

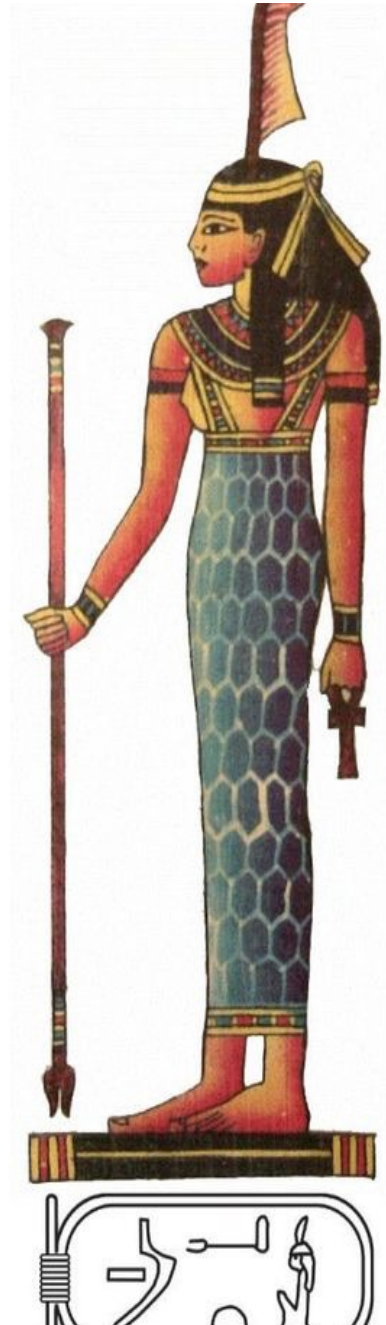
## General Theme:

# Maatian Anthropology

**Oseromore Okoh**

### 42 Ideals of Ma'at

1. I honor virtue
2. I benefit with gratitude
3. I am peaceful
4. I respect the property of others
5. I affirm that all life is sacred
6. I give offerings that are genuine
7. I live in truth
8. I regard all altars with respect
9. I speak with sincerity
10. I consume only my fair share
11. I offer words of good intent
12. I relate in peace
13. I honor animals with reverence
14. I can be trusted
15. I care for the earth
16. I keep my own council
17. I speak positively of others
18. I remain in balance with my emotions
19. I am trustful in my relationships
20. I hold purity in high esteem
21. I spread joy
22. I do the best I can
23. I communicate with compassion
24. I listen to opposing opinions
25. I create harmony
26. I invoke laughter
27. I am open to love in various forms
28. I am forgiving
29. I am kind
30. I act respectfully of others
31. I am accepting
32. I follow my inner guidance
33. I converse with awareness
34. I do good
35. I give blessings
36. I keep the waters pure
37. I speak with good intent
38. I praise the Goddess and the God
39. I am humble
40. I achieve with integrity
41. I advance through my own abilities



# Which Egypt?

## Pharaonic Egypt

= Black Egypt



## Pharaonic Egypt

- Predynastic Period (c. 5000-3100 B.C.)
- Dynastic Egypt (C. 3100-343 B.C.)
- Cultural matrix of Egypt
- ✓ **Black** and **African** in her **writing**, **culture** and **way of thought**



**A: Egyptian; B: Indo-european; C: The other Africans; D: Semite**

This painting from the tomb of Ramses 111 (1200 BC) shows that the Egyptians saw themselves as Blacks, and painted themselves as such without possible confusion with the Indo-Europeans [Caucasoids] or the Semites. It is a representation of the races in their most minute differences, which insures the accuracy of the colors. Throughout their entire history, the Egyptians never entertained the fantasy of portraying themselves by types B or D.

A) The Egyptian seen by himself, black type  
B) The "Indo-European"

C) The other Blacks in Africa  
D) The Semite

## Cultural Unity of Africa - C. A. Diop

### Which Egypt?

**Pharaonic Egypt**

**= Black Egypt**



1. Linguistic matrix: historic-comparative approach.
  2. A dominant vision of the world: Cosmogony, anthropology, esthetics, morality
  3. Spirituality.
  4. A particular civilisation imprint.
  5. A certain institutionalisation of values: political system and organisation, costumes, traditions...
  6. A common historic and cultural consciousness.
- NB:** Unity, diversity and category: One and many, the same that changes.



# Which Egypt?

Pharaonic Egypt

= Black Egypt



## Cultural Unity of Africa - C. A. Diop



**Africans have a common origin, share a common historical and cultural identity; and draw from the same matrix of civilisation—the Egyptian civilisation.**

The significance of this unifying connection among the African people, as correctly argued by the African scholar Diop, is “that the Egypto-Nubian civilization played the same role vi-à-vis African culture as did Greco-Latin antiquity in regard to Western civilization.”

African peoples drink from the same source: historically, culturally, and spiritually or religiously.

Cf. C. A. DIOP, *Civilization or Barbarism: An Authentic Anthropology*, New York, Lawrence Hill Books, 1991, 214.

# Invasions in Egypt

Which Egypt?

Pharaonic Egypt

= Black Egypt



## Invasioni stranieri in Egitto

- ❑ **Tra 1720 e 1530 BC:** invasione **Hyksos e Abiru** (siro palestinesi), Colazione vinta nel 1530 BC.
- ❑ **Coalizione eurasiatica**, circa 1220 BC (vinta dal Faraone Merenptah nel 1224 BC)
- ❑ **4 altre coalizioni eurasiatiche** vinte dal Faraone Ramsès III (1218-1155 BC)
- ❑ **950 BC:** Invasione di libici bianchi,. Vinti dal faraone sudanese Piankhy nel 750
- ❑ **671 BC:** **Invasione dell'Assiria**. Occupazione del nord dell'Egitto
- ❑ **661 BC:** **Assiri e libici** bianchi occupano il sud dell'Egitto
- ❑ **525 BC:** **Occupazione persiana** (attuale Iran)
- ❑ **330 BC:** **occupazione greca** con Alessandro
- ❑ **30 BC:** **occupazione romana** seguita da quella **dell'impero bizantino**
- ❑ **639 dopo Cristo:** inizio dell'**invasione arabo-musulmana**.

# Lesson 2.

## The divine images of humans - 1.



### Recap of lesson 1.



- About the author, **Dr Maulana Karenga**
- The notion of maat in general
- The notion of anthropology in general
- Maatian anthropology

### Chapter six: Maatian Anthropology

1. **The Divine Image of Humans**
2. The Perfectibility of Humans
3. The Teachability of Humans
4. The Free Will of Humans
5. The Sociality of Humans

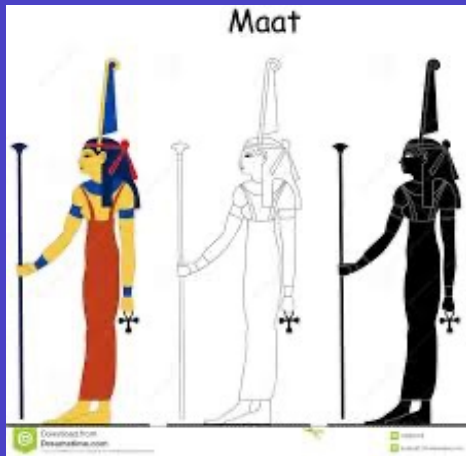
### Today's lecture

#### The Divine Image of Humans

- Pharaonic Divinity
- Divine Filiation

## What is Maat? **Conclusion**

- "It is interesting and important to note that Ra creates the universe through maat, a term with multiple meanings, i.e., **righteousness, truth, justice, order, harmony, rightness, evenness, levelness, etc.**
- Its importance lies in the fact that it is a divine concept, power and practice which not only informed and aided Ra's action, **but was established as the fundamental concept, power, and practice for the organization, maintenance and development of human society also.** Thus, in each book maat is a central concern and focus, whether as truth, justice, righteousness, order or harmony." – *The Husia: Sacred wisdom of Ancient Egypt* (1984).





## The divine images of humans



### Development of the concept



- Every ethics presupposes and contains a philosophical anthropology, i.e., a conception of the human person.
  - ✓ Example: “the communitarian virtue ethics of the Dinka with its emphasis on *cieng* presupposes a person capable of harmony as a social practice and as flourishing best in a context of harmony with God, nature and other humans.”

#### PREMISE:

**“The Maatian conception of the human person begins with the proposition that humans are the images of God.”**

- Maatian anthropology evolves (develops) in the texts as a philosophical portrait of the king and later **develops into a basic way of viewing humans in general.**
- a critical discussion of Maatian anthropology and its complex evolution from a philosophical portrait of the divine ruler to a moral anthropological understanding of the ordinary person.



## The divine images of humans



### A), Pharaonic Divinity



- Human beings = images of God.
- The divine images of humans has intellectual roots in the concept of pharaonic divinity.
- **In the Pyramid Text:** the king is divine as both the son of God, Ra, and the embodiment of the divinity Horus.
- Admonition against overemphasis on the divine nature of kings at the expense of human nature.
- The king is more usefully seen as a mediator between the divine and the human, and the representative of Maat, i.e., justice and order in the world.
- **King-servant:** both the human character of the king as well as his moral posture and obligation.
- The king's role as the upholder of Maat in both a moral and cosmic sense and the doing of Maat by the king... is linked with upright conduct and long life. **"Do Maat that you may endure on earth."**
  - The significance of this is that it reaffirms that **not only are persons in general held to the moral standard of Maat but also the king or sovereign.**

## The divine images of humans



### B), Divine Filiation



- And again it is important to note that the category *snn ntv* precedes that of royal image-of-God categories...
  - ✓ it is nevertheless conceptions of the royal person that offer critical grounding for a developed anthropological conception of the ordinary person.
- First of these conceptions: **Divine filiation** = the identity and status of the king or queen as the son or daughter of God.
- This conception draws an **important contrast between the Mesopotamian conception of kingship without divine status** and the Egyptian tradition of divine status which finds parallels and sources in other ancient African cultures.

**"The divine sonship of the king expresses a relationship of intimacy, dependency and piety. But it also implied and required a relationship of obligation as is argued below. For to be like Ra (mi R') is not only in image but also in action."**

## The divine images of humans



## Sumamary



### ■ Maatian anthropology

#### THE DIVINE IMAGES OF HUMANS

**Premise:** Human beings are images of God.

**Down-Up:** (affirmation from the base).

✓ **Up-Down:** (philosophical articulations from the top)

➤ **Pharaonic Divinity.** The ruler as a **representative of the Divine** and **custodian of Maat.**

### ■ First category of expression

➤ **Divine Filiation:** sons and daughters of God (articulated in royal terms by way of departure).

### ■ Implications of the African notion of the human person

1. **Ontological:** That every human person has a divine origin and essence

2. **Socio-ethico-moral:** To be like Ra (*mi R'*) is not only in image but also in action." To be an embodiment of Maat.

# Conclusion



In ancient Kemet, where we now refer to as Egypt, the phrase **"Know Thyself"** was engraved atop the entrance to every temple....(later copied by the Greeks).

I renew this call for us all today.



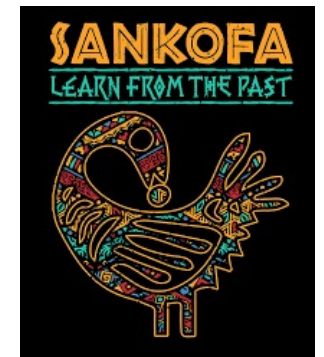
**Oh African, know thyself!**

**Know thy origins and history!**

**Know thy culture and spiritual system!**

**Know thy heritage!**

**Know thy worth!**



**Being and Becoming**





**OBULU!**

**O ŞEUN PUPỌ!**

**THANK YOU!**

**ASANTE SANA!**

