

## Symbols of good omen and bad omen In ancient Egypt

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### Abstract:

The ancient Egyptians were believed in good luck and bad luck, so the Optimism and pessimism in ancient Egypt connected with the symbolism of many things, it is varied between good and bad omens when attempting to understand the ancient Egyptians and their culture; we find that the symbolism was an essential of their civilization. The symbolism represented and affirmed many of their ideas, beliefs, and attitudes regarding the nature of life, death, the supernatural and reality.

the article tries to clear some of the good omen and bad omen in ancient Egypt, by Studying some symbols of good and evil in ancient Egypt, and it also tries to focus on many natural phenomenon and features; Animals; insects; numbers: days and events which connected with good or bad omens.

**Key words:** (Symbols; optimism; magic; Pessimism; the evil, Good things)

### ملخص:

آمن المصري القديم بالحظ السيئ والحظ الحسن، ومن ثم كان لديه رموز للتفاؤل وأخرى للتشاؤم كلا بحسب ارتباطه، ولقد اقترن التفاؤل والتشاؤم في مصر القديمة برمزية العديد من الأشياء، تنوعت إحياءات تلك الرمزية بين آمنيات وتصورات طيبة وخيرة، وأخرى سيئة أو شريرة، ولمحاولة فهم الحضارة المصرية القديمة وفكر المصريين القدماء لابد أن نتفهم طبيعة تلك الحضارة التي لعبت فيها الرمزية دور كبير وشكلت طبيعة فكر ووجدان المجتمع المصري القديم وعاداته واتجاهاته ونظراته للأمور المتعلقة بالحياة والموت والواقع والخيال.

تحاول الدراسة توضيح بعض من تلك التصورات المتعلقة بالتفاؤل والتشاؤم في مصر القديمة، وتحاول أيضا التركيز على العديد من الظواهر الطبيعية والمخلوقات والأشياء التي كان لها رمزيته الجيدة أو السيئة سواء من حيوانات؛ حشرات؛ أرقام؛ أيام أو أحداث وأي منها كان قد ارتبط لدى المصري القديم بأمور تدعو للتفاؤل أو للتشاؤم.

كلمات مفتاحية : الرموز، التفاؤل، التشاؤم، السحر، الأشياء السيئة، الأشياء الحسنة

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### ***Introduction***

Pessimism and optimism was of the most habits and behaviors which transmitted by the Egyptians, generation after generation, carrying all the Rules and foundations without thinking about the causes.

Symbolism had been described as a primary form of ancient Egyptian thought, the ancient Egyptian did not use the symbolism to express the sanctification and the good, but also to express about what they hated, Symbolism was very important in the Egyptian society. (Watson, 2010, p.2) the role of symbolism and it's manifested cleared in many other areas of life, such as the practice of formal and informal magic, or religious ritual. (Watson, 2010, p.3)

Among the famous items which have its important symbolic role in ancient Egypt; (Scarab, snakes or serpents, the crocodile, some kinds of birds, the mirror, numbers, colors, days, stars) and many other things which had a good or bad symbol in the Egyptian thought.

### ***Scarab and good omen***

animals and insects were the most optimistic sources or pessimism and fear in ancient Egypt. One of the most important insects was scarab. the scarab was worshiped in ancient Egypt because it was a symbol of sun, rebirth and renewal.

The Egyptian connected between the sunrise and the scarab because they noticed that; the male beetle was made a ball of dung to buried under the surface and used later as a food supply. (fig.1) the male beetle was throwing that ball in front of him with his hands to roll this food supply to where it will be buried, they connected between this phenomenon and every day sunrise. (Ward, W. A., 1994, p. 186)



***(fig.1)-Scarabs rolling a ball of dung.***

<https://en.wikipedia.org/wiki/Scarab>

the sun was entered the ground at the end of the day as did the scarab and "his" ball of dung. The sun then traveled underground from west to east, while undergoing a metamorphosis, or "khepr", as though the scarab and the sun could be reborn from the earth after death and transformation. (West, J. A., 1993, p. 85) (fig.2)



***(fig.2)-The scarab beetle, kheper, symbol of the Morning sun***

*(West, J. A., 1993, p. 85)*

"This was an imitation of the scarab beetle rolling dung", says Barber "The ancient Egyptians did not realize that the sun's daily motion was due to the Earth rotating upon its axis every 24 hours. The scarab was a sacred immortality symbol". (Barber,2008, p.9) Haynes and Wilkinson also discussed this point

saying; because the dung beetle laid its eggs in a tunnel underground, it seemed to be a "creator". This associated the scarab beetle with the creator god, Atum. (Wilkinson, 2013, p.14)

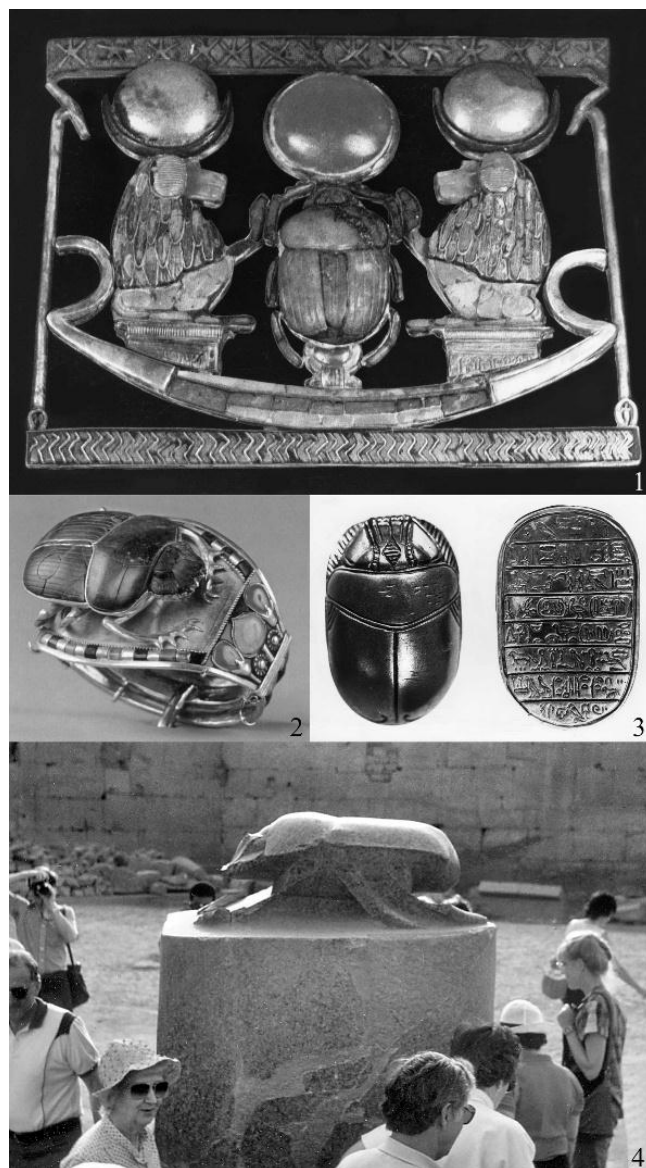
So, the behavior and activities of some dung beetles were what led the Egyptians to establish a complex symbolism for them Since ancient times (Ratcliffe, 2006, p.86) According to Ratcliffe; the first documented use of scarab beetles of humankind was a small alabaster case in the shape of a scarab (dung beetle) dating to the early first dynasty (CA. 3,000 B.C.)

Ward argued many examples of this, he said Around 2500 BCE, a class of small stone design amulets began to appear in Egypt, they were found primarily with women and children buried in the cemeteries of the ordinary people of Egypt. (Ward, 1994, p.186) Scarab may be known in Egypt as early as the third millennium B.C.

the ancient Egyptian language show a scarab representing creative power and this glyph is interpreted as a symbol of "Khepri", the God of Creation. (Ratcliffe, 2006, p.86)

Ratcliffe cleared the connection between the scarab and good luck, he said; Scarabs soon became more generally associated with good fortune, and craftsmen produced increasingly greater numbers of them made from stone or fired clay. The oval underside often bore an inscription such as "good luck", "life" or "health" as well as the names or symbols of the gods. Scarabs were strung on cords or copper wire and worn around the neck. The use of scarab amulets expanded until they were used as good luck charms. (Ratcliffe, 2006, p.87) The importance of scarab has been clarified both in ancient Egyptian architecture and in jewelry and amulets. (Ratcliffe, 2006, pp.86-87) (fig.3)

- So, the Scarab was a symbol of good omen and good luck in ancient Egypt, it pointed to the rebirth and continuance.



*(fig.3)- Scarab and its religious symbolism in architecture and jewelry*

*(Ratcliffe. P.C., 2006, p.88)*

### ***The symbolism of snakes or serpents***

In ancient Egypt there were many opposite thoughts, for example; the snake despite of its wickedness, it was considered A symbol of protection, it guarded the gates of the underworld, and it was a symbol of protection of enemies for the royal family, and it guided the dead Pharaohs on their journey through the underworld.

Unlike some non-poisonous animals and snakes, the land of Egypt has been known two species of poisonous snakes, that is to say, "bitten by the grave"; the two-horned, and then cobra. These two types have always been depicted by

hieroglyphics .It was represented by its prominent horns above its head; This is what the "King" painting actually shows us, but sometimes you see the upright body, "Cobra" The symbol is expressed in anger and emotion: here it becomes a "protective life."

Skinner argued the symbolism of snake in ancient Egypt, saying; the symbols of snake in ancient Egypt, representing the opposites; gods and demons, good and bad, life and death; the image of the snake Appeared in Egypt during all of its early historical periods down to the end of the New Kingdom. Skinner pointed to many examples of ancient Egyptian civilization, he linked between the god Geb and the snake; when the corn was harvested and the grapes pressed into wine, an offering was made to the harvest goddess "Geb" the god of the earth and "the father of the snakes" (Skinner, 2001, p. 44, 55)

the snake was connected with "Apophis", "the enemy of Ra" He appeared in the role of evil and goodness by slaughtering him daily, Apophis was "the snake of darkness," the supreme opponent of the great sun god Re. (Skinner, 2001, p. 45)

In confirmation of this antagonism, Skinner emphasized his viewer saying; In opposition to all that was good in ancient Egypt, the most prominent of all the demons, evil gods, or evil powers were Apophis, who was represented by a snake.

- The snakes in the ancient Egypt characterized by great sanctity unlike the dealings with them now as objects that symbolize evil. So, maybe say that; the snake in ancient Egypt was connected with a good idea, hence its danger.

### ***The crocodile and the good omen***

The crocodile is one of the largest reptiles, the crocodile has a long body of about 15 feet. It breathes in the lungs but is able to survive for a long time under water. It is very sharp, strong, its back is covered with impenetrable sagging.

Although the crocodile's fearful shape, it was worshipped as the god Sobek, the Crocodiles are often thought of as a protector of Egypt since they would deter enemies from swimming the Nile. (Barber,2008, p.10)

Watson said; The crocodile Not only symbolized to the death and desolation, but also symbolized to the solar oriented life and renovation, because both appear to be true aspects of the creature's observed and mythical nature", hence despite of its dreadful and devastating aspect, the crocodile faces the morning sun though its rotation, and it also hunts fish, so the mythological considered him as one of the enemies of the sun god". (Watson, 2010, p.4)

In ancient Egyptian religious thought, crocodiles have a contradictory role. The crocodile is worshiped in the name of the god Sobek, especially in Kom Ombo and Fayoum, although the mummified crocodile mummies discovered reveal the cult of the crocodile in various parts of Egypt .

Crocodile still yet consider as a symbol of protection in many villages especially in upper Egypt, Ikram noticed that many Egyptian farmers were put small crocodile above the door as a kind of protection. (fig.4)

- So, the crocodile connected with protection still now days; many houses in the villages of Upper Egypt were put a crocodile on its entryway as a kind of protection.



***(fig.4) - A crocodile as guarding a door on Luxor's west bank***

*(Ikram, S., 2010, p.98)*

### ***Birds and good omens***

The wild life in Egypt is rich in birds, since the beginning of the old state we find most scenes of daily life recorded on the walls of the graves contain many types of birds. The most famous species of birds, most frequently in the art of photography in the ancient state, is the bird of the hoopoe, the sacred bird that always appeared in the hands of the dead. The ancient Egyptians hoped that the beautiful bird with a crown over its head would be a king among the birds, and found that it could see the worms under the surface of the soil while flying in the air.

When the hoopoe is observed it turns out that; it flying like a swim in the air ... and suddenly and without any introductions it lands to the ground to pick a worm from under the dirt cannot you see it with your eyes that you are closer to the ground than him?

The ancient Egyptians hoped the behavior of the hoopoe, and found in it a symbol of the deep vision of things; the hoopoe seems to have an eye other than the eye that sees another eye sees what is behind things. That eye that sees the subcontinent was in the ancient Egyptians is the eye of Horus or eye insight. The ancient Egyptians linked this wondrous ability of the bird of the hoopoe to the vision of things behind the vision and the world of the soul. This bird is one of the most famous birds in the art of the ancient state. (David, 2014, pp. 235-252)

The ancient Egyptian worshiped also many kinds of birds like ibis, falcons, and eagles; their bodies were mummified after death and covered with human flax seed. And Placed in coffins of stone or pottery as in the cemetery of "Tuna Mountain", which is the largest cemetery for the ibis's burials.

The ancient Egyptian worshiped also the falcon, because it is the only bird without eyelids, and it is a noble bird that does not attack birds' nests, and does not eat the dead bird as the eagle, and it does not catch his prey unless it is an airplane to give it a chance to survive.

David emphasized The Egyptians believed that migratory birds were the reborn souls of the dead (*3hw*) coming "from a northern exit of the Duat" and entering

this world. It is also said that the divine and blessed dead, the *ꜥḥw*, dwell on the horizon/eastern skyline. The ancient Egyptian considered the Hoopoe as a messenger of the other world. (David, 2014, pp. 248-249)

The crow is a bird that Egyptians do not like to see" For example, the pessimism of Egyptians depends on seeing the owl on the idea of disappearing during the day and housing it for abandoned houses and their appearance at night and darkness, which is a source of fear for the Egyptians. The owl is a bird that sleeps during the day and is active at night, relying on its strong sense of hearing, and its wide eyes have a sharp vision to help it catch mice, rabbits and other small animals. And a soft feather gives him a silent bird to feel prey.

Still now; Most Egyptians believe that if they meet a crow or an owl or even a cat or a black dog they are in danger and they will be in a difficult situation or they will receive bad news. At the same time, if they change the matter and meet a pigeon or listen to a hoopoe or even raise turtles at home, Good and blessing. (Morris, 2010, p.42)

### ***Mirror and good omen***

The ancient Egyptians worshiped the sun, and connected between it and the rebirth; the continuum, they connected between the symbolism of the sun and many things such as the mirror, it frequently expressed to the full. Because light-reflecting mirrors shone like the sun, according to Watson the mirror in ancient Egypt related in some way to solar symbolize. (Watson, 2010, p.4)

- The symbolism of the mirror still attending in Egypt even today; there is a belief that if the mirror broke that is point to happening a bad thing.

### ***The numbers between good and bad omens***

According to Watson several numbers held symbolic significance for the Egyptians, particularly numbers;" two, three, five, seven and their multiples, all of which are usually, in some way, expressions of unity in multitude. (Watson, 2010, p.12)

Haynes cleared the symbolism of the number "one" saying; it was a symbol of uniqueness or "oneness" and is often associated with the deities. One also represents unity. (Haynes, 2013, p.36)

The phenomenon of duality pervades the Egyptian culture and is at the heart of the Egyptian concept of the universe, which views the many evident dichotomies of light and dark, sun and moon, east and west, stability and chaos and so on, as expressions of the essential unity of existence. (Watson, 2010, p.12)

The primary symbol of the plural in the language among the ancient Egyptians was the number three, number three was the number associated with abundance, there was also a number of federation inveterate in variety, as may be seen in the many divine families which Egyptian theology constructed of a god, his wife and their child, or according to Watson as in the description of Amun, Re and Ptah as the soul, face and body of the god. This, along with of course, a classic example of God, wife and child was Osiris, Isis and Horus. (Watson, 2010, p.12)

Haynes discussed the importance of number four in ancient Egypt; the number four is common in Egyptian art and ritual as representing entirety or wholeness as seen in the four essential points. Most religious rituals had some reference to the number four: four arrows, four birds, or talisman repeated four times". (Haynes, 2013, p.36)

The number five is repeated in several ways, while the fives were uncommon in ancient Egyptian mythology.

The number seven was probably the Egyptian symbol of perfect, ideal, positive or influential ideas. number seven has a special significance in ancient Egypt, that was known from many examples; Dawson collected it in his study, among the examples which he studied there was an unpublished papyrus in Paris shows a picture of Thoth as Moon-god, armed with two knives and attacking a pig: he is accompanied by seven snakes, seven symbolic eyes, seven falcons, seven cats and seven ibis, this of course insistence on the important of the number. Another scene in the same papyrus which studied by Dawson depicts Horus armed with a bayonet attacking seven porkers, he studied also another similar papyrus, hence

Horus, attended by seven goddesses, attacks a pig. Dawson emphasized his view by studying A Twenty- First Dynasty funerary papyrus at Turin, which has a picture of the boat of the Sun-god being towed by four jackals in the presence of seven headless goddesses". (Dawson, 1972, p.104)

Haynes argued the symbol of number seven saying; seven was often associated with deities such as the seven souls of Re or the seven gods revered at Abydos. Haynes connected between this number and the religion's thought; Spells often contained the number seven. For example, tying seven knots would relieve a headache, Multiples of seven features frequently in both myth and magic spells. (Haynes, 2013, p.37)

Number seven also connected with the seven secret oils from very early times, the Seven Sacred Oils figure was appeared amongst the canonical offerings to the dead. A row of seven jars containing these unguents is very frequently represented on the temple's walls. (Dawson, 1972, p.101)

In the Netherworld there were seven halls through which dead had to pass, and to which he could gain access only knowing the names of their guardians. (Dawson, 1972, p.101)

So, may be number seven in ancient Egypt connected with magic and rebirth by its useful effect.

### ***The symbolism of colors***

Colors also connected with some omens ether well or bad, Watson argued the symbolism of Color in ancient Egypt, he connected between colors and many materials saying; Individual colors could suggest different things according to context and use. (Watson, 2010, p.11)

Many Researchers were discussing the symbolism of colors; Haynes discussed the symbolism of red color; it is one of the colors which combined between the object and vice versa; Red is the color of blood and fire and symbolized both life and regeneration Red symbolizes both life and danger. Although the connection between red color and danger, it was associated with the red disc, which is used

often in Egyptian art to portray the sun god Ra, who is the creator god, the origin of life. (Haynes, 2013, p.94-95)

Yu argued the red color saying it was Considered one of the negative colors; that is because of red is the color of blood; a symbol of warning, and murder. In Roman mythology, red is associated with the god of war, Red in ancient Egypt was the color of the desert and of the destructive god Seth who was said to have red hair and eyes. (Hui-Chih Yu, 2014, p.59)

Blue was naturally associated with the purity of self, it connected with the heavens and water, and in the latter association could represent the concept of fertility. Yellow connected with the sun, it was a primary solar color, and it connected also with some objects such as the scarab and the golden bodies of the gods. (Watson, 2010, p.11)

Watson also argued many other colors such as Black; the color which has double meaning, though a color associated with the netherworld and its specific deities could also be used in non-funerary contexts and was symbolic of fertility through its association with the rich black earth of the Nile Valley, It's the duality of thought in ancient Egypt, Green also was the color of sumptuous huckleberry and therefore of life itself. It could also express about health and energy, it is worth mentioning that the eye of Horus is often depicted in this color. (Watson, 2010, p.11)

The eye of the god Horus can be white or green, and with lapis lazuli like or blue eyes with white and green it is not even possible to be certain that the colors are meant, rather than that the expressions perhaps refer to shining and flourishing. (Schenkel, 2007, p.220-221)

It is worth mentioning that; hence the good omen for the green color, there were a Negative Connotations connected with this color, Hui-Chih said; "there is a darker side to the natural world as well. Green has represented danger and death. There are many instances of green being linked with superhuman powers. The ancient Egyptians feared cats with green eyes and imposed the death penalty upon all those guilty of killing these creatures. In medieval Europe, green was

associated with the Devil and wearing it was considered unlucky for human beings". (Hui-Chih Yu, 2014, p.62)

White was sometimes used as a symbol of purity, but as a solar color, white could also be used as an alternative to yellow in some contests. (Watson, 2010, p.12)

### ***The Nature worships***

For the Ancient Egyptians, the sun, moon, planets, stars were of great significance connected with good or bad things, these objects could be directly linked to the gods and goddesses that were worshipped and feared. (Barber, 2008, p.4)

### ***Stars and good omen***

There was a strong relationship between some stars and good or bad events in ancient Egypt, Rose discussed this idea studying the Sirius, he said: According to the Egyptians, Sirius was one of the most important stars; it was out of sight for about seventy days each year because it was too close to the Sun to be seen. The first appear for it was in Memphis, or nearby Heliopolis, Rose emphasizes that; Each July, Sirius would reappear in the eastern sky at sunrise. This was the helical rising of Sirius; the Egyptians called it *pṛt Spdt*, "the Coming-Forth of Sopdet. (Rose, 1994, p.241)

Barber cleared the most important of the Sirius saying; "the early morning rising of Sirius (the Dog Star) as The Greeks called, warned the farmers of Egypt of the imminent annual flood of the Nile. Because of this link with fertility, Sirius is often associated with Isis". (Barber, 2008, p.11) Orofino also emphasized on the viewer of Barber, he pointed to the importance of Sirius in ancient Egypt, not only because it is the brightest star in the sky, but also because of its relation the beginning of the flood of the Nile River, corresponded to the heliacal rise of Sirius. (Orofino, 2011, p.3)





- So, Sirius has a good omen in ancient Egypt, because it connected with the flood and its benefit.

### *Days and good or bad omens*

The calendar of lucky and unlucky days in ancient Egypt was based on the events and its effect on everyday life. (Porceddu, S., et. al, 2008, p. 328) The Ancient Egyptians looked at the evidence around them as kind of reaction, they connected between some evidences with some natural phenomena. (Porceddu, S., et. al, 2008, p. 327)

The ancient Egyptians believed in good luck and bad luck or snooping, and according to their beliefs, the days were divided into three types: "happy days, the days of warning and other counter-hostile.

Parker studied in detail the ancient Egyptian laundry calendar, and Dawson discussed the ancient Egyptian's Beliefs in lucky and unlucky days saying; the ancient Egyptians every day of the year had its significance, and calendars were drawn up in which each was enumerated in turn and described as lucky or unlucky, good or bad. (Parker, 1950, p.54) Two such calendars are preserved in papyri in the British Museum. Of these is the well-known Papyrus Sallier No. IV, A fragment calendar of the same type found at El-Lahun (Kahun), in the last calendar "K", for the purpose of designating a day as good or bad, was labelled

with the sign  or  respectively, the "good" sign being always black ink, and the "bad" sign in red. K. uses only the sign  for "bad, for bad mixed days .

In Papyrus Sallier and the Budge Papyrus each day is consisting of three equal

parts, and a wholly good day is accordingly labelled  , and wholly bad day



.These three calendars cannot be compared as equal with equal. They belong separated periods, K. being of Twelfth Dynasty date, S. of Nineteenth and first, or even. (Dawson, 1926, p.261)

The ancient Egyptians known the Zodiac, they divided the year into sections, every section has a name and stamps, in the temple of Denderah the Zodiac cylinder was cleared, it was drawn on the temples wall, The Denderah zodiac marks the entry of the equinox into Pisces. At the same time, its orientation and

its symbolism calls attention to the processional passage into the two preceding ages of Aries and Taurus. The evidence is written into the zodiac. (West, J. A., 1993, p. 101) (fig.5)



**(fig.5)-The circular zodiac from the Temple of Denderah**

(West, J. A., 1993, p. 101)

The ancient Egypt connected between ominous days, some numbers and acting many events, Grafton and Swerdlow were discussing the principal source for this belief. They depended on Plutarch's writing, especially from Greek history and Roman history; Plutarch presented enough dates from Roman history to show the relating the ominous character of days to historical events. (Grafton, 1988, p.17) Plutarch has divided months and days omened, that is, lucky or unlucky, for Greeks come in at the end in place of the Greeks. (Grafton, 1988, p.24)

### ***Eye and bad omen***

There was a belief that a glance can damage life and property, commonly known as evil eye (Lykiardopoulos, 1981, p.222), Grafton & Swerdlow were acting a study in the evil eye, they cleared that; the evil eye may cause the harm through

glance, it can envy anybody. It is usually believed that everyone under the influence anger or envy can be capable of casting the malicious glance. (Lykiardopoulos, 1981, p.223) so the ancient Egyptian was wearing amulets for protecting themselves from any evil. A lot of people in many countries think there is a relation between eye color and the evil; The color of the eyes seems to be an important generally, and throughout the Mediterranean area where the eyes are commonly dark, someone with blue eyes is thought to possess the evil eye; in Northern Europe the dark-eyed person is more likely to have it. (Lykiardopoulos, 1981, p.223)

### ***The Eye of Horus***

Wazana identified the evil eye saying; it is the belief that spiteful looks can damage one's health, fertility, or property, he connected between the evil eye and the use of Amulets in the form of a hand were found in ancient Egypt, and this symbol was inscribed on Egyptian scarabs and magical texts, Wazana connected also between the evil eye and using the Eye of Horus in ancient Egypt, he said; The evil eye is connected to the more general concept of a divine powerful eye distributing justice punishment and protection which is manifested in the use of the Eye of Horus in Egypt .( Wazana, 2007, p.696)

### ***The symbolism of plants***

In the ancient Egypt known many sacred trees and plants such as Acacia, Sycamore; Sycamore was the most important one, it was a Nubian tree originally, and its drawings were left on the walls of ancient Egyptian temples. (Hornblower, 1930, pp.17-19)

Acacia's ancient name was "*šndt*" it combines by paronomasia two elements, the cyclic (*šn*) and the linear (*dt*) forms of eternity, the acacia offering a visual parallel to the literary binomial *nḥḥ dt*. The fact that the acacia is evergreen reinforces its relation to eternity. (David, 2014, p.247)

### ***Lotus flower***

The lotus was associated with Nefertum, the name "Nefertam" or "Nefertum" means: "Atom" beautiful, or total beauty; the Lord of the flower "Lily water" or

lotus, Hayes argued his name saying: "Good is the God the god of the sun", That is because from the first time he was associated with the ancient solar cult of Heliopolis and especially with the daily rebirth of the sun in the early dawn, a phenomenon in which the earliest Egyptian recognized the symbol of his own resurrection after the night of death, Like the sun that rises in the morning and sets in the evening, the lotus flower blooms in the day and closes each night. (Pommerening, T., 2010, P.15) The lotus was a symbol of rebirth, the renewal of life and the promise of everlasting life. (Hayes, W. C., p.182)

Nefertum was appeared in the form of a human head topped with a lotus flower and two feathers (fig.6) And sometimes wearing a necklace with symbols of the goddess "Hathor", or represented in the body of the child above the flower "lotus". (Hayes, W. C., p.183)

So, Lotus considered one of the most important symbol of optimism in ancient Egypt.



*(fig.6) - Bronze statuette of God Nefer –Tom, Metropolitan Museum, New York*  
*(Hayes, W. C., p. 184, fig.2)*

### ***The symbolism of incense***

The importance of incense as a magical symbol lies in the resins and spices that it is made from, its perfume, and the action of its smoke that rises up toward the sky. This smoke is believed to conduct prayers, messages, and devotions toward the deities. The scent is said to please the Gods as well as lifting the spirits of worshippers. (Nozedar, 2009, p.118)

### ***Conclusion***

Pessimism and optimism are social habits, just like any habit we inherited from our ancestors, without knowing the reasons. There are a lot of ancient Cultural traditions inherited from the ancient Egyptian civilization, such as Optimism and pessimism of certain things, or certain numbers or days.

There are many kinds of animals, birds and insects have significance in the ancient Egyptians thoughts, especially the crocodile, the hoopoe and the scarab.

Their symbols in ancient Egypt were carefully chosen from the natural world, and the chosen symbols were that which best expressed or embodied within it a function or principle.

The stars played a very important role in ancient Egypt, for example, the appearance of the Sirius was associated with good omens and flooding.

The Egyptian believed whether in the past or currently of envy, the Number five played an important role in this regard, hence it connected with preventing the evil. And they were also wearing amulets for good luck, especially ankhs, the eye of Horus: a symbol of well-being (a symbol of healing), and scarab beetles.

There were many symbols in ancient Egypt connected with good omens such as *ankh*; a symbol of life; the *shen* hieroglyph meaning “eternity,” a reference to the eternal cycle of the sun and etc.

The animals and birds that are most optimistic, most of them have religious stories that made them close to the hearts of the ancient Egyptians.

Egyptians currently believe in the black animals are inhabited by evil spirits.

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