



The Religious Festivals in Ancient Egypt
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Abstract

This research focus on the rituals and participation of the commons in the ancient Egyptian festivals as the pharaonic religion had huge presence of festivals which shown on the calendars of the ancient Egyptian temples. These festivals were an occasion for commoners to get closer to their gods through the priests there were banquets, weddings and markets held during these cerebrations documented on the walls of the ancient Egyptian temples as festival of New Year followed by festivals of Osiris, Horus-the-Elder, Set, Isis and Nephthys, which followed twelve days later by the feast of Wagy.

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Key Words: Religious - Festivals – Egypt – cerebrations - ancient - pharaonic.

Citation: Anwar E. H., (2019), The Religious Festivals in Ancient Egypt., No.26.- 2(1) 1 – 22.



Introduction

General background about Festivals in ancient Egypt

The ancient Egyptian religion is rich with many festivals which shown on the calendars of each ancient Egyptian temple; In the Temple of Edfu, the 3 calendars show more than 40 festivals that are celebrated annually at the temple, those festivals lasted from one to 15 days in some cases. Most of them are just a mere name, and we know nothing about them¹.

A festival is a periodically religious or civil celebration. The ancient Egyptian word for 'festival' was Hb. This word is found in personal names of men and women given at birth, such as the male personal name Horemheb 'Horus is in festival', indicating the reach of such events into the life of the individuals².

Most of the festivals that we know of from ancient Egypt are cultic, rather than civil. There were probably plenty of civil celebrations, but our sources are mostly religious. For example we know that an annual celebration was established by Ramesses III to honor his victory over the Libyans (Meshwesh), who had unsuccessfully invaded Egypt, and another secular occasion was the coronation of kings, the date of which was frequently included in religious calendars³.

Since Sothis had no specific cult, the heliacal Rising of Sothis (the star Sirius) might be considered a secular celebration. This event was recognized as being very important because the reappearance of Sothis after a period of seventy days' invisibility originally marked the emergence of the New Year and later was thought of as the ideal rebirth of the land.

Most of the festivals took place were fixed within the civil calendar. They either took place on a specific date, or were spread out through a number of days. Such festivals are typically called "annual festivals" by scholars⁴.

¹ Marshall Clagett, *Ancient Egyptian Science: A Source Book*, Daine, 2004, p.223

² Sherif El Sabban, *Temple festival calendars of ancient Egypt*, Liverpool University Press, 2000, p.2

³ Sherif El Sabban, Op.cit., p.4

⁴ H.W Fairman, *Worship and Festivals in an Egyptian Temple*, BRL 37, 1954-1955., London, P.139



Although festivals were a very important part of the lives of the ancient people throughout Upper and Lower Egypt (many nomes or districts had their own local festivals), there were a few festivals that were known throughout the land⁵.

The development of the calendar festivals:

The funerary lists is different from the temple calendars; they are considered as 2 types of composition for the afterlife of commoners in the first case, and of the kings and their gods in the second case⁶.

The calendars are considered the main document for all festivals through all history; in the old kingdom there are 2 calendars: the first is Sahure calendar which has nothing is survived, except some fragments; one of these fragment has a one date which appears to be *tpy rnpt* which is the new year festival, second is Neuserre calendar which found in his temple at Abu sir and showing the following festivals:

- 5 days upon the year festivals
- List offering on the day of the New Year *tpy rnpt*
- The 3rd month of Akht season is the festival of navigating the barque
- At The following day is day of clothing
- At the second month of Pert season(summer) is the festival of God Men⁷

⁵ Ibid.,p.150

⁶ Sherif El Sabban, *Calendar festival*,Liverpool,P.6

⁷ Sherif El Sabban, *Op.Cit.*,P.2,3



In the Middle Kingdom, all festivals found in the calendars⁸ summarized in the following table:-

| Name of festival | Season name | Month | Day |
|-------------------------------------|------------------|-----------------|------------------------------------|
| New Year festival | Akht(inundation) | 1 st | 1 st |
| Eve of wag-festival | Akht | 1 st | 17 th |
| wag festival | Akht | 1 st | 18 th |
| Feast of Drunkenness | Akht | 1 st | 20 th |
| Great procession of Osiris | Akht | 1 st | 22 nd |
| Renewing of the year | Akht | 1 st | Unknown day |
| Feast of Sokar | Akht | 2 nd | 26 th |
| Feast of Montu and Horus of Medamud | Akht | 2 nd | 27 th /28 th |
| <i>Heden</i> plant | Akht | 3 rd | 20 th |
| feast of Hathor | Akht | 3 rd | Unknown day |
| Lifting up the sky | Akht | 3 rd | Unknown day |
| Exalting the god | Akht | 3 rd | Unknown day |
| Periplus of Sokar | Akht | 3 rd | Unknown day |
| Entering into the sky | Akht | 3 rd | Unknown day |
| Periplus of Hathor | Akht | 4 th | 1 st |
| Festival of Sokar | Akht | 4 th | 26 th |
| Anointing of the gods | Akht | 4 th | Unknown day |
| Entering into the sky | Akht | 4 th | Unknown day |
| Drawing along Sokar | Akht | 4 th | Unknown day |
| Neheb-kau festival | Prt(winter) | 1 st | 1 st |
| Periplus of Hathor | Prt | 1 st | 1 st |
| Feast of Sokar | Prt | 2 nd | Unknown day |
| Drawing along of Sokar | Prt | 2 nd | Unknown day |
| Great Burning | Prt | 3 rd | 1 st |
| Entering into the temple | Prt | 3 rd | Unknown day |
| Lesser Burning | Prt | 4 th | 1 st |
| Going forth to the Sky | Prt | 4 th | 14 th |
| Renewing of the Year | Prt | 4 th | 15 th |
| Victory festival | Prt | 4 th | 21 st |
| Feast of Sobek Lord of Sehwy | Shemu(summer) | 1 st | Unknown day |
| Festival of the Valley | Shemu | 1 st | Unknown day |
| Festival of the Ruler | Shemu | 2 nd | Unknown day |

⁸ S.Schott, *Altagyptische festdaten*, mainz, 1951, pp.79-113



| Festival of Sobek | Shemu | 3 rd | Unknown day |
|-----------------------------|--------------------------------------|-----------------|---------------------|
| <i>Birthday of Osiris</i> | 5 days upon the year(epagomnel days) | | 1 st day |
| <i>Birthday of Horus</i> | 5days upon the year | | 2 nd day |
| <i>Birthday of Seth</i> | 5 days upon the year | | 3 rd day |
| <i>Birthday of Isis</i> | 5 days upon the year | | 4 th day |
| <i>Birthday of Nephthys</i> | 5 days upon the year | | 5 th day |

While in the new kingdom calendars found in a good preservation, there are several examples for festivals shown clearly on calendars; calendar of Ramsis the 3rd found at Medient habu temple is considered the biggest and has all mentioned festivals like Opet Festival, feast of Sokar, New valley feast, *nchb k^cu*, meshwesh feast of victory, feast of writing kings name on the ished tree⁹.

Another example of the new kingdom is the calendar of Totmosis the 3rd in Elephintine which had also several important calendars like:

- 1st month of akht season is new year festival
- 2nd month of akht season, day 18 festival of khnum and Anukis
- 2nd month of akht season, day 28 festival of satis and Anukis
- 3rd akht last day feast of Anukis
- 4th akht last day feast of khnum
- 5 upon days a year

Commoners and festivals

During the festivals, as well as in the daily worship, The king and the high Priest could only enter the Holy of Holies, while the normal people did not participate in the rituals of the festival¹. A Llooyd thinks that a few classes of the Egyptian society had attended some national celebrations¹.

⁹ H.W. Fairman, *Worship and Festivals in an Egyptian Temple*, London, P.133

¹ Fairman, *BRL 37*, Londorf, P. 187-188.

¹ Herod. II: 59.



On the other hand, there is another opinion confirmed that all classes had been participated in the main festivals¹, and it is proved that all the Egyptians were required to be in those ceremonies; we found some writings referring to the same meaning in the instructions of Ani: "Take part in the festivities of the God"¹.³

The Ramesseum during the three week long Opet festival 11,400 bread loaves and cakes were baked and eaten, 385 measures of beer were consumed as well as considerable amounts of meat, wine, fruit. The Sokar festival lasted ten days with a consumption of 7400 loaves of bread and cakes and 1372 measures of beer¹.⁴

It seems that the principal festivals of ancient Egypt were annual events connected with the cult-place of a god or king. Festivals of the dead seem also to have been tied to main local temples, as at Thebes, where the Festival of the Valley combined banquets for the blessed dead with a procession of an image of Amon from Karnak to temples on the West Bank¹.⁵

No doubt that The Egyptian religious festivals *were* marked with the processions, Hymns¹, music and dancing.⁶ According to Herodotus, the dancers were mostly women, but men were also a few volumes¹.⁷

(1) The New Year Festival

The Ancient Egyptian New Year (*web rn pt or tpy rnpt*) is one of the most sacred festivals in the calendar, as it is the single event in the year in which the energy of the Sun God and Stellar Goddess combined was ritually drawn into the sacred statues of the temples.

-The term *WP rnpt* has two meanings:

1. Birthday of the King

¹ Derchain-Urtel, *Festbesûcher in Esna*, Berline, *ÄUAT* 33, P. 3-15.

¹ Dunand, *Le Culte d'Isis*, P. 207.

¹ Sherif al Sabban, *calendar festival*, Liverpool.p.44

¹ Herod. II: 58 ; Dunand, *op. cit.*, P. 210, 212.

¹ Dunand, *op. cit.*, P. 210-211.

¹ Herod. II: 60.



(2) Feast of Wagy

Seventeen days after New Year's day, there was also another celebration called feast of Wagy, which eventually became associated with the festival of Thoth on the nineteenth day of the year. This event was connected with the mortuary rituals of ancient Egypt and was celebrated by private individuals outside of official religious circles as well as within the precincts of the major temples in Egypt² .⁶

The evidence of this celebration is from the 4th Dynasty, making it one of the oldest in ancient Egypt.

The original date of the festival was set according to the lunar basis and this was never discarded. Hence, during the historical period, there were actually two separate Wagy feasts, one set according to the cycle of the moon and a later one firmly placed at day eighteen of the first month.

(3) Visiting the dead

On the eighteenth day of the first month of the first season the wag-feast was celebrated, by visiting the parts of the tombs accessible to the living and leaving offerings for the deceased. For most people this was probably a family gathering, but the elite turned it into an occasion of public display.

Hepdjefi, a Middle Kingdom ruler, concluded a number of contracts with the priests of *Wep w^c wet* to ensure he would receive proper post-mortem treatment, which included a torch-lit procession on the eve of the wag-feast, the presentation of offerings the next day and a further illuminated nightly outing² .⁷

The dead were remembered on a number of feast days, as Ahmose I's inscription makes clear, but that everybody observed all these days of remembrance² .⁸

² Sherif El Sabban, *Temple festivals*, Liverpool, p.33

² <http://tourEgypt.com>⁷

² Sheriff El sabban, op.cit., p.77



(4) Procession of Hathor and Ihy

Occurring within the first month of the New Year, this is a celebration of the Goddess Hathor and Her son Ihy. This is a festival of joy and passion. Ihy is the personification of the ecstasy and joy that emanates as the sound of the Sistrum, the sacred rattle of Egyptian ritual. He is a God of happiness, the zest for living and the ability to abandon oneself to the moment. This festival celebrates these qualities through sacred texts and dance.

(5) The Mysteries of Isis and Osiris

During the fourth month of the year the Mysteries of Isis and Osiris were celebrated through a series of elaborate rituals. In these the Lamenting of Isis over the death of Osiris, the resurrection of Osiris through the power of Isis, and the impregnation of Isis are all rein acted in symbolic terms² .⁹

(6) The Navigation of the Goddess

This festival, normally celebrated over several days, occurs near the time of the Winter Solstice and represents the journey of Sekhmet, as the Eye of Ra, to the southern lands. In this module the Legend of the Distant Goddess forms the basis of the festival rite.

Through this ritual of the Sun, representing the Eye of Ra, is seen as turning and beginning its annual journey to the north. In this way Sekhmet begins her transformation back into the beautiful Goddess Hathor³ .⁰

(7) Festival of Neith - Mother of the Gods

Occurring in the fifth month of the year recognizes this Goddess as the personification of the ancient waters which from creation arose. In this

² <http://history.memphis.edu/murnane/>

³ J. H. Breasted, *Development of Religion and Thought in Ancient Egypt*, 1972 University of Pennsylvania Press, pp.123-125



module the rare and beautiful "Litany of Neith" is presented as part of this festival's ceremony³ .¹

(8) The Birth of Ihy

This is a celebration of the birth of Ihy, the son of Hathor and Horus the Elder/*Heru-Ur*. Using a variety of sacred writings from the temple of Dandera as well as the Coffin Texts, this module presents a detailed ritual invocation of this god, as Lord of passion and joy³ .²

(9) Candle Feast of Hathor

During the entire month, a sacred flame, in the form of a candle was kept burning as part of the rituals dedicated to Hathor. In this module we examine this festival through ancient texts and present a practical, yet simple ritual that is done each night of the lunar month³ .³

(10) Festival of the Beautiful Embrace

Also known as the "Reunion of Hathor and Horus" as well as "She is Lead back" this is by far one of the most beautiful and important festivals in the entire Egyptian calendar. Extending over a two-week period, this festival celebrates the voyage of Hathor to visit her lover Horus. During this festival the two lovers conceive their son Ihy³ .⁴

(11) The Five Days upon the Year (epagomenal days)

During the five days between the ending of one "civil" year and the beginning of another five of the most important gods and goddesses were born: Osiris, Horus-the-Elder, Set, Isis and Nephthys. This module discusses each of these Ntrw, including their natures, symbols, and the appropriate offerings each enjoys. Practical rituals are provided for honoring each. In addition the rite of "Offering" is described³ .⁵

³ Sherif El Sabban, *op.cit.*, p.134

³ Cauville, *op. cit.*, P. 39²

³ Sherif El Sabban, *op.cit.*, p.78

³ Bojana Mojsov, *Osiris: Death and Afterlife of a God*, 2005, Washington, p.23-24

³ Karol Myasliwiec, *Eighteenth Dynasty Before the Amarna Period*, 1985 Brill Academic Publishers, p.134-144



(12) The Opet Festival

Theban citizens and their guests from afar celebrated the fruitful link between their pharaoh and god Amun who in the New Kingdom became a state god. During the celebration it was thought that the might and power of Amun were ritually bequeathed to his living son, the king. Therefore, the celebration belonged to the official royal ideology of the state and, not surprisingly, witnessed the personal involvement of the pharaoh³ .⁶

This festival, known as the Beautiful Feast of the Opet, held in the second civil month and was set according to a lunar calendar. It was perhaps not as old a celebration as some of the other feasts, though during the New Kingdom particularly, the celebration of Opet was predominate. Its duration of twenty-seven days in the 20th Dynasty shows how significant the celebration became. However, we know virtually nothing about the celebration prior to the 18th Dynasty and the rise of Thebes³ .⁷

Because of the flooding, work was temporarily suspended in fields. The people joined in a dramatic procession honoring Amun that began at the Temple of Amun in Karnak and ended at Luxor Temple one and a half miles away at the south end of the city.

At Karnak, the people watched the high priests disappear in the temple. Inside, the priests bathed the image of the god and dressed him in linen and adorned him with jewellery from the temple treasury including magnificent necklaces, bracelets, scepters, amulets and trinkets of gold or silver encrusted with lapis lazuli, enamel, glass and semi-precious gems. The priests then enclosed the god in a shrine and then placed the shrine on top of a ceremonial barque or boat, often supported by poles for carrying³ .⁸

³ J. H. Breasted, op.cit., pp124

³ Sherif El Sabban, op.cit., p66

³ Ibid., p67



When the priests emerged from the temple, they carried the barque on their shoulders throughout the pillared halls and courtyards of Karnak. Then they moved into the crowded streets where people elbowed each other to catch a glimpse of the sacred vessel. Many a small Egyptian child was lucky to be placed on his or her parent's shoulder to be able to see³ .

In Hatshepsut's time, the complete journey was accomplished on foot, while stopping at different resting stations. Later, the boat was carried to the Nile and then towed upriver to Luxor Temple by high government officials who vied for the enviable honor⁴ .

The pharaoh himself was there to greet Amun and escort him to Luxor Temple. The people heard the steady beat of soldier's drums and watched as men from Nubia danced to songs of devotion sung by the priests.

After reaching Luxor, the pharaoh and priests left the crowd behind and maneuvered the boat into the dark recesses of the temple. Incense filled the air. There was a ceremony communing with another holy image of Amun, Amun-Min, who inseminated the earth, according to the ancient beliefs of creation, and brought about plentiful harvests⁴ .

Now the pharaoh emerged from the sanctuary. The citizens greeted him wildly and praised his accomplishments; any wrongs he had committed were automatically forgiven. "He was once more the embodiment of divine strength and generosity, the source of bounty and well-being for Egypt"⁴ .

During the Festival of Opet, Thebans could ask the god questions (oracles) that could be answered by a simple yes or no. A man might ask if his brother in another town was in good health, If the barge dipped forward, the answer was yes; if it backed away, the reply was no.

The Commoners were also allowed to put questions to a god in his temple. For these exceptional times, the fortunate citizens who were

³ Marshall Clagett, *Ancient Egyptian Science: A Source Book*, 2004 ,Diane ,pp122-129

⁴ Marshall Clagett, *Ancient Egyptian Science*,Diane,p.125

⁴ J.H.Breasted,Op.cit.,p22 ¹

⁴ Ibid.,p.23 ²



allowed into the temple were escorted to special audience rooms. The priests would convey the answers either through a concealed window high up in the wall or from inside a hollow statue⁴ .³

More than anything, the ancient Egyptian population enjoyed the generosity of the gods during this festival. During one Opet festival in the 12th century BC, it is recorded that temple officials distributed 11,341 loaves of bread and 385 jars of beer to the citizens.

(13) The Festival of Sokar

The festival of Sokar rivaled that of Opet during the New Kingdom, but was a much older celebration. It was celebrated in the fourth month of the Egyptian civil calendar, lasting for six days during the interval of days 25 through 30, though by the Late Period, the festival grew to be much longer. Its importance is derived from its connection with the ancient importance of the god of the underworld, Osiris, and his link with the archaic powers of Memphis⁴ .⁴

This festival is known from the Old Kingdom and it grew in importance due to the establishment of Egypt's capital at Memphis during the dawn of Egyptian history. We find it first mentioned in private feast lists of the Old Kingdom. However, it is also clear that the deity, Sokar predates the unification of Egypt and thus, Egyptian history itself⁴ .⁵

The Sokar festival was indeed a somber celebration, completing the first season. The last days of the feast were in fact observed with no small amount of agony and sadness. This part of the festival soon came to be associated with Osiris, who was considered to be dead by the central date of the Sokar feast (day 26)⁴ .⁶

⁴ Sheriff al sabban,op.cit.,p.3101

⁴ <http://history.memphis.edu/murnane>

⁴ Laszlo Torok, L Tvrvk, Op?Cit.,p.162

⁴ Sheriff El sabban,op.cit.,p.110



(13) Celebration of Rebirth The Nehebkau

After the Festival of Sokar, it is not surprising that day one of month five had its own New Year's day of rebirth, occurring just five days after the death of Osiris. The intervening days were left for the eventual rebirth of the god and later connected to the rebirth of the king as the living Horus. Hence, the celebration of Nehebkau paralleled the New Year of the first day of month one, and evidently almost the same rituals and performances took place on both occasions⁴ .⁷

(14) The Beautiful Feast of the Valley

Another annual event for Egyptians to look forward to was again centred in Thebes, allowed the living to commune with their loved ones in the after world. It was held in the tenth civil month. Though the celebration can be traced back to the Middle Kingdom, it became important during the New Kingdom.

The festival began at Karnak temple on the east bank where the sacred image of the god Amun was placed atop a ceremonial boat and carried down to the Nile by the priests, very similarly to how it occurred in the Opet Festival. Eventually, the image of the god Amun was accompanied by the images of his wife Mut and their child, Khonsu⁴ .

At the river side, the shrines were loaded onto barges and towed across the Nile to the west to visit the pharaoh's mortuary temple and the temples of other gods. This journey was attended by a very joyous and colorful procession of Egypt's citizens. Acrobats and musicians entertained the masses of people who participated, while women played sistrums. This sound was said to soothe the gods and goddesses⁴ .

The procession ended at the necropolis that was filled with tomb chapels where the ancient people honored their dead relatives by performing various rituals for them. Every family wealthy enough to afford a chapel entered the sanctuary and made offerings of food and drink for

⁴ Laszlo Torok, L Tvrvk, op.cit., p.167

⁴ Ibid. P.170

⁴ <http://tourEgypt.com>



their dead. The celebrants themselves ate heartily and drank a lot of wine until they entered what was believed to be an altered state that made them feel closer to their departed loved ones⁵ .⁰

(15) The procession of Min

The festival of the ancient fertility god Min was celebrated during the first month of the Shemu season. The god's statue was carried on a litter from his temple to a platform in the country, during the reign of Ramses III at least proceeded by the king himself wearing the white crown of Lower Egypt and holding a long staff and a club⁵ .¹

A white bull had a sun-disk fastened between his horns and represented the god himself. The gilded wooden statues of the pharaohs were carried in the procession with the notable exceptions of Hatshepsut, Akhenaten and his heirs. After placing the god's statue on the platform, the pharaoh brought another offering and prayed to the god⁵ .²

(16) Osirian festivals

Feasts in honor of Osiris celebrated fertility and were unlike many official festivals, apparently organized by the villagers themselves at times. They were also different in the offerings presented to the god: pigs, like fish, are never found among temple sacrifices⁵ .³

A Calendar of Ramses 2nd dates back to the new kingdom found at Abydos which had the mentioned following festivals:-

- Day Of the 4th month of akht, 1st Day of Osiris; offerings for Osiris and his ennead.
- Day Of 4th month of Akht,, Osiris second feast(sheriff 41,42)
- Day 3rd, the same month of the same season, Osiris feast day, till day 7th of Osiran feasts⁵ .⁴

⁵ Bojana Mojsov,op.cit.,p.239

⁵ <http://tourEgypt.com> ¹

⁵ Sherif El Saban,Op.cit.,p.98

⁵ Ibid,P.22 ³

⁵ Sherif El Sabban,op.cit.,p.34



Conclusion

- The ancient Egyptian religion is rich with many festivals which shown on the colanders of each ancient Egyptian temple.

-The calendars are considered the main document for all festivals through all history; in the old kingdom there are 2 calendars: the first is Sahure calendar which has nothing is survived, except some fragments; one of these fragment has a one date which appears to be *tpy rnpt* which is the new year festival, second is Neuserre calendar which found in his temple at Abu sir and showing some festivals.

- While in the new kingdom calendars found in a good preservation, there are several examples for festivals shown clearly on calendars; calendar of Ramsis the3rd found at Medient Habu temple is considered the biggest and has all mentioned festivals.

- The Egyptian New Year (*wcb rn pt*) is one of the most sacred festivals in the calendar, as it is the single event in the year in which the energy of the Sun God and Stellar Goddess combined was ritually drawn into the sacred statues of the temples.

- Seventeen days after New Year's Day, there was also another celebration called feast of Wagya, which eventually became associated with the festival of Thoth on the nineteenth day of the year.

- During the five days between the ending of one "civil" year and the beginning of another five of the most important gods and goddesses were born: Osiris, Horus-the-Elder, Set, Isis and Nephthys.

-Opet festival, known as the Beautiful Feast of the Opet, held in the second civil month and was set according to a lunar calendar. It was perhaps not as old a celebration as some of the other feasts, though during the New Kingdom particularly, the celebration of Opet was predominating.

-Feasts in honor of Osiris celebrated fertility and were unlike many official festivals, apparently organized by the villagers themselves at times.

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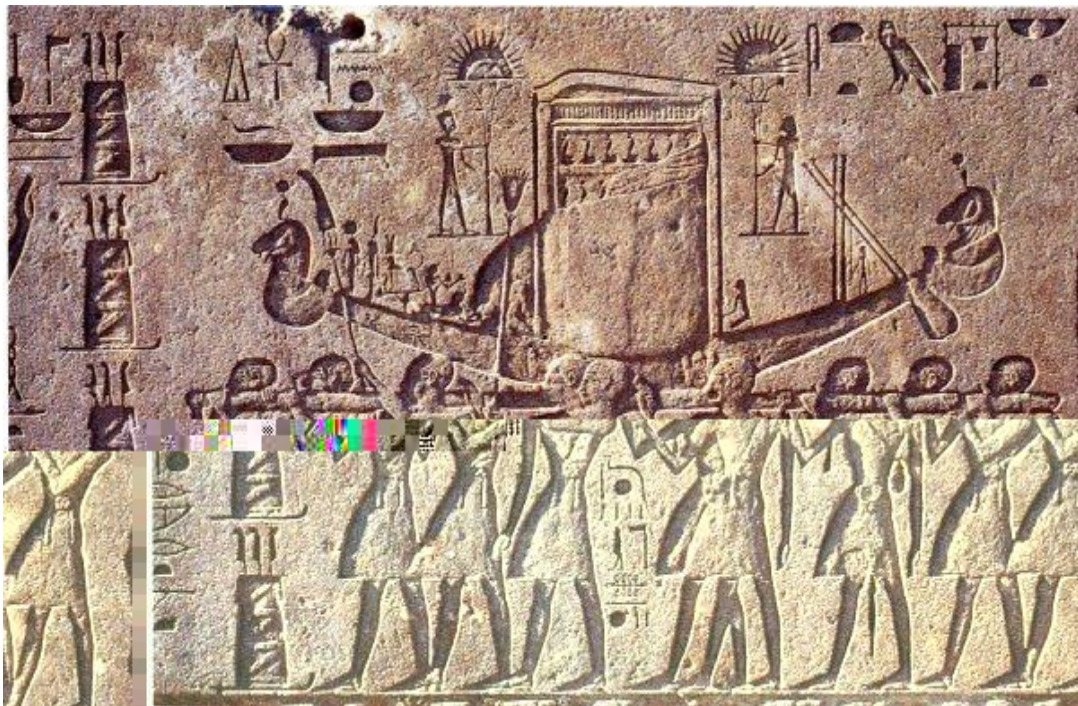
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(I) - Min and Soker Festival in the Temple of Ramses III, In Medinet Habu.

-After: Nelson, Harold Hayden [ed.], **Festival scenes of Ramses III.**, The University of Chicago Oriental Institute publications 51, Chicago 1940, plat 196.

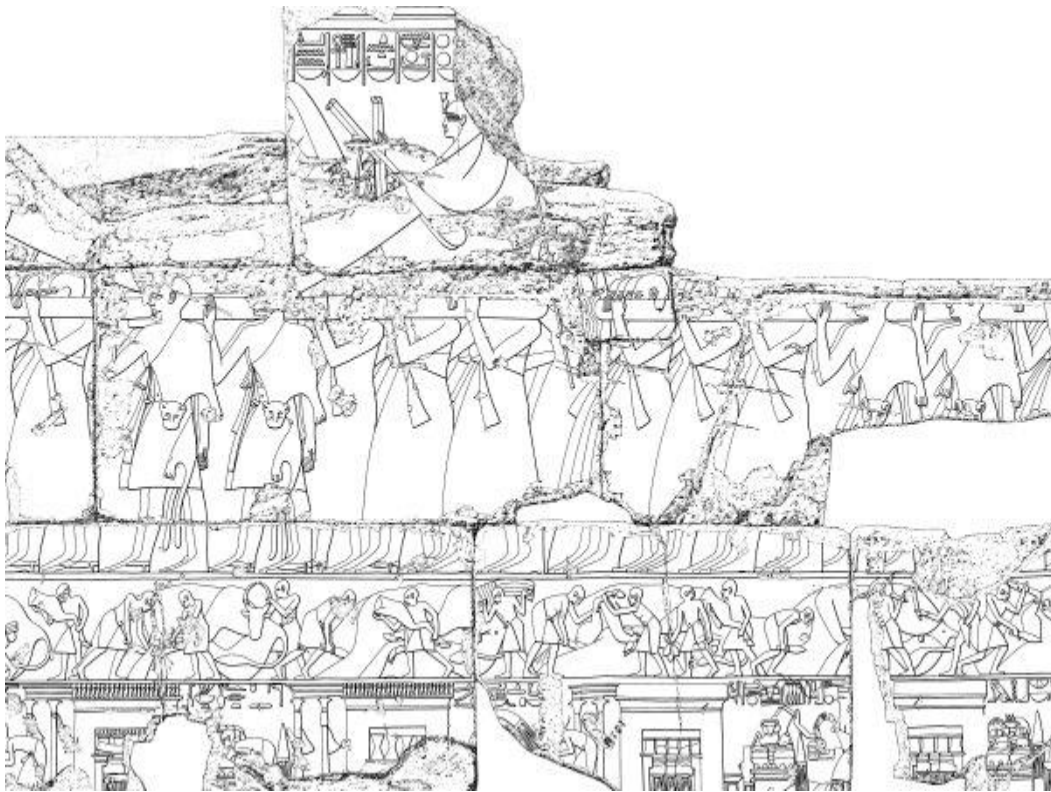


(II) -From the red chapel of Hatshepsut in the open air museum in Karnak temple, It shows the bark procession during the Opet-Festival.

-After: Nelson, Harold Hayden [ed.], Medinet Habu IV: **Festival scenes of Ramses III.**, The University of Chicago Oriental Institute publications 51, Chicago 1940, plat 188.



(III)-The roof Chapel in Dendera, In this chapel the highest point of the New Year festival was reached: The statue of the God (Goddess) unite in this chapel with the first sun rays of the new year.



(IV) -The Barques of Goddess Mut' arrival at Luxor Temple, festival of opet, Opet-corridor in Luxor Temple.

-After: The festival **procession** of **Opet** in the colonnade hall. With translations of texts, commentary, and glossary, Reliefs and inscriptions at Luxor temple, The University of Chicago Oriental Institute publications 112, Chicago 1994, Pl. 40



الاعیاد الدینیة فی مصر القدیمة

یستعرض هذا البحث الطقوس الدینیة والمشاركة الشعبیة فی الاحتفالات المصریة القدیمة حیث كانت الممارسات الدینیة الفرعونیة تشمل إقامة أعداد كبیرة من الأعیاد والاحتفالات الی تم تمثیلها علی جدران المعابد المصریة القدیمة. كانت هذه المهرجانات مناسبة لعامة الناس للاقتراب من الهتهم من خلال الكهنة وكانت هناك احتفالات شعبیة وحفلات الزفاف وأسواق تعقد خلال هذه الاحتفالات والی تم توثیقها فی الروزنامات علی جدران المعابد المصریة القدیمة كمهرجان رأس السنة الجدیة والذی یلیها أعیاد أوزوریس ، حورس العجوز ، ست ، إیزیس ونفتیس ، والی یعقبها باثنی عشرة یومًا عید واجی.