

The Hebrew University of Jerusalem

Syllabus

Personal Religion in Ancient Egypt - 24229

Last update 05-05-2024

HU Credits: 2

Degree/Cycle: 1st degree (Bachelor)

Responsible Department: Comparative Religion

Academic year: 0

Semester: 2nd Semester

Teaching Languages: Hebrew

Campus: Mt. Scopus

Course/Module Coordinator: Racheli Shalomi Hen

Coordinator Email: msrhen@mail.huji.ac.il

Coordinator Office Hours: By appointment

Teaching Staff:

Dr. Racheli Shalomi-Hen

Course/Module description:

Personal religion in ancient Egypt played an important role in the lives of individuals and expressed their relationship with the divine. Personal religion is expressed through various means, from texts, that private individuals turned to the gods with the expectation that the gods would listen and act in the individual's favor, through votive offerings, to domestic shrines, or enclosures within the temple that were assigned to the private person's worship of the gods. As part of the course we will deal with various expressions of communication between private people and gods. The course will mainly deal with the period of the New Kingdom, and more specifically the Ramesses period. A place of honor will be assigned to the village of tomb builders Deir al-Medinah.

Course/Module aims:

To expose the students to a common but less studied expression of religious sentiment in ancient Egypt, the non-institutional personal religion, the religious practice of private individuals.

Learning outcomes - On successful completion of this module, students should be able to:

To distinguish expressions of personal religion from the finds from Egypt.

To identify processes and development in religious concepts in Egypt.

To discuss the phenomenon of personal religion as part of a broad expression of religious feelings.

To enumerate the various expressions of personal religion.

To know the gods to whom private individuals turned and the reasons for it.

Attendance requirements(%):

100

Teaching arrangement and method of instruction: Lecture, reading and presentation in class.

Course/Module Content:

Class 1: Introduction

Class 2: The New Kingdom

Class 3: Thebes

Class 4: Deir al-Bahri

Class 5: Deir El Medina

Class 6: Private stelae to the gods
Class 7: Votive offerings
Class 8: Domestic religion - domestic gods
Class 9: Ancestor worship
Class 10: Personal religion in the temple
Class 11: Summary

*The list of topics is subject to change.

Required Reading:

Baines, J. & Frood, E. (2011). *Piety, Change and Display in the New Kingdom*. In: M. Collier and S. Snape (eds.), *Ramesside Studies in Honour of K. A. Kitchen*, pp. 1-17. Bolton: Rutherford Press.

Borghouts, J. F. (1982). *Divine Intervention in Ancient Egypt and Its Manifestation (baw)*. In: R. J. Demarée and J. J. Janssen (eds.), *Gleanings from Deir el-Medina*. *Egyptologische Uitgaven*, vol. 1. pp. 1-70. Leiden: Netherlands Instituut voor het Nabije Oosten.

Kemp, B. (1995). *How Religious Were the Ancient Egyptians?* *Cambridge Archaeological Journal*, 5, pp. 25-54.

Luiselli, M. M. (2014). *Personal Piety in Ancient Egypt* *Religion Compass* 8/4, 105-116.

Onstine, S. L. (2010). *Gender and the Religion of Ancient Egypt*, *Religion Compass*, 4/1, pp. 1-11.

Pinch, G. & Waraksa, E. (2009). *Votive Practices*. In: J. Dieleman and W. Wendrich (eds.), *UCLA Encyclopaedia of Egyptology*. Los Angeles.
<http://escholarship.org/uc/item/7kp4n7rk>

Stevens, A. (2009). *Domestic Religious Practices*. In: W. Wendrich and J. Dieleman(eds.), *UCLA Encyclopaedia of Egyptology*. Los Angeles.
<http://escholarship.org/uc/item/7s07628w>.

Sweeney, D. (1994). *Henuttawy's Guilty Conscience (Gods and Grain in Late Ramesside Letter no. 37)*, *Journal of Egyptian Archaeology*, 80, pp. 208-12.

Teeter, E. (2010). *Baked Clay Figurines and Votive Beds from Medinet Habu*. Chicago III, Chicago: Oriental Institute Publications.

Waraksa, E. A., (2009). *Female Figurines from the Mut Precinct. Context and Ritual Function*. *Orbis Biblicus et Orientalis* 240. Fribourg-Göttingen: vandenhoeck & Ruprecht.

Weiss, L. (2009). *Personal Religious Practice: House Altars at Deir el-Medina*, *Journal of Egyptian Archaeology*, 95, 193-208.

*The list is subject to change.

Additional Reading Material:

Baines, J. (1987). *Personal Piety and Religious Practice*, *Journal of Egyptian*

Archaeology, 73, pp. 79–98.

Baines, J. (2001). *Egyptian Letters of the New Kingdom as Evidence for Religious Practice*, *Journal of Ancient Near Eastern Religions*, 1, pp. 1–31.

Gunn, B. (1916). *The Religion of the Poor in Ancient Egypt*, *Journal of Egyptian Archaeology*, 3, pp. 81–95.

Kemp, B. (1995). *How Religious Were the Ancient Egyptians?* *Cambridge Archaeological Journal*, 5, pp. 25–54.

Luiselli, M. M. (2008). *Personal Piety (Modern Theories Related to)*. In: J. Dieleman and W. Wendrich (eds.), *UCLA Encyclopaedia of Egyptology*. Los Angeles: <http://repositories.cdlib.org/nelc/uee/1053>

Luiselli, M. M. (2013). *Images of Personal Religion in Ancient Egypt: an Outline*. In: M. M. Luiselli, et al. (eds.), *Kult und Bild. Die bildliche Dimension des Kultes im Alten Orient, in der Antike und in der Neuzeit*. Würzburg: Ergon Verlag, pp. 13–39.

Pinch, G. (1983). *Childbirth and Female Figurines at Deir el-Medina and El-Amarna*, *Orientalia* 52, pp. 405–14.

Grading Scheme:

Essay / Project / Final Assignment / Home Exam / Referat 70 %

Presentation / Poster Presentation / Lecture/ Seminar / Pro-seminar / Research proposal 10 %

Active Participation / Team Assignment 10 %

Submission assignments during the semester: Exercises / Essays / Audits / Reports / Forum / Simulation / others 10 %

Additional information:

A final grade will be given only to those who completed all the assignments.