

their dependents. Along with the offering drinks, they formed a large part of the support of the clergy. On the festival days, the amount of the offerings was greatly increased. They were then the food of the assembled people.

D. The Poured-out Offering.

Only a small part of the flow was poured out before the god. Probably the libations which were poured out with hand utensils, consisted of samples of the liquids which were taken from the stationary vessels and these consisted most largely, doubtless, of water and wine. The incense offering was generally connected with the libations.

E. The Incense Offering.

The incense offering formed a part of the daily ritual before the statue of the god. In the new empire, it appears also in connection with the presentation offering, as incense bowls were laid upon the offerings at the altar.

II. The Material of the Offering.

It would lead us too far to investigate what differences occurred in the selection of the offering gifts which were used when the offerings were made for particular gods, in particular temples, or at particular times, but, by and large, the Egyptian cult shows a general unanimity in regard to the choice of the offerings.

A. Human Offerings.

Junker has handled the question of human offerings, (pp 70 ff.) He comes to the conclusions that it occurred in the earliest times and that it was practiced up to the latest periods. Yet, it is not certain that wax figures ~~xx~~ or similar objects were not used in the symbolic slaying of the enemies of the god.

B. Offerings of Animals.

The Egyptians offered steers, gazelles, and geese and to a lesser extent, ducks and other birds. In later times, red goats were presented as a substitute for the gazelles which were often hard to secure. Sheep were not offered in Egypt. Also, fish were not offered to the gods, although the catching of fish was very industriously performed in Egypt. Oxen and