

**THE EGYPTIAN ELEMENTS
IN THE LEGEND OF THE
BODY AND SOUL, A
DISSERTATION. APRIL, 1910**

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The Egyptian elements in the legend of the body and soul, a dissertation. April, 1910 by Louise Dudley

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LOUISE DUDLEY

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THE EGYPTIAN ELEMENTS IN THE LEGEND OF THE BODY AND SOUL

A Dissertation

PRESENTED TO THE FACULTY OF BRYN MAWR COLLEGE IN PARTIAL
FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY

APRIL, 1910

BY

LOUISE DUDLEY

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BALTIMORE

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1911

PREFACE

The following study, practically as it stands, was presented to the Faculty of Bryn Mawr College in April, 1910, in partial fulfilment of the requirements for the degree of Doctor of Philosophy. My interest in the legend of the Body and Soul began when I was a member of the Seminary in Middle English at Bryn Mawr during the year 1906-7. Professor Brown then pointed out to me a pseudo-Augustinian homily which contained the theme of the soul's address to its body, suggesting that I determine its relation to other Body and Soul material. The results of that investigation were embodied in an article, "An Early Homily on the 'Body and Soul' Theme," which, though completed in that year, was not published until April, 1909, in the *Journal of English and Germanic Philology*.

In the autumn of 1908 I continued my investigation of the legend at the Bibliothèque Nationale. It was at first my intention to devote myself to a comparative study of the late versions; the amount and importance of early material, however, soon convinced me that the problem of sources demanded precedence. Accordingly, I determined to restrict the field of my inquiry to the Christian Egyptian influences in the legend.

The extension of this subject to include also the Ancient Egyptian origins of the Christian themes, was largely a matter of chance. From the notes to many translations from the Coptic, especially those of Mr. Forbes Robinson, and of M. Amélineau, I became interested in the survivals of Ancient Egypt, and tried, though only in a

general way, to define that influence with relation to the ideas of the Body and Soul legend. To M. Amélineau I owe the suggestion that I work out these relations in some detail.

The discussion of these Egyptian themes is, of course, here limited to the motives which appear in the Body and Soul legend. In my treatment of them, however, I have allowed myself some latitude, and have included material not essentially relevant to my immediate subject, even at the risk of impairing the proportions of the work as a whole. I have been led to do this by my conviction that the material presented, which is, I think, largely unknown to students of mediæval literature, will prove valuable in the interpretation of later religious literature.

Nevertheless, the chapters presenting the Egyptian beliefs do not claim to be either complete, or absolutely accurate in all details. A critical discussion would necessarily be based upon the original Greek, Hebrew, and Coptic texts, while I have been compelled to use them in translations. In all probability much additional material exists in texts which have been inaccessible to me; also the translations on which I have depended may not be in all points accurate. I have, however, tried to cover as nearly as possible the material which has been translated, and I have sought to avoid the mistakes of translators by collating important passages whenever more than one translation is in existence. In conclusion, I feel that I can use translations with comparative safety because my discussion does not demand the exact reading of the texts, but is concerned only with the fundamental ideas expressed.

Though working on a legend which has been the subject of much study, I have included in this dissertation no

statement of former theories, or refutation of them. M. Batiouchkof is the only person whose work on the legend touches the present field of investigation. He has published a long article in *Romania* (Vol. xx), and several articles in Russian—only one of which I have been able to consult. His study of the legend in *Romania* is the most important which has yet appeared, and it is the one which formed the starting point for the present investigation. I have not made a detailed study and refutation of the opinions it expresses, however, because, though my conclusions differ from his at almost every point, the trend of our arguments is at bottom the same, and my own work is in the broader sense only a continuation of his.

To M. Batiouchkof, therefore, I owe my first acknowledgment of indebtedness in the writing of this dissertation. From his article I have taken not only much of my material, but also many of my fundamental hypotheses. Whenever it has seemed pertinent I have acknowledged particular borrowings in the footnotes or in the text. My general indebtedness to him, however, deserves recognition here.

It is a pleasure, also, to acknowledge my great obligations to M. E. Amélineau of the *École des Hautes Études*, (*Sciences Religieuses*). I have used his translations from the Coptic very extensively, and furthermore I am indebted to him for personal aid. To him I owe, as I have said, the suggestion that I study in detail the survivals of Ancient Egypt in the Christian themes. He has also suggested many individual points in the first chapters, especially in regard to those details of the ancient religion which are carried over directly into the Christian literature.

My obligations to Dr. Montague Rhodes James, Pro-

most of King's College, Cambridge, are of a similar nature. I owe to his editions of early Christian Apocrypha many of my texts and references, and I have often based my conclusions on the opinions he has set forth in his introductions. Dr. James has also been kind enough to allow me to discuss with him almost all the questions which I have treated in chapters two to five.

To Dr. Carleton Brown of Bryn Mawr College, I am indebted not only for the initial impulse to this study, but also for much assistance in the course of putting the results into their present form. He has read the entire manuscript several times, and there is hardly a page but owes something to his careful supervision. For the general arrangement of the material, however, as for the opinions expressed, I alone am responsible.

L. D.

GEORGETOWN, KENTUCKY,
AUGUST, 1910.

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