

LECTURES ON THE ORIGIN AND GROWTH OF RELIGION AS ILLUSTRATED BY THE RELIGION OF ANCIENT EGYPT. pdf

1: Hibbert Lectures - Wikipedia

*Lectures, on the Origin and Growth of Religion As: Illustrated By the Religion of Ancient Egypt June, Egypt (Classic Reprint) [Le Page Renouf] on www.enganchecubano.com *FREE* shipping on qualifying offers. The only alterations which have been made in the text of these Lectures are corrections of a few errata and of the transcriptions of a couple of.*

These Lectures were delivered in London and here, in the months of May and June, ; and it was intended that they should appear in the book market soon after. So I take this opportunity of publicly thanking the Hibbert Trustees for their forbearance, and of explaining the causes of the delay. The first and foremost was my ignorance, above all as to the magnitude of the task I was undertaking; and this ignorance pursued me into the arrangement of the Lectures, so that it had to be seriously modified more than once in the course of the work. Among other things, I found it necessary to make some sort of survey of the whole ground, and, in a word, to circumnavigate the whole subject before committing to type my ideas about any part of it. This led to my studying much that could not be included in this volume; I was, however, allowed to deliver two lectures besides the six agreed upon. Those two, as I could not expect the Hibbert Trustees to have them printed, are to form part of a volume on the Arthurian Legend, which I hope soon to publish; not to mention that I contemplate devoting a separate volume some day to the Dark Divinities of the Celts. It was necessary to go carefully into the questions raised by these and kindred subjects, and it all required time. But I may plead that the history of religion had never before been comprehensively studied from the Celtic point of view. Scarcely any pioneer could have been so feeble in his efforts as not to have rendered material aid to any one who came after. The next cause of delay was the necessity I felt of writing the Lectures at a greater length than would occupy six hours in the delivery. It arose chiefly from the fact, that the Celtic literature bearing on the history of Celtic paganism is so little known to the vast majority of English readers, that acquaintance with it could not be taken for granted. It remained for me, therefore, to give the substance of the sagas and epic tales in point at a length which has considerably increased the bulk of this volume. But it afforded many opportunities of making comparisons, never made before, between Irish and Welsh myths, comparisons which cannot but be of help in any future treatment of the subject, even though some of the more ambitious theories may prove untenable. I consider that event a certainty for several reasons, such as my innate liability to err, and the discovery of more Gallo-Roman remains on the Continent, or the publication of more Irish manuscripts hitherto comparatively inaccessible. Those data are not, it is true, such as the student of Greek or Latin paganism is wont to handle; but, taking them as they offered themselves, I found that, far from having reasons to complain of their scarcity, the slowness of my progress was aggravated by an *embarras de richesse*. This is all the more striking as many of my English friends wondered, at first, what in the world I should find to occupy half-a-dozen Lectures. Having thus alluded to the quantity of the materials at my disposal, I would only add as to their nature, that a large proportion of them is of a philological order; and I fear that I have not always taken care enough to make it as easy to skip the etymological passages as the general reader could wish, at any rate if publishers and reviewers do not grossly exaggerate the requirements of his comfort. With regard to comparisons extending beyond the Celtic group itself, most assistance has been derived from the ancient literature of Scandinavia. From one branch of the Aryan family, the Slavonic, I have been almost wholly unable to draw any help, as I found the existing works on the subject of old Slavonic religion and mythology either too antiquated or too brief to consult with advantage. This I regret all the more, as I do not believe that materials are wanting to illustrate the religious and mythic aspect of Slavonic history. After these remarks, it is needless to say that I have not attempted to discuss the early fortunes of Christianity among the Celts. That is a large subject worthy of being treated in a separate series of lectures by some one well versed in the mass of old literature devoted to the lives of the saints of Erin and both Britains. I have reserved to the last the pleasant task of thanking the kind friends who have given me unstinted assistance in bringing this

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volume through the press. Foremost among them stands the well-known Celtic scholar, Whitley Stokes, through whose hands most of the sheets have passed. I am indebted to him for many valuable suggestions; but neither he nor any one but myself is responsible for the errors or blunders which the accurate reader may find the book to contain.

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2: A. H. Sayce (Sayce, A. H. (Archibald Henry),) | The Online Books Page

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Only later to be watered down to many Gods. So where are your real ancient religious roots? All the chapters are very interesting reads. A comparison from secular historical records "A comparative study of the flood accounts in the Gilgamesh Epic and Genesis", Chapter 7 by Nozomi Osanai Monotheism and polytheism One of the most remarkable differences between the Gilgamesh Epic and Genesis is that the former has a polytheistic conception of god, while the latter is based on monotheistic theology. According to Howard F. Therefore, it is important to investigate the archaeological and historical religious records to examine the origin of monotheism and polytheism. According to the followers of Julius Wellhausen, the Jewish priests of the days of Exile created a monotheism which had never existed or been recognized until then and added it into the Pentateuch. Custance makes explanation as follows: When the cuneiform literature first began to reveal its message, scholars of cuneiform and Egyptian hieroglyphics soon found themselves dealing with a tremendous number of gods and goddess, and demons and other spiritual powers of a lesser sort, which seemed to be always at war with one another and much of the time highly destructive. As earlier and earlier tablets, however, began to be excavated and brought to light, and skill in deciphering them increased, the first picture of gross polytheism began to be replaced by something more nearly approaching a hierarchy of spiritual beings organized into a kind of court with one Supreme Being over all. The history of Sumerian religion, which was the most powerful cultural influence in the ancient world, could be traced by means of pictographic inscriptions almost to the earliest religious concepts of man. The evidence points unmistakably to an original monotheism, the inscriptions and literary remains of the oldest Semitic peoples also indicate a primitive monotheism, and the totemistic origin of Hebrew and other Semitic religions is now entirely discredited. Thiessen writes as follows: The first departure from monotheism seems to have been in the direction of nature worship. Sun, moon, and stars, the great representatives of nature, and fire, air, and water, the great representatives of earth, became objects of popular worship. At the first they were merely personified; then men came to believe that personal beings presided over them. Polytheism has a strong affinity for fallen human nature. Custance, *Evolution or Creation? The Doorway Papers*, vol. Langdon, *The Scotsman*, November 18, ; in Custance, p. Max Muller, *History of Sanskrit Literature*. This writer realizes that this argumentation is not of a recent date, however, in her opinion it has not been successfully refuted by more recent writers. Eerdmans Publishing Company, Grand Rapids, p.

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