

Gods of Ancient Egypt; 9780752495026; History Press, 2003; 240 pages; Barbara Watterson; 2003

Ancient Egyptian deities represent natural and social phenomena, as well as abstract concepts. These gods and goddesses appear in virtually every aspect of ancient Egyptian civilization, and more than 1,500 of them are known by name. Many Egyptian texts mention deities' names without indicating their character or role, while other texts refer to specific deities without even stating their name, so a complete list of them is difficult to assemble. Anuket "A goddess of Egypt's southern frontier regions, particularly the lower cataracts of the Nile[29]. Bastet "Goddess represented as a cat or lioness, patroness of the city of Bubastis, linked with protection from evil[30]. Bat "Cow goddess from early in Egyptian history, eventually absorbed by Hathor[31]. " Mythological ruler of the gods, father of every Egyptian king, and the patron god of Heliopolis.[54]. Tatenen "Personification of the first mound of earth to emerge from chaos in ancient Egyptian creation myths[55]. Anubis/Anput "The god/goddess of embalming and protector of the dead[56]. " Hardedef - Son of King Khufu who was deified after death because he wrote a book considered to be the work of a god[62]. Harmachis (Heru-em-akbet) - Sphinx god[57]. Ancient Egyptians believed in the trichotomy of order, chaos, and renewal; themes that are integral to the Egyptian gods and goddesses. " Some of the mythical narratives from ancient Egypt pertain to how Nut (as the Sky) mates with her husband (the Earth) to give birth to a host of powerful Egyptian gods like Osiris, Isis, and Set. But the birthings had to be hidden from Ra (embodying the Sun), who decreed that Nut couldn't use any days of the year for giving birth "because he feared that his throne might be usurped by the successive generation borne by the union of the sky and the earth. Book Preview. Gods of Ancient Egypt - Barbara Watterson. book. PREFACE. " This book is not a study of ancient Egyptian religion as such, and the only purpose of the brief introductory chapters is to allow the reader to appreciate the theological context in which the gods were worshipped. No attempt has been made to make comparisons with the gods or beliefs of other cultures, although any description of a culture different from our own, especially one so far removed from us in time, inevitably incorporates implicit and sometimes very subjective comparisons with our own twenty-first century European tribal customs and beliefs.