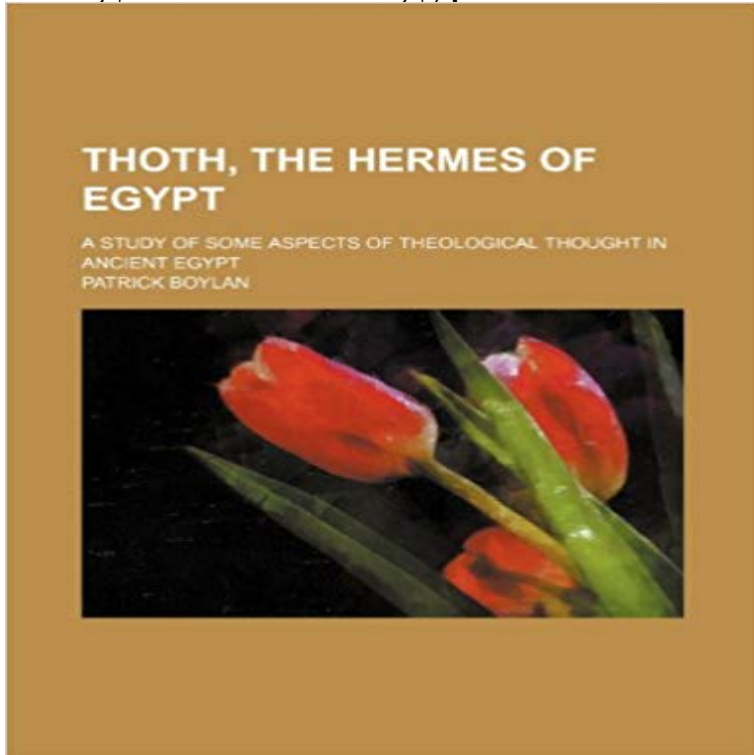


# Thoth, the Hermes of Egypt; a study of some aspects of theological thought in ancient Egypt



This historic book may have numerous typos and missing text. Purchasers can download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1922 Excerpt: ... founder) of hieroglyphics. There is, indeed, no doubt that Divine words often mean hieroglyphs in the texts of the late period. But in the texts of the M. K. quoted in the preceding paragraph the Divine words seem to be something other than mere script: they are carefully distinguished from the *jjfjjj* (= the written sign, script), and seem to be what is conveyed or expressed by the written signs, rather than the signs themselves. It is a familiar idea of ancient Egyptian literature that the mere recital of the formulae of funerary offerings was sufficient to supply the dead with all the objects named in the formulae. Thus the words of such formulae might be regarded as possessing a magical efficacy of a creative kind. They could call into being that which they signified or named. It is not unreasonable, perhaps, to conjecture that this magical or creative effect of ritual formulae is expressed by calling such formulae (as in the M. K. texts above) *mdw ntr*, *Mdw* suggests rather the spoken word than the written symbol, (1) Hence, when Thoth is called Lord of the *mdw ntr* his lordship over spoken words, rather than over script, is expressed. In his familiar epithet *jj13* (Cf. Mariette, Karnak, i6, Thutmosis III) he who hath given word and script-sign the word (*mdw*) is clearly distinguished from the written symbol (*drf*). (2) Even though *mdw ntr* does mean hieroglyphs in the Graeco-Roman period, it may not always have had that meaning. There is no lack of other words to express hieroglyph in Egyptian. The most familiar of these terms is *drf*, or better, *drf of Thoth*. An expert in hieroglyphics is he who knows the *drf of Thoth* (Berlin-7316: XVIII th Dyn.). &qu...

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