars of silver, he said, "The Book of Thoth lies beneath the middle of the Nile at Koptos, in an iron box. In the iron box is a box of bronze; in the bronze box is a sycamore box; in the sycamore box is an ivory and ebony box; in the ivory and ebony box is a silver box; in the silver box is a golden box - and in that lies the Book of Thoth. All around the iron box are twisted snakes and scorpions, and it is guarded by a serpent who cannot be slain."

'Nefrekeptah was beside himself with joy. He hastened home from the shrine and told me all that he had learned. But I feared lest evil should come of it, and said to him, "Do not go to Koptos to seek this book, for I know that it will bring great sorrow to you and to those you love."

I tried in vain to hold Nefrekeptah back, but he shook me off and went to Pharaoh, our royal father, and



told him what he had learned from the priest.

'Then said Pharaoh, "What is it that you desire?" And Nefrekeptah answered, "Bid your servants make ready the Royal Boat, for I would sail south to Koptos with Ahura my wife and our son Merab to seek this book without delay."

'All was done as he wished, and we sailed up the Nile until we came to Koptos. And there the priests and priestesses of Isis came to welcome us and led us up to the Temple of Isis and Horus. Nefrekeptah made a great sacrifice of an ox, a goose and some wine, and we feasted with the priests and their wives in a fine house looking out upon the river.

'But on the morning of the fifth day, leaving me and Merab to watch from the window of the house, Nefrekeptah went down to the river and made a great enchantment.

'First he created a magic cabin that was full of men and tackle. He cast a spell on

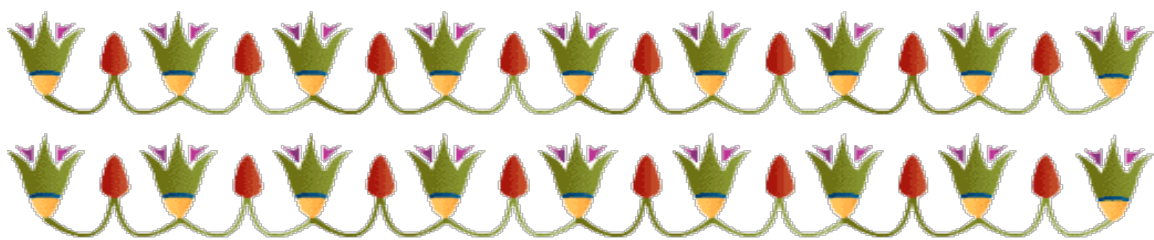
it, giving life and breath to the men, and he sank the magic cabin into the river. Then he filled the Royal Boat with sand and put out into the middle of the Nile until he came to the place below which the magic cabin lay. And he spoke words of power, and cried, "Workmen, workmen, work for me even where lies the Book of Thoth!" They toiled without ceasing by day and by night, and on the third day they reached the place where the Book lay.

Then Nefrekeptah cast out the sand and they raised the Book on it until it stood upon a shoal above the level of the river.

'And behold all about the iron box, below it and above it, snakes and scorpions twined. And the serpent that could not die was twined about the box itself. Nefrekeptah cried to the snakes and scorpions a loud and terrible cry - and at his words of magic they became still, nor could one of them move.

'Then Nefrekeptah walked unharmed among the snakes and scorpions until he came to where the serpent that could not die lay curled around the box of iron. The serpent reared itself up for battle, since no charm could work on it, and Nefrekeptah drew his sword and rushing upon it, smote off its head at a single blow. But at once the head and the body sprang together, and the serpent that could not die was whole again and ready for the fray. Once more Nefrekeptah smote off its head, and this time he cast it far away into the river. But at once the head returned to the body, and was joined to the neck, and the serpent that could not die was ready for its next battle.

'Nefrekeptah saw that the serpent could not be slain, but must be overcome by cunning. So once more he struck off its head. But before head and body could come together he put sand on each part so that when they tried to join they could not do so as there was sand between them - and the serpent that could not die lay helpless in two pieces.



'Then Nefrekeptah went to where the iron box lay on the shoal in the river; and the snakes and scorpions watched him; and the head of the serpent that could

not die watched him also: but none of them could harm him.

'He opened the iron box and found in it a bronze box; he opened the bronze box and found in it a box of sycamore wood; he opened that and found a box of ivory and ebony, and in that a box of silver, and at the last a box of gold. And when he had opened the golden box he found in it the Book of Thoth. He opened the Book and read the first page - and at once he had power over the heavens and the earth, the abyss, the mountains and the sea; he knew what the birds and the beasts and the fishes were saying. He read the next page of spells, and saw the sun shining in the sky, the moon and the stars, and knew their secrets - and he saw also the gods themselves who are hidden from mortal sight.

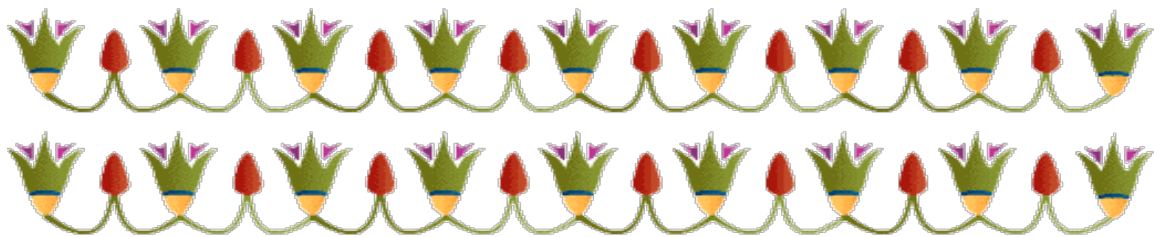
'Then, rejoicing that the priest's words had proved true, and the Book of Thoth was his, he cast a spell upon the magic men, saying, "Workmen, workmen, work for me and take me back to the place from which I came!" They brought him back to Koptos where I sat waiting for him, taking neither food nor drink in my anxiety, but sitting stark and still like one who is gone to the grave.

'When Nefrekeptah came to me, he held out the Book of Thoth and I took it in my hands. And when I read the first page I also had power over the heavens and the earth, the abyss, the mountains and the sea; and I also knew what the birds, the beasts and the fishes were saying. And when I read the second page I saw the sun, the moon and the stars with all the gods, and knew their secrets even as he did.

'Then Nefrekeptah took a clean piece of papyrus and wrote on it all the spells from the Book of Thoth. He took a cup of beer and washed off the words into it and drank it so that the knowledge of the spells entered into his being. But I, who cannot write, do not remember all that is written in the Book of Thoth - for the spells which I had read in it were many and hard.

'After this we entered the Royal Boat and set sail for Memphis. But scarcely had we begun to move, when a sudden power seemed to seize our little boy Merab so that he was drawn into the river and sank out of sight. Seizing the Book of Thoth, Nefrekeptah read from it the necessary spell, and at once the body of Merab rose to the surface of the river and we lifted it on board. But not all the magic in the Book, not that of any magician in Egypt, could bring Merab back to life. Nonetheless Nefrekeptah was able to make his Ka speak to us and tell us what

had caused his death. And the Ka of Merab said, "Thoth the great god found that his Book had been taken, and he hastened before Amen-Re, saying, 'Nefrekeptah, son of Pharaoh Amen-hotep, has found my magic box and slain its guards and taken my Book with all the magic that is in it.' And Re replied to him, 'Deal with Nefrekeptah and all that is his as it seems good to you: I send out my power to work sorrow and bring a punishment upon him and upon his wife and child.' And that power from Re, passing through the will of Thoth, drew me into the river and drowned me."



'Then we made great lamentation, for our hearts were well nigh broken at the death of Merab. We put back to shore at Koptos, and there his body was embalmed and laid in a tomb as befitted him.

'When the rites of burial and the lamentations for the dead were ended, Nefrekeptah said to me, "Let us now sail with all haste down to Memphis to tell our father the Pharaoh what has chanced. For his heart will be heavy at the death of Merab. Yet he will rejoice that I have the Book of Thoth."

'So we set sail once more in the Royal Boat. But when it came to the place where Merab had fallen into the water, the power of Re came upon me also and I walked out of the cabin and fell into the river and was drowned. And when Nefrekeptah by his magic arts had raised my body out of the river, and my Ka had told him all, he turned back to Koptos and had my body embalmed and laid in the tomb beside Merab.

'Then he set out once more in bitter sorrow for Memphis. But when it reached that city, and Pharaoh came aboard the Royal Boat, it was to find Nefrekeptah lying dead in the cabin with the Book of Thoth bound upon his breast. So there was mourning throughout all the land of Egypt, and Nefrekeptah was buried with all the rites and honors due to the son of Pharaoh in this tomb where he now lies, and where my Ka and the Ka of Merab come to watch over him.

'And now I have told you all the woe that has befallen us because we took and

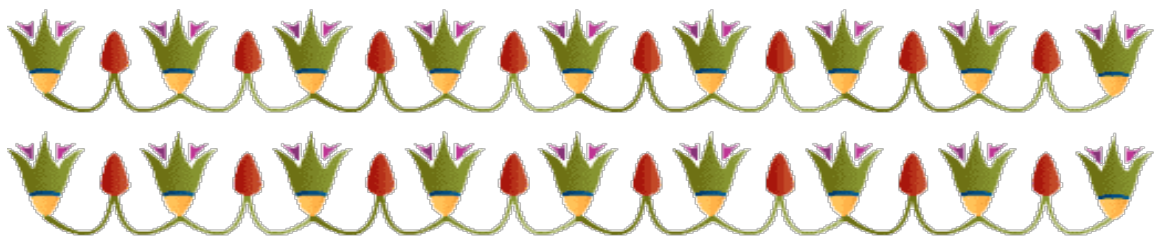
read the Book of Thoth - the book which you ask us to give up. It is not yours, you have no claim to it, indeed for the sake of it we gave up our lives on earth.'

When Setna had listened to all the tale told by the Ka of Ahura, he was filled with awe. But nevertheless the desire to have the Book of Thoth was so strong upon him that he said, 'Give me that which lies upon the dead breast of Nefrekeptah, or I will take it by force.'

Then the Kas of Ahura and Merab drew away as if in fear of Setna the great magician. But the Ka of Nefrekeptah arose from out of his body and stepped towards him, saying, 'Setna, if after hearing all the tale which Ahura my wife has told you, yet you will take no warning, then the Book of Thoth must be yours. But first you must win it from me, if your skill is great enough, by playing a game of draughts with me - a game of fifty-two points. Dare you do this?'

And Setna answered, 'I am ready to play.'

So the board was set between them, and the game began. And Nefrekeptah won the first game from Setna, and put his spell upon him so that he sank into the ground to above the ankles. And when he won the second game, Setna sank to his waist in the ground. Once more they played and when Nefrekeptah won Setna sank in the ground until only his head was visible. But he cried out to his brother who stood outside the tomb: 'Anherru! Make haste! Run to Pharaoh and beg of him the great Amulet of Ptah, for by it only can I be saved, if you set it upon my head before the last game is played and lost.'



So Anherru sped down the steep road from Saqqara to where Pharaoh sat in his palace at Memphis. And when he heard all, he fastened into the Temple of Ptah, took the great Amulet from its place in the sanctuary, and gave it to Anherru, saying: 'Go with all speed, my son, and rescue your brother Setna from this evil contest with the dead.'

Back to the tomb sped Anherru, and down through the passages to the tomb-

chamber where the Ka of Nefrekeptah still played at draughts with Setna. And as he entered, Setna made his last move, and Nefrekeptah reached out his hand with a cry of triumph to make the final move that should win the game and sink Setna out of sight beneath the ground for ever.

But before Nefrekeptah could move the piece, Anherru leapt forward and placed the Amulet of Ptah on Setna's head. And at its touch Setna sprang out of the ground, snatched the Book of Thoth from Nefrekeptah's body and fled with Anherru from the tomb.

As they went they heard the Ka of Ahura cry, 'Alas, all power is gone from him who lies in this tomb.'

But the Ka of Nefrekeptah answered, 'Be not sad: I will make Setna bring back the Book of Thoth, and come as a suppliant to my tomb with a forked stick in his hand and a fire-pan on his head.'

Then Setna and Anherru were outside, and at once the tomb closed behind them and seemed as if it had never been opened.

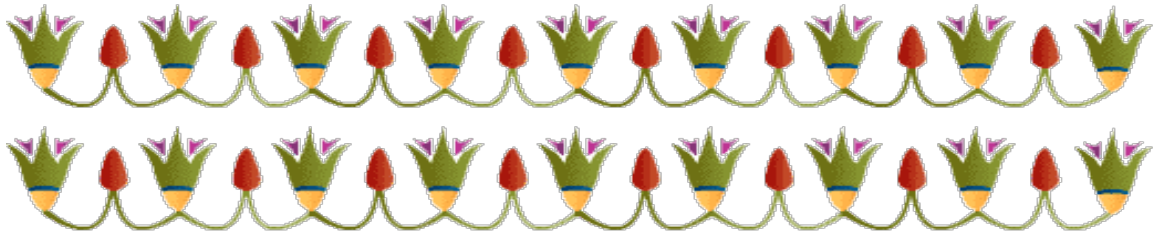
When Setna stood before his father the great Pharaoh and told him all that had happened, and gave him the Amulet of Ptah, Rameses said, 'My son, I counsel you to take back the Book of Thoth to the tomb of Nefrekeptah like a wise and prudent man. For otherwise be sure that he will bring sorrow and evil upon you, and at the last you will be forced to carry it back as "a suppliant with a forked stick in your hand and a fire-pan on your head."

But Setna would not listen to such advice. Instead, he returned to his own dwelling and spent all his time reading the Book of Thoth and studying all the spells contained in it. And often he would carry it into the Temple of Ptah and read from it to those who sought his wisdom.

One day as he sat in a shady colonnade of the temple he saw a maiden, more beautiful than any he had ever seen, entering the temple with fifty-two girls in attendance on her. Setna gazed fascinated at this lovely creature with her golden girdle and head-dress of gold and colored jewels, who knelt to make her offerings before the statue of Ptah. Soon he learned that she was called Tabubua, and was the daughter of the high priest of the cat goddess Bastet from the city of Bubastis to the north of Memphis - Bastet who was the bride of

the god Ptah of Memphis.

As soon as Setna beheld Tabubua it seemed as if Hathor the goddess of love had cast a spell over him. He forgot all else, even the Book of Thoth, and desired only to win her. And it did not seem as if his suit



would be in vain, for when he sent a message to her, she replied that if he wished to seek her he was free to do so - provided he came secretly to her palace in the desert outside Bubastis.

Setna made his way thither in haste, and found a pylon tower in a great garden with a high wall round about it. There Tabubua welcomed him with sweet words and looks, led him to her chamber in the pylon and served him with wine in a golden cup.

When he spoke to her of his love, she answered, 'Be joyful, my sweet lord, for I am destined to be your bride. But remember that I am no common woman but the child of Bastet the Beautiful - and I cannot endure a rival. So before we are wed write me a scroll of divorcement against your present wife; and write also that you give your children to me to be slain and thrown down to the cats of Bastet - for I cannot endure that they shall live and perhaps plot evil against our children.'

'Be it as you wish!' cried Setna. And straightway he took his brush and wrote that Tabubua might cast his wife out to starve and slay his children to feed the sacred cats of Bastet. And when he had done this, she handed him the cup once more and stood before him in all her loveliness, singing a bridal hymn. Presently terrible cries came floating up to the high window of the pylon - the dying cries of his children, for he recognized each voice as it called to him in agony and then was still.

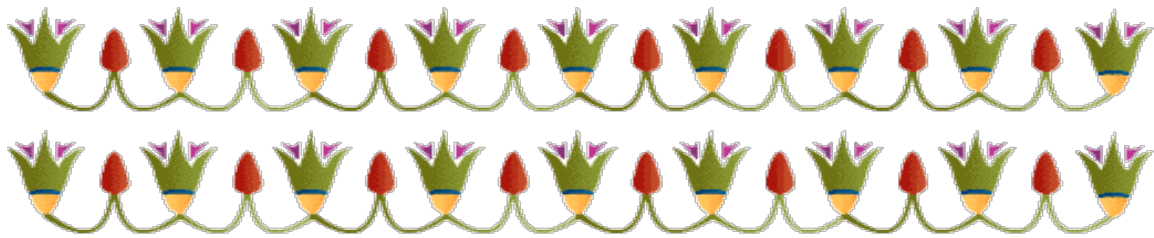
But Setna drained the golden cup and turned to Tabubua, saying, 'My wife is a beggar and my children lie dead at the pylon foot, I have nothing left in the world but you - and I would give all again for you. Come to me, my love!'

Then Tabubua came towards him with outstretched arms, more lovely and desirable than Hathor herself. With a cry of ecstasy Setna caught her to him - and as he did so, on a sudden she changed and faded until his arms held a hideous, withered corpse. Setna cried aloud in terror, and as he did so the darkness swirled around him, the pylon seemed to crumble away, and when he regained his senses he found himself lying naked in the desert beside the road that led from Bubastis to Memphis.

The passersby on the road mocked at Setna. But one kinder than the rest threw him an old cloak, and with this about him he came back to Memphis like a beggar. When he reached his own dwelling place and found his wife and children there alive and well, he had but one thought and that was to return the Book of Thoth to Nefrekeptah.

'If Tabubua and all her sorceries were but a dream,' he exclaimed, 'they show me in what terrible danger I stand. For if such another spell is cast upon me, next time it will prove to be no dream.'

So, with the Book of Thoth in his hands, he went before Pharaoh his father and told him what had happened. And Rameses the Great said to him, 'Setna, what I warned you of has come to pass. You would have done better to obey my wishes sooner. Nefrekeptah will certainly kill you if you do not take



back the Book of Thoth to where you found it. Therefore go to the tomb as a suppliant, carrying a forked stick in your hand and a fire-pan on your head.'

Setna did as Pharaoh advised. When he came to the tomb and spoke the spell, it opened to him as before, and he went down to the tomb-chamber and found Nefrekeptah lying in his sarcophagus with the Kas of Ahura and Merab sitting on either side. And the Ka of Ahura said, 'Truly it is Ptah, the great god, who has saved you and made it possible for you to return here as a suppliant.'

Then the Ka of Nefrekeptah rose from the body and laughed, saying, 'I told you

that you would return as a suppliant, bringing the Book of Thoth. Place it now upon my body where it lay these many years. But do not think that you are yet free of my vengeance. Unless you perform that which I bid you, the dream of Tabubua will be turned into reality.'

Then said Setna, bowing low, 'Nefrekeptah, master of magic, tell me what I may do to turn away your just vengeance. If it be such as a man may perform, I will do it for you.'

'I ask only a little thing,' answered the Ka of Nefrekeptah. 'You know that while my body lies here for you to see, the bodies of Ahura and Merab rest in their tomb at Koptos.

Bring their bodies here to rest with mine until the Day of Awakening when Osiris returns to earth - for we love one another and would not be parted.'

Then Setna went in haste to Pharaoh and begged for the use of the Royal Boat. And Pharaoh was pleased to give command that it should sail with Setna where he would. So Setna voyaged up the Nile to Koptos. And there he made a great sacrifice to Isis and Horus, and begged the priests of the temple to tell him where Ahura and Merab lay buried. But, though they searched the ancient writings in the temple, they could find no record.

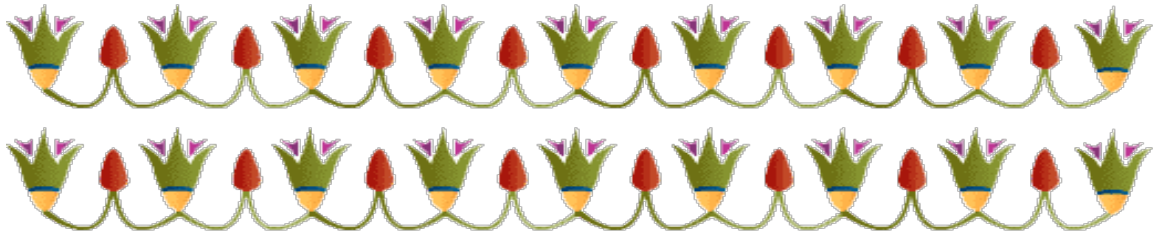
Setna was in despair. But he offered a great reward to any who could help him, and presently a very old man came tottering up to the temple and said, 'If you are Setna the great scribe, come with me. For when I was a little child my grandfather's father who was as old as I am now told me that when he was even as I was then his grandfather's father had shown him where Ahura and Merab lay buried - for as a young man in the days of Pharaoh Amen-hotep the First he had helped to lay them in the tomb.'

Setna followed eagerly where the old man led him, and came to a house on the edge of Koptos.

'You must pull down this house and dig beneath it,' said the old man. And when Setna had bought the house for a great sum from the scribe who lived in it, he bade the soldiers whom Pharaoh had sent with him level the house with the ground and dig beneath where it had stood.

They did as he bade them, and presently came to a tomb buried beneath the

sand and cut from the rock.



And in it lay the bodies of Ahura and Merab. When he saw them, the old man raised his arms and cried aloud; and as he cried he faded from sight and Setna knew that it was the Ka of Nefrekeptah which had taken on that shape to lead him to the tomb.

So he took up the mummies of Ahura and Merab and conveyed them with all honor, as if they had been the bodies of a queen and prince of Egypt, down the Nile in the Royal Boat to Memphis.

And there Pharaoh himself led the funeral procession to Saqqara, and Setna placed the bodies of Ahura and Merab beside that of Nefrekeptah in the secret tomb where lay the Book of Thoth.

When the funeral procession had left the tomb, Setna spoke a charm and the wall closed behind him leaving no trace of a door. Then at Pharaoh's command they heaped sand over the low stone shrine where the entrance to the tomb was hidden; and before long a sandstorm turned it into a great mound, and then leveled it out so that never again could anyone find a trace of the tomb where Nefrekeptah lay with Ahura and Merab and the Book of Thoth, waiting for the Day of Awakening when Osiris shall return to rule over the earth.



Appendix B: Lesson 2

B1: Gods and Goddesses Cheat Sheet

With information on deities below:

Egyptian Gods and Goddess Cheat Sheet

- o Ra- (Solar/Sun)
- o Osiris (afterlife/dead/underworld)
- o Isis (wife of Horus)
- o Anubis (Jackal-headed)
- o Amun (ram head/funny hat)
- o Ma'at (truth/balance/law/order)
- o Sekhmet (lion/healing/breath/desert)
- o Thoth (hieroglyphics/wisdom)
- o Horus (protection/royal power from deities)
- o Nut (sky/star covered/nude)
- o Aten (disk of sun/central/state religion)