

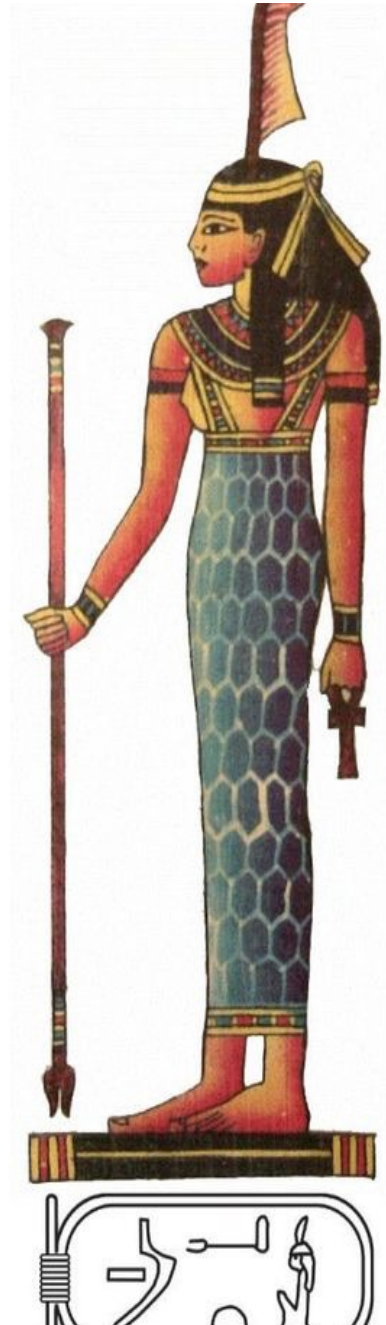
# General Theme:

## 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

# 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.
- **Africans** have a common origin, share a common historical and cultural identity; and draw from the same matrix of civilisation—the Egyptian civilisation.
- NB:** Unity, diversity and category: One and many, the same that changes.



# 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 3.

## The divine images of humans - part 2.



### Previous lesson 2.



## 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

- The Divine Image of Humans
  - Pharaonic Divinity
  - Divine Filiation

- Shared Essence
- *Irt mi R'* (Imitatio Dei)
- *Snn Ntr* (Imago Dei)

## The divine images of humans



### Shared Essence



#### PREMISE:

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

1. **Divine filiation** = son/daughter of Ra (God) (seen already)
2. **Shared essence**: second conceptual pillar in the divine images...
  - Evolution of the concept: both as an **ontological principle** (creation narrative), and **doctrine of divine filiation.**  
**= The Creator is both the efficient and "material cause of creation.** (This implies the sacredness of creation in general).

**Maatian ontology:** Unity of being, continuity of being and the shared essence of being.

**Shared essence consists of the transmission of ka, a transmission of essence or "divine nature."**



## The divine images of humans



### *Irt mi R' (Imitatio Dei)*



### 3. *Irt mi R' (Imitatio Dei)*: third conceptual pillar... divine images...

- **Essence and Image overlap and merge in the process of maatian action...** It is in acting like God that the royal ruler not only appears as God but also expresses his/her divinity.

#### **Affirmation and obligation**

“Thus, in addition, the divine image of the king or queen as son or daughter **by nature** is the concept of the king or queen as son or daughter **by deed**. ”

- **Imitatio Dei = effectiveness** (3hw):  
“For the **ideal leader is an effective one**, effective for her father Ra who demands and lives on righteousness. **It is in being effective for Ra that one becomes like Ra.**” Be effective for I your Creator am effective!  
**Effectiveness = practice of maat.**

## The divine images of humans



### *Irt mi R' (Imitatio Dei) cont.*



### 3. *Irt mi R' (Imitatio Dei)*:

Both Ra and ruler live in and through Maat.

In both ancient Egypt and ancient Israel, with ancient Egypt having served as a model, "The king was a sacral figure, the son of a deity, the agent of justice, mediator of prosperity and universal ruler, in short, a messianic ruler."

#### **Ideal Kemetic kingship** (prophecy of Neferti):

**"a king shall come from the South and set Maat in its place.** Having prophesied how this king will suppress the wicked and rebellious...**Then Maat (truth, justice, order) will return to its place and isfet (falsehood, injustice and chaos) will be driven away."** pg. 246.

Ancient Egypt, like all societies, had contradictions between ideal and practice, between claims and achievements. But this does not preclude genuineness of commitment to a moral standard in spite of moral failure.



## The divine images of humans



### *Snn Ntr (Imago Dei)*



**4. *Snn Ntr (Imago Dei)*:** Fourth and final conceptual pillar...divine images of humans.

- It was first a **general anthropological understanding**, then a distinct term (king/queen).

#### **This concept is important in several ways:**

1. It is an **inclusive concept** without regard to distinctions of nationality, class or sex.
2. It is the oldest expression of this concept in world literature.
3. It is important in that it precedes royal **imago Dei** categories.
4. This concept is the **spiritual and ethical grounding for concepts of the sacredness of life, human dignity and human moral responsibility for Maatian practice.**

**The center of the Maatian understanding of what it means to be human.**

## ***In Synthesis (summary)***

### **The divine images of humans**



**The divine images of  
humans (African  
understanding)**

**Four conceptual  
categories:**

**Articulated  
intellectually and  
philosophically  
through royal  
categories =  
Pharaonic Divinity.**

**1. Divine filiation =  
Sons and daughters of  
Ra (God).**

**2. Shared essence:  
Divine essence.**

**3. Imitatio Dei:  
Celebration of ontology (*nature*)  
through deeds (*action*).**

**4. Imago Dei:  
All humanity. Original  
African contribution.**



## The divine images of humans

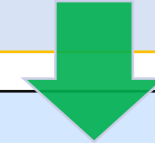


## *In Synthesis (summary) cont.*



### Central points:

**1. Doing Maat is the indispensable link between sovereign and Divinity, as well as between the ordinary person and the Divinity.**



**2. The image and filiation are in the final analysis rooted and expressed in this practice of Maat;**



**3. That this practice is both spiritual and ethical with an interconnectedness evident throughout Maatian theology and ethics; and**



**4. That the son/father or more expansively, child/parent model of mutual obligation stands as a central paradigm of ethical behavior**



# Conclusion



## The divine images of humans



## Q & A With Dr. Maulana Karenga



— “ —

This is our duty: to know our past and honor it; to engage our present and improve it; and to imagine a whole new future and forge it in the most ethical, effective and expansive ways.

— ” —

**Dr. Maulana Karenga**  
Professor & Chair of Department of Africana Studies  
California State University, Long Beach

# ASANTE SANA!

- **OBULU!**
- **O ŞEUN PUPỌ!**
- **THANK YOU!**

