

THE CASE OF THE MILLENNIAL PROTECTION:
CARRYING ONE'S AMULETS AND TALISMANS ON ONE'S NECK.
ANALYSING 3 PIECES FROM KV 62, WHERE SPECIFIC STONES PLAYED
A RELIGIOUS ROLE OF PROTECTION INCRUSTED IN AN ALREADY
PROTECTIVE MACRO-STRUCTURE

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ABSTRACT

It has been a transversal trait of most civilizations, a fact not expressively mentioned for its customary recurrence, the practice of transporting on one's neck, or body, protective elements, such as *amulets* (*s3, mkt*) or even *talismans* (*wđ3*). Nowadays one usually sees silver or gold-made symbols imbued with amuletic properties, one's need for their day-to-day belief system and life. In ancient Egypt, that would simply not do! Perhaps the most outstanding examples, and so the more recognizable, are some of the pieces that were found inside KV 62, that the glazed eyes of our modern world called *jewels*. In this essay, we propose to take a closer look and make a careful analytical deconstruction of the so-called *jewels* to arrive at their components, considering both their separate constituent elements, the incrustrated stones and other materials, their organization and repetition patterns and their undeniable religious connections. Even more, we propose to analyse the super-structure of the jewels and establish a religious and belief structure connection, for they usually are the representations —by themselves— of protective or magic symbols. These significance was retrieved from a quite complex belief system that began to take form more than five millennia ago, and eventually helped to navigate the destinies of the Two Lands (*T3wy*). The main objective of this essay will be to address such questions as: «did every component of a piece have a specific religious and protective significance or only the conjugation of all the elements would be effective?»; or «were these pieces used both as protective and as talismans in a world seemingly hostile?»; and finally a hypothesis will be presented in trying to answer a somewhat broader question «what made certain minerals, stones, colours or forms part of the religious realm and deem them usable as protective?». Several hypotheses can and will tend to surface, however, as the iron of a meteorite (*bi3*) was frequently understood as a gift from the gods, it will be mainly on the inhabitants of the Egyptian Pantheon that we propose to find the most important part of the answers.

