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Title:

The human being between land and water: the anthropogenic Egyptian conception.

Keywords:

Ancient Egypt; Anthropogony; Land; Water; Demiurge.

Abstract:

Who are we? Where did we come from? Where are we going? How were we created? These questions are eternal causes for reflection, rising in the minds of men throughout space and time. In some way, these epistemological interrogations bring all mankind together around their identity and otherness.

Egyptological literature frequently mentions that for Nilotic tradition, Man is not the pinnacle of the creative process and, unlike other sources such as the Genesis and the Mesopotamian anthropogony tradition, it is often relegated to a secondary process in the creationist enterprise.

Regardless of this, the ancient Egyptians too produced a line of thought about the subject matter, taking the observation of their space as a starting point, and over time, offering a mythological answer for the reality of the origin of Man. This is the process that we hereby propose for analyses and contemplation. We strive to understand in what way the Egyptian man perceived his own creation, pointing to the two fundamental axes suggested by the reading of textual sources and expressed in the earth and water elements.

In the Egyptian literary and theological tradition, two central narratives coexist around anthropogony: one according which Man is the result of the work of a potter, executed by the divine with clay as the raw material; another in which human being's creation came as consequence of the tears of a demiurge, placing in the water the leaven of human life.

With these narratives as a starting point, we will establish an understanding of the Egyptian anthropogenic reality, questioning its possible connection with the aforementioned natural elements and the articulation of these aspects with the notion of sacred space, in this case Egypt, viewed by its inhabitants as both stage and birthplace of Mankind's creation.

Biographical Note:

Guilherme Cerejeira Borges Pires has a BA degree in History from FCSH/NOVA. Currently, he is working on his MA in the same institution. He is a Research Assistant at CHAM and collaborator at the “Egiptologia da Nova” website. His main research interest is religion in Pre-Classical Antiquity and he is currently developing his dissertation around the notion of sacred space (land and water) and the relationship of the natural elements with the collective beliefs of Ancient Egypt, under the title “Sentir e narrar o sagrado: em torno da sacralização do(s) espaço(s) sagrado(s) no Egipto Antigo”.

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Title:

The divine power on a profane space: the Household Religion in ancient Egypt.

Keywords:

Ancient Egypt; Religion; Household religion; House; Divine.

Abstract:

The conception of power in Egyptian civilization is indelibly connected to the Religion. Usually, when we think about religion in the ancient Egypt, we picture big temples and tombs, the intricate religious conceptions and the figure of the pharaoh, the man in the divine post, responsible for the maintenance of the Order in Cosmos and in the country.

This perspective of the religion concerns to the Official Religion, as is commonly called, but doesn't cover all aspects of the religious phenomenon in the ancient Egypt. While the Official Religion is about assuring the well-being of the country and all Egyptians, other practices sought more direct and specific interventions in each one's life. In this context, we identify the Household Religion.